THE WORD
APPEARS IN THE FLESH

VOLUME 7

ON THE PURSUIT OF THE TRUTH

THE CHURCH OF ALMIGHTY GOD

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How to Pursue the Truth (1)

We have fellowshipped on this topic of how to pursue the truth for quite a long time, and everything we have fellowshipped on has involved one aspect of practice regarding how to pursue the truth: letting go. That is, the content of our fellowship has all been about things that people should let go of in the process of believing in God and pursuing the truth, which are also things that people should let go of in their lives and on the life path that they walk. These are precisely some of the things that influence people's pursuit of the truth. So what was the first item of our content on letting go? (Letting go of people's various negative emotions.) And what was the second item? (Letting go of people's pursuits, aspirations, and desires.) The first item of our content on letting go was letting go of various negative emotions, and the second was letting go of people's pursuits, aspirations, and desires. Each item encompassed a fair few subtopics and details, right? (Yes.) Regardless of what we were fellowshipping on, or what categories and items there were within this content, and regardless of however many examples were given, or however many states and however many essences of problems were exposed, in short, all the content we fellowshipped on relates to the various problems that befall people in the process of believing in God and pursuing the truth or in their real lives, as well as the paths of practice that people should choose and the truth principles they should adhere to whenever they face these problems. The various facets that these problems involve are not hollow and do not exist solely in people's thoughts or spiritual worlds. Rather, they exist in people's real lives. So if you are willing to pursue the truth, then no matter what kind of problems befall you, I hope you can seek the truth and find the corresponding truth principles to take as your basis, discover the path of practice, and thereby have a path to follow whenever these problems befall you.

This is a fundamental aim of fellowshipping on all this content. Even though we have finished fellowshipping on all these truths, it will take some time for people to enter into these truth realities. People should begin with fellowshipping on these truths, and they should take the various truth principles as their basis, and change their viewpoints on all kinds of things, as well as their life attitudes and means of existing. That way, in the process of believing in God or in the process of living and existing, by coming to accept these truth principles people will, without realizing it, manage to change their various fallacious thoughts, viewpoints, or attitudes and means for existing which were pre-existing, old, and stemmed from Satan, and they will manage to cast off their corrupt dispositions. Therefore, these words that we fellowshipped before and the words we will fellowship in the future are not a kind of knowledge, or a kind of scholarship, and they are certainly not a theory. Rather, they are used to guide, direct, and help people to resolve the various problems and difficulties they encounter in their everyday lives. Whenever you encounter a problem, or whenever you encounter a circumstance, or a person, event, or thing, you can look within the content of our fellowship for the truth criteria that you should abide by and put into practice, so that you can act with the truth as your basis and criterion, rather than practicing according to your corrupt dispositions and your old, incorrect viewpoints. The purpose of people believing in God is to pursue the truth, but the purpose of pursuing the truth is not to fill people's empty lives, or to change their empty lives, or to enrich their spiritual worlds. What is the purpose of pursuing the truth? For people, the purpose is to cast off their corrupt dispositions in order to be saved; of course, casting off one's corrupt dispositions is also in order to submit to God, and fear God and shun evil. But for God, the purpose and significance of people pursuing the truth are not so ordinary; it is not just about someone being saved. Instead, it is

about God gaining a person who is no longer fooled by Satan's corrupt dispositions, and of course, it is also about gaining a type of person who can be compatible with God; more importantly, it is about God being able to gain, from among created humankind, a type of person He wants, one that can manage all things and exist forever with all things. This significance is not as simple as just being saved, like it is for people. Therefore, whether it be for people or for God, pursuing the truth is very important. Since it is so important, the content of one aspect of practice regarding pursuing the truth—that of "letting go"—is crucial to everyone who wants to pursue the attainment of salvation. Since the practice of "letting go" is so important, the various truth principles related to "letting go," as well as the various states, revelations of corrupt dispositions, and corrupt thoughts and viewpoints concerned with the practice of "letting go" that have been exposed, are things that people must understand thoroughly. Only when people examine and understand the fallacious thoughts and viewpoints that are often revealed in everyday life, as well as their corrupt dispositions and revelations of corruption, and thereby come to know themselves, and understand and accept an aspect of the truth, and then practice according to the corresponding truth principles, will they achieve the purpose of pursuing the truth. We have basically come to the end of our fellowship from this period of time on the two major items of "letting go" within how to pursue the truth. What was the first item? Letting go of people's various negative emotions. What was the second item? Letting go of people's pursuits, aspirations, and desires. Though we covered a lot of content in our fellowship on these two items, what's more important is that you need to understand each of the specific truth principles involved in these topics. Only when people understand the truth principles can they conduct themselves and act according to these truth principles in their everyday lives and on their life path, gradually enter into the

truth reality, and, in the process of pursuing the truth, gradually achieve the results of understanding and obtaining the truth.

The two items of practicing "letting go" within how to pursue the truth that we fellowshipped on before relate to people's corrupt dispositions, their various thoughts and viewpoints, and the various problems that befall them in their everyday lives. But there is another more important or, it could be said, even greater item within "letting go" that we really must fellowship on. What is that item? It involves people's attitudes toward God, their thoughts and viewpoints regarding God, and the principles of practice by which they treat God in their everyday lives. It can be said that this item is a bit more important than the first two. Because this item directly concerns people's attitudes toward God, their thoughts and viewpoints regarding God, and the relationship between people and God, it is the last one we will talk about under this item of "letting go," and of course it is also the most important one. Some of the topics within the two items that we previously discussed relate to certain attitudes and viewpoints that people harbor regarding God, or to the relationship between people and God, but in terms of the standpoint that we adopted in our fellowship, we basically dissected the various problems with people from a human standpoint—we dissected people's various corrupt dispositions or fallacious thoughts and viewpoints within the context of their different kinds of problems. What we are going to fellowship on today concerns people's attitudes toward God and their thoughts and viewpoints regarding God. These are the most important things that people must let go of in the process of pursuing the truth. This item is not so simple either, because no matter who they are, or which type of person they are, nobody has just one kind of attitude toward God or one kind of thought and viewpoint regarding God, and of course, the relationship between people and God is not just one kind of

relationship, and it also does not only involve one kind of human state. Because of people's various attitudes toward God, and because of the various thoughts and viewpoints that people harbor toward God's identity, status, and image, as well as other reasons, various kinds of relationships arise between people and God. So, today we will fellowship on this item and see what serious problems or irreconcilable conflicts still exist between people and God, and exactly what else people need to let go of. After understanding this, if you are someone who pursues the truth, your relationship with God will improve, and your viewpoint regarding God will gradually come closer to being correct, positive, or consistent with the truth. The third item of the content on letting go should be to let go of the barriers between oneself and God and one's hostility toward God—this is the third item of the things that people should let go of. Before we formally fellowship on this topic, let's first briefly discuss which problems in everyday life involve barriers between people and God, and people's hostility toward God. Besides some subjective issues to do with people themselves, are there not all sorts of problems with how people treat God in the process of them believing in God and pursuing the truth? People have all sorts of fallacious thoughts and viewpoints and incorrect principles of practice in how they treat various events and things, and in the same way, they have all sorts of fallacious thoughts and viewpoints and incorrect principles of practice in how they treat God. If, for all kinds of people, events, and things, you are able to treat them and practice based on the truth principles—that is, if you come to know the fallacious thoughts and viewpoints you harbor regarding all kinds of people, events, and things, and at the same time rectify and let go of these fallacious thoughts and viewpoints, and then face and resolve various problems according to the correct thoughts and viewpoints that God tells people—then your principles of practice for how you treat all kinds of people, events, and things will be

relatively in line with the truth principles. Can this be considered a sign that someone is saved? Looking at it now, no, it can't. If I hadn't brought up the content of today's fellowship, people might have thought, "When it comes to all kinds of things, I am able to view them and practice in accordance with the truth principles in God's words, so I think I am a person who pursues the truth, a person who has achieved results in the pursuit of the truth, and a person who is saved." Judging based on the topic I have brought up today—the various attitudes people harbor toward God—does this idea of theirs conform to the facts? (No, it doesn't.) It very clearly doesn't conform to the facts. You may have a certain basis and a certain positive attitude in how you treat all kinds of people, events, and things, but there are still all kinds of barriers between you and God, and your attitude toward God is still hostile when it comes to various issues. This problem is serious, and it is the biggest of all problems. In the period that you have been following God and doing your duty, your performance in all aspects seems quite decent to others, and outwardly appears consistent with the truth and the principles. However, there are many notions about God and barriers between you and God in your heart, and you even still harbor a hostile attitude toward God when you come up against many problems. These issues are very serious. If these issues do exist in your heart, this does not prove that you are a saved person. Because there are still many barriers between you and God, and you still harbor a hostile attitude toward God when it comes to key, significant issues, not only are you not a saved person, but you are also in danger. Even if you believe that you are able to act according to the truth principles when you encounter lots of issues in life, and that your actions are relatively consistent with the truth, it could be said that this is merely an outward appearance and it cannot prove that you have been saved. This is because you have not achieved compatibility in your relationship with God, and you

do not yet submit to God or fear Him. Therefore, whenever various things befall you, your outward behavior or your thoughts and viewpoints can only show that you have adhered to doctrines, slogans, and regulations that you believe to be right in these matters, rather than adhering to the truth principles. This may be something of a relationship of inference here, and it may sound complicated, but after we have fellowshipped on the specific content of letting go of barriers between oneself and God and one's hostility toward God, and people have engaged in careful examination, they will understand the meaning of My words.

Before formally fellowshipping on the topic of letting go of barriers between oneself and God and one's hostility toward God, let us first discuss what barriers exist between people and God. What barriers between people and God, and hostility toward God are there that you're able to sense and are aware of in your everyday life, or that occur in other people? These manifestations definitely exist. They happen around people every day, and they happen to you every day, so you don't have to expend too much energy thinking—when you open your mouth, a list of these problems will come right out. Is this not the case? (Yes.) What exactly are the barriers between people and God? Let's first talk about what the term "barriers" encompasses. It includes conflict, defiance, notions, misunderstandings, and the like, does it not? Tell Me more. (When someone is revealed or pruned while doing their duty, they may have some misunderstandings about God and become guarded toward Him, thinking that the more important a duty they do, the faster they will be revealed. Therefore, in their heart there will be some barriers between them and God, and they won't be able to accept certain duties and commissions with a pure and open heart.) What is the barrier here? (Guardedness and misunderstandings.) Guardedness and misunderstandings. This is

one kind of barrier. Who can add to that? Are there no barriers between the rest of you and God? Are your hearts clean and sanctified? Have you never had any adverse or negative thoughts about God? (God, I can add something. Whenever things are going quite smoothly in the circumstances that God orchestrates for me, the relationship between me and God seems to be relatively normal. But if I ever come up against adversity or something that doesn't conform to my notions, I start to speculate about what God will do, and what will befall me next, and what the outcome will be. I do a lot of thinking, and I even produce complaints, and judge and misunderstand God in my mind, and that's when my heart closes up. I also want to talk about something I've seen. When some people encounter undesirable circumstances, they feel resistant in their hearts and say, "Why is God making me encounter these circumstances? Why haven't they befallen other people?" They cannot submit to the circumstances that God arranges for them, and conflict arises between them and God.) The issue you mentioned first was that there are barriers between people and God, that as a conditioned reflex to certain circumstances, people develop barriers between themselves and God, guardedness toward God, and misunderstandings about God. The second issue you mentioned was that people become hostile toward God because they are inwardly defiant. Who can add anything else? (Whenever I am pruned by the Above and my poor caliber is revealed, I pass verdicts on myself and think that I can't be saved, and I have no motivation to pursue the truth even though I want to. This is a kind of misunderstanding about God. In addition, when some brothers and sisters become ill and are faced with death, they think, "Does God not remember all the running around and expending that I've done for Him?" In their hearts, they argue with God, clamor against Him, and fight against Him. This kind of state is quite common.) In terms of barriers between oneself and God and hostility toward God, the problems

that most people manifest are more or less guardedness and misunderstandings, as well as the defiance and dissatisfaction that people reveal when they encounter certain things, which, in other words, are hostility toward God. That's basically all of it. The various problems with people's inner attitudes toward God actually go far beyond the scope of the issues you have fellowshipped on. There are some problems that you are not aware of. In one respect, this is because people do not examine what problems exist in themselves whenever they experience various circumstances. In another respect, people have never carefully considered exactly what their relationship with God is like, or what the correct attitudes and viewpoints are that people should have toward God. So, based on people's different manifestations and these statuses which currently really do exist in people, we will fellowship specifically today on different manifestations of the barriers between people and God and people's hostility toward God. The goal of fellowshipping on these different manifestations is to enable people to proactively let go of the barriers between themselves and God, and the hostility they harbor toward God whenever these things arise in them in their everyday lives, attain a harmonious relationship with Him, and ultimately come to be fully compatible with Him. In this way, they will have completely removed the barriers between themselves and God, and their hostility toward God, and have come to fear God and truly submit to Him. Only this is a normal relationship between people and God, and only people like this are true created beings.

When it comes to letting go of the barriers between themselves and God and their hostility toward God, the first thing that people should let go of is their notions and imaginings. This is a very important piece of content, isn't it? (Yes, it is.) Don't notions and imaginings about God exist in every person? (Yes, they do.) No

person lives in a vacuum, and no person is a robot. Every person has free will, and harbors various thoughts and viewpoints that they have gotten from the outside world; of course, every person also has various notions and imaginings about God which have developed within their subjective will based on their own needs, preferences, and desires. The fact that they are called “notions” and “imaginings” means that they are definitely not consistent with the truth or the facts; at the very least, they are not consistent with God’s intentions, God’s identity, and God’s essence. Therefore, these notions and imaginings are the first major thing that people should let go of. So what does the content that relates to notions and imaginings about God mainly include? In one respect, they include the pre-existing notions that people have about God before they come to believe in Him. In another respect, they include the new notions that people develop about God after they start believing in Him, and these new notions are more specific and realistic notions and imaginings. Before people come to believe in God, their hearts are full of imaginings about God, and these imaginings can also be said to be notions that are common to all human beings. It’s like how the Chinese call God “the Old Man in the Sky,” despite not believing in Him, and how Westerners—of whom a higher proportion do believe in God—call Him “the Lord.” Although many people don’t believe in God, most people believe that there is a God and are full of imaginings about Him, thinking that God exists among everything and towers over everything, and that He is omnipresent, omnipotent, and possesses great, incredible powers. So who exactly is this God? No one knows, but in any case, they know that God is the greatest and that He rules over everything. What is the specific image of God then? Every person, in their mind, harbors an idea of the appearance and image of God which they’ve imagined and determined. We have discussed these universal human notions and imaginings before, and they are not

the main content of today's fellowship. What we are going to fellowship on today are the various kinds of notions and imaginings that are opposed to God and inconsistent with His essence, which people ought to let go of, within all the different sorts of notions and imaginings that relate to the barriers between people and God and their hostility toward God. We will not talk about those hollow, unreal and inscrutable notions and imaginings. It could be said that, given your current stature, those things are basically not a problem and will not affect your pursuit of the truth, much less your following of God, and that even if some individuals still have some fanciful imaginings in their minds, these will not affect their following of God, and are therefore not that big a problem. The human notions and imaginings that we are going to fellowship on relate to people's attitudes toward God in their everyday lives, as well as people's performance of duties, the paths people take, and of course, they relate even more so to people's pursuits. Among the various notions and imaginings that people have about God, first of all, people have a great deal of notions and imaginings about His work, which are much more realistic than the various imaginings that nonbelievers have about God, and are neither hollow nor inscrutable. They are things that exist in the mind of every person while they follow God. That is to say, people are filled with many fanciful and unrealistic notions and imaginings about God's work. For example, people imagine that His work is full of miracles, and full of wonders that humans cannot foresee or achieve. Of course, people's biggest notions and imaginings in this regard are that God's work may be able to instantaneously make a person complete, or that, just by saying a few words or performing a miracle or wonder, God can transform a person in an instant and make them into someone who has broken free from the life of the flesh and the various practical difficulties of the flesh. This person, they imagine, neither eats nor drinks, and has no physical needs like a robot;

furthermore, they believe that this person thinks in a pure way, with no selfish considerations, and that they are extremely sanctified within. They imagine that for this to be achieved, it's not necessary to pursue the truth, or to fellowship on the truth or accept being pruned for years on end; instead, God can achieve all this with just a few words, because whatever God says will be accomplished and whatever He commands will stand fast. Especially in the beginning, when people had just accepted the third stage of God's work, they were even more so full of all kinds of notions and imaginings about His work. When some people heard that "God's work will soon end," they didn't know which year, month, or day it would end, and yet they felt anxious and even forsook their jobs and families. Some farmers stopped growing crops, and others stopped raising cattle and sheep. Some people even sold their properties and cars, withdrew all the money they had in the bank, gathered up their assets, and started to carry their gold, silver, and valuables on them, ready to follow God. This was because people thought that God's work was ending, and that they no longer needed to live their lives, and they believed that God had broken up families and marriages, and that they should give up their marriages, jobs, and futures, and abandon all worldly pleasures to follow God. If someone asked them, "Where are you going with that suitcase and your whole family in tow?" they would say, "I'm going to the kingdom of heaven." If they were then asked, "Where is the kingdom of heaven?" they would reply, "I don't know yet, I'll go wherever God takes me." Regardless of whether they were acting on impulse or had thought it through, in any case, these manifestations reveal one fact, which is that people have a great deal of imaginings about God's work. They don't know how God will work to save them, or how they will feel or what kind of state and environment they will live in after He saves them. And as for what God's intentions are exactly, or what result God wants to

achieve through His work on people, they don't know any of this either. So what do they know? They just remember one sentence: The day of God is near, the disasters have descended, God's work will soon end, and we should forsake everything and follow God. This is the source and basis for the formation of all their notions and imaginings, and it is through these notions and imaginings that they have made all sorts of choices and decisions. What choices and decisions have they made? They have chosen to abandon the world, abandon their studies, abandon their careers, abandon their marriages, abandon their families, and even abandon fleshly, familial love, and so on, and having let go of all of these things, they are waiting for God's work to end. What is their aim in waiting for God's work to end? It is to be caught up and follow God. Caught up to where exactly? They think that no matter where they are caught up to, or exactly on which day they are going to be caught up, in any case, they won't be going to hell. They believe that even if it isn't heaven, they are going to a higher place, and that even if it isn't heaven, or a physical kingdom, they can't go wrong by following God, and that they'll probably be caught up to wherever God is. Although these notions and imaginings that people have are consummate, can they come true? Has the moment they have been waiting for—the end of God's work—arrived yet? (No.) And since God's work has not yet ended, do people feel disappointed or anxious? Do they feel regretful? Some people are disappointed, right? Some people become negative when they encounter difficulties while doing their duty, or they feel regretful when they experience tribulation in their home life or when they suffer persecution and have no way out. Of course, it hasn't been easy for some people to endure up to the present moment, but in their hearts they are indeed very anxious. What are they anxious about? They think, "Why hasn't God's work ended yet? How much longer will God's work take? Should I go home and get on with my life?

Should I go back to work and seek a future for myself in the world? Should I buy back my house? God doesn't respond to us or give us a clear answer about this! Shouldn't we be told when God's work will end, and what other work He will do, so that we can be prepared? God doesn't tell us these things, He just keeps expressing truths, fellowshipping truths, and talking about salvation. He never talks about what will come later, or about the future, or when humankind will enter a beautiful destination, or when the life of the flesh will end; He just makes us wait indefinitely." People do not have knowledge of God's work. More specifically, they are not clear on how God saves people, what methods He uses to save people, what specific work God carries out within all His work to enable people to be saved, and so on. Instead, they always live within their own notions and imaginings, and regard God's work as a formality or as a fantastical kind of magic. It's as if His work is just rhetoric and doesn't have any specific content to it—God only has to say a few words and whatever He says will be accomplished, and whatever He commands will stand fast, and afterward people will change, and become just as predicted in the Book of Revelation, turning into saints and becoming sanctified. Regardless of what fanciful and hollow ideas people have about God's work, whether they be specific or non-specific, in sum, people are full of notions and imaginings about His work, and they always live within hollow notions and imaginings in how they approach God's work, and in how they approach every specific piece of work that God does and every specific thing He says to save humankind. Of course, the majority of people have only one notion and imagining about God's work, which is that once God's work is finished, people will have finally made it through, and as long as they can wait until His work is finished and survive at that time, then they will have won, and everything they have forsaken and offered up, and the hardships they have suffered, and the prices they have paid, will all have been

worth it. Judging based on this, in one respect, people are full of all sorts of imaginings about God's work. In another respect, people are not pursuing the truth in their belief in God; instead, there is gambling quality to their faith—they are betting their life and all their possessions, their future, their marriage, and everything they have, and they think that they just need to endure until God's work is finished, and that as long as they are still alive when God proclaims that His work is finished, they then will have profited, and gotten back everything that they paid out. Isn't that the way people think? (Yes.) Now that we've spoken so much about this, what are people's main notions and imaginings about God's work? (People believe that God's work is full of miracles, and that God can cleanse people with just a few words, and they can enter the kingdom of heaven without needing to pay any price or pursue the truth.) These are notions and imaginings that people have about God's work. What other notions and imaginings are there? (People don't know exactly what result God wants to achieve through His work on people, and they think that as long as they can endure until God's work is done, they will have hope of entering the kingdom of heaven.) This is also a notion and imagining—people think God's work is just a formality and a procedure. What else is there? (In their belief in God, people are not pursuing the truth, instead there's a gambling quality to their faith.) Is this a notion and imagining? This is the essence of people's belief in God and the essence of their pursuit. What notions and imaginings are there within this? Isn't it that people think that as long as they forsake everything and do a duty while following God, they will be changed, as if by magic? (Yes.) People's thoughts are extremely hollow, concerned with supernatural things, and fanciful. People think that they don't need to accept chastisement, judgment, or pruning, or the provision of God's words, that they merely need to follow God in this way, doing whatever duties they are asked to,

and that as long as they follow to the end, they will be changed, and ultimately enter the kingdom of heaven once God's work is finished. Aren't these people's notions and imaginings? (Yes.)

People are filled with all kinds of notions and imaginings about God's work. What we fellowshipped on just now concerns people's notions about the days of God's work. In addition to these notions, there is another kind of notion and imagining. It is that whenever people encounter some real difficulties, they often hope in their subjective will that they'll get a flash of inspiration from God and then have a brainwave, without them needing to eat and drink God's words, equip themselves with the truth, or grasp the truth principles at ordinary times, and that God can help them to resolve whatever issues they come up against in their everyday lives, no matter how big or small. People's comprehension and understanding of God's work is extremely fanciful and hollow, and people are also full of notions and imaginings about God's methods of saving man. People do not want to seek various truths in God's work and deal with every matter in a practical way according to the truth principles. Instead, they hope that whenever they encounter any kind of issue, God will give them light and revelations, just as He gave revelations to the prophets, so that no matter what befalls them in their real lives, they will have wisdom and ability, and ways to deal with all kinds of issues, without them needing to pray to God and seek the truth, or eat and drink God's words, as though they were living in a magical world. According to people's imaginings, they think that once they start believing in God they will become smart and clever. Some even think that once they start believing in God they will become beautiful, and no longer have any of the difficulties and problems of the flesh, or the impediment of corrupt dispositions, or any real difficulties in their daily lives. They believe that as long as they have the will to satisfy God, He

will give them strength and create good and superior circumstances for them, make all of this a reality, and make all their aspirations and wishes come true, and that, especially when they encounter things that are beyond what their caliber and instincts can achieve, God will even more so lend a helping hand so that they can cleverly or easily do the things they want to do. There are also some people that have poor caliber and a lack of skills in every kind of profession who think that God only has to work a miracle or wonder and their caliber will suddenly become good, and they will suddenly become smart. They also believe that nothing is difficult for God to achieve, and that God can help them accomplish things which they cannot accomplish themselves, and help them resolve the difficult problems that they cannot overcome themselves and that are beyond their abilities. In sum, in God's work, people have many notions and imaginings. In one respect, they are full of various imaginings about the duration of God's work, and have also performed various actions and paid various prices in this regard. At the same time, people are also full of all kinds of notions and imaginings about the various difficulties and problems they encounter, and even about their own corrupt dispositions. Most of these notions and imaginings are hollow, fanciful, and unrealistic, and even more so, they surpass people's caliber and minds, and go beyond the scope of their instincts. People often hope that God will not act based on their actual difficulties, or based on their caliber, mind, and instincts, and that He will instead enable them to surpass all of this, and surpass their normal humanity and their caliber and instincts to do certain things. People are full of notions and imaginings about God's work, and the content of their imaginings is extremely supernatural. These notions and imaginings are completely contradictory and hostile to the truths expressed by God. People don't think to themselves: If God does these supernatural things, why does He still speak so many words and

provide so many truths to people? There would be no need for Him to do that. The reason why God's work is so practical is that God hopes to provide all of His words and truths to people and to work them into people, so that they can live by these words and these truths. His intention is not to enable people to surpass normal humanity or their instincts, but to enable them, on the basis of normal humanity, to hold to the truth principles, and to hold to the duties and commissions that He has given them. However, people's notions and imaginings are exactly the opposite of God's work, and they are not in line with the way God works at all. God wants to work in a practical way, whereas people's imaginings about God's work are concerned with supernatural things, hollow, and unrealistic. Of course, some people hope that God will employ some even more special methods to give them revelations, provide for them, support and help them, and even change them and enable them to be saved. For example, whenever some people encounter an issue, oftentimes they don't look within God's words for answers or paths of practice, but instead kneel down, close their eyes, and pray. They don't seek the truth about the problem when they pray, and then find the corresponding words of God to resolve it. Instead, they hope that God can tell them what to do in their hearts; or enlighten them with a sentence, an idea, or an image; or enable them to gain some light and give them some motivation—they want to understand the truth in this manner. Of course, there are some people who take a more extreme approach, which is that, whenever they encounter a problem, they hope that God can reveal to them a passage of His words in a dream, telling them whether they should do such and such a thing and how to do it, or whether they should go to such and such a place, or whether they should preach the gospel to So-and-so. Some people, when faced with great difficulties, hope to receive a dream or to get the answer in a dream, and even hope to analyze and interpret their dream with

their brothers and sisters or the church leaders, thinking, “What is the meaning of this dream that God gave me? What does He want me to do? Is He telling me to go or not?” They believe that God’s work is to give revelations to people, lead people, and provide for people using these special means, and thus enable them to be saved. Is this not a notion and imagining? (Yes, it is.) There are other people who, when a problem befalls them, and they don’t know what to do and don’t get answers from God when they pray, resort to making decisions by flipping a coin. For example, when it comes to going someplace to preach the gospel, they pray to God about whether they should go or not and don’t get an answer, and what do they do then? They just flip a coin to decide whether to go or not. They think that if it lands heads up, it proves that God wants them to go, whereas if it lands tails up, it proves that God doesn’t want them to go. They throw the coin three times and it lands heads up once and tails up twice, so they conclude, “It’s two to one, which means God doesn’t want me to go,” and they don’t go. They even feel quite at ease about not going, thinking that it’s God’s wish, and telling themselves, “I must follow God’s guidance. This is God’s decision, not mine. I should submit to God’s guidance and not go.” So should they actually go or not? Can seeking out God’s intentions in this way get an accurate answer? The answer absolutely cannot be accurate. When faced with such a situation, you should make a decision based on the principles and whether the circumstances allow it—only this method is correct. Preaching the gospel is your duty, your task, and the work that you should do today, so you should go—it is only right that you go. However, people often don’t comprehend or handle such matters based on these realities. Instead, they often approach them based on some notions and imaginings, and judge them using some unusual means and methods, and ultimately make some absurd and distorted decisions. Isn’t this caused by their notions and imaginings? (Yes.)

Within God's work, when God does not provide clear words that tell people how each thing should be done or what principles to abide by in dealing with each type of issue, people need to follow the direction of the Holy Spirit and follow the guidance that God provides to them within real circumstances. Of course, they also need to discuss or pray and seek together with their brothers and sisters, and ultimately decide how to deal with the issue at hand based on the actual situation. However, in God's work, when God has clear words and clear instructions that tell people the principles of practice for various matters, these previously adopted formalities can be done away with, and people no longer need to abide by them. If they do continue to abide by them, it will just delay things. For example, suppose that, whenever something comes up and it's necessary to go and act, people still get on their knees and pray, asking, "God, should I go or not? If You don't want me to go, just create some circumstance to obstruct me, or if You want me to go, just make everything go smoothly for me." This is rigidly adhering to formalities and it is not what God requires of people. When God has clear words regarding His requirements and criteria, people no longer need to go through any formalities of seeking, praying, probing, and so on. Instead, in one regard, they should act according to the actual situation and real circumstances, and in another regard, above all they should act according to the truth principles—this is correct. Each day, handle things in the proper order, do whatever you should be doing, and do not do the things you shouldn't be doing; deal with whatever is urgent and needs dealing with, put on hold whatever can be left aside for the time being, and attend first to the urgent matters. Are these not principles? (Yes, they are.) They are indeed principles. You must remember this: When you pray to God and seek to grasp His intentions, you must do so based on His words; in special situations, namely when there are no clear words from God providing

instruction, you should nevertheless know that He has clear words and principles of practice for all types of matters, and in such cases, you should act in accordance with the various truth principles that God admonished people with in the past. However, in their minds people have developed many notions and imaginings about God's work that are ridiculous, bizarre, and concerned with supernatural things, which turn God's words and the various truth principles into decorations and hollow doctrines, and make it so that they cannot be people's criteria for handling things or paths of practice when problems befall them. This is a lamentable thing, and it is entirely caused by the fact that people have developed a great many notions and imaginings about God's work.

People have some other ridiculous, bizarre, and strange notions and imaginings about God's work that permeate their everyday lives. Say, for example, that just when someone is about to do the task that they most ought to be doing, something happens that they think wasn't supposed to happen, such as them having their cell phone stolen while they are on the way to do the task, or their car breaking down or them having a fall on the way there, or something else goes wrong. What does this mean? Does it mean that God is obstructing them from doing this task? Does it mean that doing this task is not in line with God's intentions? Does it mean that this task shouldn't be done? Should it be understood and comprehended this way? (No, it shouldn't.) If this is the most important thing you should do right now in the performance of your duty, and you go and do it, then even if you encounter some setbacks and difficulties along the way, or even things that people think aren't supposed to happen, it cannot be said that this duty you are performing and this job you are doing displease God, or that God is obstructing you from doing these things—that is a human notion and imagining. If God wants to obstruct you, He won't use

those methods. Instead, He will directly orchestrate a circumstance so that you naturally don't have to go and do that task. That is, God will make it very clear in your mind that there is something more important that you ought to do today, and consequently that task will have to be pushed down to second or third on your list, and left to do later. No matter how you make your calculations, you will find that it will not be possible to accomplish that task today based on the actual situation. This is God obstructing you. But, no matter what you think, and no matter what setbacks or difficulties arise in the process of carrying out that task, in any case, if that task ought to be done today, then you should go and do it. If God obstructs you, He will use the most suitable and fitting means to make you naturally give up on that task—this is the way that God works. The way that God works is to let people do what they ought to do within the scope of the instincts of humanity. In one regard, this is the attitude that people should have. In another regard, there is also the factor of objective circumstances—if the circumstances permit the task to be done, then it ought to be done; if the circumstances don't permit it, then people should wait a while to do it. What is the purpose of waiting? It is to wait for the right time and circumstances that God arranges. If the circumstances are constantly unsuitable and things keep going wrong while you're trying to perform this task, then you shouldn't do it. Have you understood? (Yes.) In people's everyday lives, there is no need for them to try and grasp what they're feeling in their spirits when they perform tasks, regardless of what kind of tasks they are, whether they're big or small matters, or whether they're personal affairs or church affairs. If you feel low in spirit today and, in your heart, you don't want to do a task, then ask the others who are going to perform it with you if they feel low in spirit. If the others don't feel low in spirit, and they are willing in their hearts to do the task, and yet you conclude that it isn't supposed to be done based on your

own feelings, aren't you being a little bit too subjective about it? (Yes.) Therefore, whenever people perform a task, they must at least understand that they shouldn't try and grasp their feelings or act based on their feelings. Say, for example, that you have to perform some task, and you feel a little nervous, your eye keeps twitching, and your ears are buzzing, and you say, "My right eyelid is twitching, does that spell bad news? Am I supposed to perform this task?" Someone then says, "Twitching on the left eye forecasts fortune but twitching on the right eye forecasts disaster," and after hearing this, you do not dare go and do the task. No matter which one of your eyes twitches, if this is a task that was previously agreed upon, and all the factors needed to do this task are in place, and the time and place are right, then you must go and do it. If you decide not to go just because one person says that twitching on your right eye forecasts disaster, is that appropriate? (No, it isn't.) Why isn't it appropriate? If it is your responsibility and your duty, and today the objective circumstances and all the conditions permit it to be done, and moreover, the task needs to be done urgently, then you should go and do it. So what if your right eyelid twitches? It may be that some minor issues arise and things don't go too smoothly, but the task gets done nevertheless. Only if God obstructs it and the circumstances don't permit it, may you then not go and do the task. Someone says, "Something must be wrong for your right eye to twitch," but somebody else says, "This is a task that was previously agreed upon, so we should go and do it." In the end, you all set off to do it anyway, but the car unexpectedly breaks down halfway there. Tell Me, if someone's right eye twitches as the group is setting out, should they go in that case? I want to see if you actually understand the truth or not. What do you think, would it be correct to go and do this task? (Yes, it would.) That is for sure. You cannot judge whether you should go or not based on whether your right or left eyelid twitches. First of all, going to do this task is

correct. So why did the car break down on the way there? Was that permitted by God? It's hard to explain, is it not? (The car breaking down on the way there might have been caused by human negligence, such as if the car hadn't been inspected beforehand to see whether there were any problems with it.) That's one possible reason. If we rule out that reason, is it normal for a car to break down mid-journey? (Yes.) If you buy a second-hand Chinese car that wasn't very good quality to start with, and you don't maintain it or fix it up properly and just keep driving it, the car will break down mid-journey. If the car breaks down mid-journey, does that mean the task definitely can't be accomplished? (Not necessarily.) The car breaks down and it takes one or two hours to fix it. When you arrive at the destination, the brothers and sisters there say, "It's fortunate you've come at this time. The surveillance agents have only just left. If you had come two hours earlier, you would definitely have been caught by the great red dragon. That was a close call!" You see, a bad thing turned out to be a good thing. Was it right to go and do the task? (Yes.) Was there God's good intention in the car's breakdown? (Yes.) So was your twitching right eyelid a sign of misfortune or good fortune? (Neither.) Nothing came to pass as a result of it. If we cut off the story at the point when the car broke down, then the claim that "twitching on the right eye forecasts disaster" would seem to be pretty accurate. The car breaking down was a mishap, was it not? But looking at the final outcome, the car breaking down turned out to be a good thing. If the car hadn't broken down, you would all have gotten into trouble once you reached the destination—not only would you have failed to accomplish the task, but you would also have been arrested. As it turned out, though, the car broke down en route and took two hours to fix, so by the time you got there, the danger had just passed and you were in the clear. This was God protecting you! Think about it, if viewed from the perspective of the car breaking

down, it seems as if God was obstructing you from going, but actually you only found out what had happened after the car got fixed and you arrived without any further incident. How do you view the principles and methods of God's actions during this whole process? What kind of understanding should people have of God's work? Summarize it, there are truths that can be sought here, and I will see whether you are able to seek them or not. (God, my understanding is that no matter whether good or bad things befall people, there is God's good intention in this.) This is one aspect. (There is another aspect, which is that God's work is not supernatural or fanciful, but very practical.) Yes, that's a good understanding. God's work is practical, and it is not fanciful or supernatural; anyone with normal humanity can feel it and come to know it through experience, and it is also something that people are capable of comprehending. Isn't this the understanding that people should have regarding God's work? (Yes.) In addition to this understanding, what else should people understand? They should understand that God holds sovereignty over everything. In God's work, every specific thing that He does enables people to see that His actions are extremely practical. At the beginning, when your group was setting out, some of you discussed whether to go or not. God did not obstruct you; He didn't make you feel nauseous, or vomit, or have diarrhea. He neither obstructed you, nor urged you to go. Is this not very practical? He allowed the group to talk it over together. Some people said that their right eyelid was twitching, while others said they felt uncomfortable inside, but regardless of whether you relied on your feelings and mood, or on imaginings concerned with supernatural things, ultimately you should go where you were supposed to, and God didn't obstruct you in any way. Isn't it very practical for God to work in this way? (Yes.) God's actions aren't the slightest bit hollow; all kinds of human manifestations are allowed, which even include some people's

eyelids twitching. Tell Me, can God stop or control people's eyelids twitching? Wouldn't it have been so easy for God to control this? But did He do that? (No.) God didn't do that. He didn't intervene, He gave you freedom. Your eyelid twitched as it would, but in the end, the group set off nonetheless—all of this was so practical. But there was trouble at the destination, and God didn't get rid of this danger just because you were headed there. God didn't do that, and the trouble still occurred as it was supposed to. Yet God did a clever thing: He made your car break down halfway there, so that by the time the car was fixed and you all arrived at the destination, the danger had passed. This was God protecting you. You see, because of this time lag, He cleverly enabled you to avoid the danger. Everything God does is so practical, isn't it? (Yes.) So this shows you, in a very practical way, that what God does is not hollow or supernatural at all, and that the occurrence of each thing is natural and inevitable, but therein lies God's almightiness. Throughout the entire event, no matter what people's imaginings were, no matter what their difficulties, weaknesses, and problems were, no matter whether the viewpoints they discussed together were right or wrong, none of this affected what ultimately happened, nor did it affect the inevitable outcome of the event. Every single thing that was supposed to happen did happen, the trouble that was supposed to occur did occur, the car that was supposed to break down did break down, and people's viewpoints were also laid bare, but the final outcome of the event still happened according to the way that God had set out, and according to what God predestined and how God ruled over the event. This is God's almightiness, is it not? (Yes.) All of this happened so practically and normally, just like everything that happens to people each day in their everyday lives; it happened naturally and it wasn't supernatural, fanciful, or hollow. Therefore, in this matter people should understand that God's work is practical and that He holds sovereignty over

everything. How should people practice? First of all, they must understand what principles they should abide by no matter what befalls them. If they only go by human feelings, that is unreliable. They should not go by supernatural feelings, or make wild guesses based on hollow imaginings. Instead, they should go and do what they ought to do based on the actual circumstances and the duties they ought to do. In addition, the important thing is that they go and do what they ought to do based on the truth principles. Is this not then much easier? (Yes.) Therefore, no matter what problems you encounter, and no matter what stage God's work has reached, you don't need to go by your feelings, you don't need to check whether a date is auspicious or not, and of course you especially don't need to look at any astronomical phenomena or listen to any prophecies—just do what you ought to do. Some people like to look at astronomical phenomena or check whether dates are auspicious or not, saying, "Tomorrow is not a good date, will everything go awry if I go out? Will the great red dragon be conducting arrests? How come there was a crow calling by the door when I got up early and went outside this morning? I heard that some people saw a black cat when they went out last night. These are all ominous signs! What should I do? Is some danger about to occur?" If you have normal humanity and normal human thinking, you should be able to judge what kinds of circumstances are dangerous and what kinds of circumstances are relatively safe, and know how to approach and deal with them according to the actual situation—you don't need to look at those other things. As for what you ought to do and ought not to do every day, in one respect, there are clear words of God that serve as the truth principles, and in another respect, you have normal humanity, conscience and reason, and as long as you do what you ought to do every day based on the arrangement of the actual circumstances and the direction they provide, and according to the actual needs of normal humanity and

your own responsibilities and obligations, then that's fine. If people approach their everyday lives like this, won't things be much simpler? (Yes.)

Although God's work is almighty and wondrous, and although God's words are the truth and life, it is not possible to make people complete or change people overnight. Some people, based on their notions and imaginings, often say, "I have believed in God for so many years, so how come I still haven't changed? How come I still haven't attained sanctification? Why, in my heart, do I still love the world? Why am I still so vain? Why do I still have wicked lust? I used to like watching some videos or entertainment shows of the nonbelieving world. Why do I still want to watch them from time to time, despite the fact that I've believed in God until now, eaten and drunk God's words for many years, done my duty, forsaken things, and expended myself for many years, and feel like I've already let go of those things in my heart?" These are some notions that people have, are they not? In particular, in their belief in God, some people always pursue things like subduing their body, not coveting the pleasures of the flesh, enduring more suffering and toil, and being able to overcome many physical hardships. But despite the fact that they keep pursuing in this way, they still feel that they are often controlled by the flesh's extravagant desires, cravings for comfort, and laziness, and so they are often negative and lose faith in God, thinking, "God's work has reached this point, so why am I such a let-down and still often negative?" Sometimes, when they have achieved a few results in a task and earned everyone's approval, they feel at ease and think, "I still have hope of being saved. God's work and His words are so good. His work can really change people." But then after a while, they feel that they still miss their loved ones. In particular, they sometimes even reminisce about the people they once adored, and recall with nostalgia the worldly life

they led, and really miss their glory days when they were out in the world, and so they wonder, “How come I still miss those things? Why haven’t I let go of the pleasures of the flesh and set myself apart from the world as holy? How come I haven’t changed yet?” And they feel upset once again. They often linger in the midst of these thoughts and viewpoints. Their state is sometimes good and sometimes bad, they’re weak for a while and then strong for a while, they’re negative for a spell and then positive for a spell. They often pass verdicts on themselves based on their manifestations in everyday life. If they are in a good state, they think they are a target for salvation; if they are in a bad state, they feel that there is no hope of them being saved and that they are beyond redemption. They are either at one extreme or the other. When they are in a good state, they feel that they’re like a saint and very close to God, that there aren’t any barriers between them and God, and they feel that God is right beside them. When they are in a bad state, they feel like they have fallen into the 18th level of hell and cannot see or touch God, and they feel that God is very distant from them. Why is this? Why do they have these states? Are these states normal or abnormal? (Abnormal.) When they are in a good state, they do whatever the church arranges for them to do, and they can overcome any difficulties, endure any hardship, and pay any price. They feel that they are the one who is most capable of submitting to God, that they are a person in God’s house who pursues the truth, and that no difficulty can stump them. They work very hard to do their duty and they are willing to put in effort. They don’t feel tired, no matter how much they talk when they fellowship with others, and they don’t mind skipping a meal, or missing two or three hours of sleep. They are willing to expend themselves for God and dedicate their whole life to God. Consequently, they feel that they have changed. They no longer think about their family, they no longer miss the people they once loved, and they no longer recall

with nostalgia the glory and honor they had in the world. They cast all of that to the wind and expend themselves for God wholeheartedly, adhering to the principles, pruning anyone who causes disturbances or disruptions, upholding fairness for God's house, standing firmly on the side of justice, defending the interests of God's house, and establishing their own image as a strict and impartial "judge." They perform pretty well for a while. But there may well come a time when they reveal their corrupt dispositions or do something wrong, and then they will become negative and weak, thinking, "God has revealed me, He no longer loves me." From then on, they won't be able to get back on their feet. They'll feel that they are nothing and that they're incapable of doing anything, that they still have selfish thoughts, and wicked lust, that they often miss the people they once loved and liked, that they are often negative and weak, that they still resist God, that they are incapable of practicing the truth, and that they haven't changed in spite of having believed in God for so many years, and they'll think, "Doesn't this mean that I'm done for?" They'll think that they have no chance of being saved, and that there is no hope for them whatsoever. When they are happy, they are beside themselves with joy, and when they are in pain, they are incredibly miserable. They always go to these two extremes, veering from one to the other. Why is this? Regardless of whether these states and manifestations are positive ones or those of despondency, in sum, this is all the same type of problem, namely that of being full of notions and imaginings about God's work, and always passing verdicts on oneself and characterizing oneself based on one's moods, and based on one's revelations and manifestations over a certain period, while at the same time passing verdicts on God's work, on the results attained by His work on people, and on the purpose and goal that His work on people achieves. Is this the root of the problem? (Yes.) When people are positive, they pray before God, expressing their

resolve while crying fiercely, willing to dedicate their entire lives to God without asking for anything, willing to follow God and expend themselves for Him. When they pray and make resolutions like this, they feel that all difficulties are no longer difficulties. They are moved to tears, and even believe that it's the Holy Spirit that has moved them. They think, "The Holy Spirit has moved me. God must love me so much! God has not forsaken me!" They pray tearfully and say that they have been moved by the Holy Spirit—isn't this a delusion? (Yes.) In actuality, you were moved by how good you felt about yourself; you were moved by your own resolve, aspirations, wishes, and by your own actions, rather than by the Holy Spirit. Why do I say that you were moved by yourself? You have so many notions and imaginings about God's work, and they are so distorted —do you think God would move you? With you being in this extreme state, would God move you so that you were even more extreme? If God moved you, it would only make you even more extreme, and make you admire yourself and be moved by yourself even more, and make you want even more to make this resolution: "I will sleep less and suffer more hardship, I will eat food no matter if it is good or bad, I'll be fine with eating anything, and not care whether it does my body any good or not. I must overcome the preferences of my old flesh, I must specifically cure the failings of my old flesh, and I must make my flesh suffer more and not let it be comfortable. If it feels comfortable, then I will not love God; if it feels comfortable, then I will indulge in the comforts of the flesh and not work hard to do my duty." If this was the Holy Spirit moving you, you would just keep sustaining this extreme, and would even more so mistakenly believe that you had already prevailed over the flesh and defeated Satan, and that you had already been saved. That is why I say that you were not moved by the Holy Spirit, but by yourself. Are you often moved by yourselves? (Yes.) You are moved by your own resolve to expend

yourself and suffer hardship for God, and you are so willing in your heart to suffer hardship for God, to suffer any amount of hardship, or even to die, and then tears stream down your face. In all actuality, God is not moved by you being moved, nor is He moved by your resolve. This outpouring of yours is just a momentary impulse, a momentary surge of fiery passion. In this situation, you may even pray to Him and say, "God, I am willing to die for You! God, I was so busy doing my duty today that I skipped a meal. Even if I have to skip 10 meals, I'll be willing to do it! People don't live on bread alone, instead they live on the words that come from the mouth of God. God, I am willing to love You for my whole life, forever and ever, and my love for You will never change!" These grandiose words of yours move you to cry fiercely, but God's attitude toward you does not change. Why? It's because you are moved by a momentary impulse, and your tears are not tears of remorse, tears of indebtedness, or tears from having truly come to know yourself, and much less are they tears of sadness for your inability to practice the truth and uphold the truth principles. Therefore, this emotion of yours can only move yourself, and perhaps also move others or those around you, but God is not moved by it. Therefore, it is not the Holy Spirit that moves you, but rather it is you moving yourself. Your tears flow because you have moved yourself. Your tears, your emotional words, and your fiery passion are just a surface-level phenomenon, they are just a kind of behavior. They are not a change to your essence and life, nor a revelation of the truth being your life. When you have the passion and the impulse to expend yourself and suffer for God and are particularly proactive, you feel that it is the Holy Spirit moving you, that you have changed, and that you are a target for salvation—this is one kind of notion and imagining that you have about God's work. When you become negative because of a temporary failure and falling down, or because your corruption and shortcomings

were laid bare, or because you were pruned and revealed, you feel sad and pained, and think that you haven't changed and that you have no hope of being saved—this is another kind of notion and imagining that you have about God's work. In fact, no matter what God sees—whether you are in a negative or a positive state, or to what extent your state has deteriorated and fallen—how does God view you all along? Your stature is what it is. God will determine how much you have changed and how many truth realities you have entered based on your actual situation, your actual manifestations, and your actual stature. Your current inability to get back on your feet and your current plunge into complete despondency are not the standard by which God views you or determines your actual stature. So, no matter whether you are in a positive or negative state, or whether you are filled with fiery passion or feeling despondent, it will not affect God's assessment and characterization of you. You are the only one who characterizes yourself incorrectly based on your temporary revelations and manifestations—either as someone who is already like Peter, or as someone who is beyond redemption—because you have a great number of notions and imaginings about God's work. But no matter how you pass verdicts, no matter what good or bad feelings you experience, it is all caused by the notions and imaginings you have developed about God's work, and these notions and imaginings do not conform to God's accurate and practical definition of a person and the accurate and practical verdict He passes on them. Is this not the case? (It is.) Therefore, whether it be their own manifestations, their own essence, or their ultimate characterization of themselves, people cannot pass verdicts on these things based on their own notions and imaginings. Rather, they should measure these things based on the normal laws of God's work and the actual results that God wants to achieve in His work, or based on the ways in which God works and His accurate definitions of people. What are people's

main notions and imaginings about God's work here? People believe that their actual stature is determined based on their temporary manifestations, or their manifestations during a certain period: If they are in a good state during this period, then the Holy Spirit will work on them, and they will have changed, possess life, have grown in stature, and be able to attain salvation; if they are in a bad state and do not have any genuine faith in God during this period, this means that they do not have any stature. Are these not people's notions and imaginings? (Yes.) A notion and imagining that people have about God's work is that it isn't performed on people in a long-term and continuous manner, but rather that it fleetingly gives them a bit of enlightenment, causing them to manifest a burst of energy and a momentary impulse. Another kind is that people believe that God's work is supernatural, that He moves people to have a positive attitude, and to have the will to suffer hardship and to expend themselves for Him, and that they then gain stature and become people who have God's truth as their life. They believe that if they become weak because of one issue, God will determine that they have failed and been revealed, and they will then be condemned by God, and eliminated and forsaken by Him. Aren't these people's notions and imaginings? (Yes.)

What are the notions and imaginings of people that we just fellowshipped about? (People have several kinds of notions and imaginings about God's work. They believe that a person's actual stature is decided by their manifestations during a certain period or by their temporary manifestations, and they think that God's work on people takes place in a moment, rather than being long-term and continuous. People also believe that God's work is very supernatural and that God often moves people. When people are momentarily moved by the Holy Spirit, they feel that they are about to be made perfect or that they are closer to achieving the standard of Peter,

and when people fail and become weak, they determine that they have been eliminated.) What are people's notions and imaginings about God's work in this regard? People believe that their temporary manifestations represent their actual stature, and that God passes verdicts on people based on their temporary manifestations. People think that God likes to see people suffer hardship and pay a price, that He likes to see people often pray and make resolutions and be moved to the point that they cry their eyes out, and that He likes people to be able to forsake things and expend themselves and work diligently, and to be able to overcome the various difficulties of the flesh. They think that regardless of whether or not they act according to the principles or in line with the truth, as long as they are able to frequently pay a price, and, in the performance of their duty, often miss out on food and sleep, get up early and go to bed late, and work night and day, then God will like this. This implies that no matter what work God does or how many words He speaks, He just hopes that people are all able to suffer hardship and pay a price for Him, not eat good food or wear nice clothes, and not have any free time, and that they must spend each day either doing their duties or praying, and often make resolutions, express their resolve, set their minds, and swear oaths. Some people think that God likes to restrain people's hearts and limbs, that He does not give people freedom and liberation, and that He instead makes them feel repressed so that they cannot be liberated, and deprives them of the freedom of a life of normal humanity. People think this, don't they? (Yes.) What else do people think? That God does not permit people to fail, to reveal weakness or corruption, or to show their shortcomings. People also believe that if they want to attain salvation and be made perfect, then in the process of doing their duty they cannot be weak at all, or have any of the needs, shortcomings, or flaws of normal humanity, and must not reveal any corrupt dispositions. Aren't these people's

notions and imaginings? (Yes.) In people's notions and imaginings, they think that under God's work and guidance, they must stay young at heart, remain zealous, and be full of passion for their work and have a serious attitude toward it, as well as being constantly tightly-wound and never relaxing. Isn't this what people think? Is this a notion and imagining that people have, or is it God's true requirement of people? (It's a notion and imagining that people have.) People think that if they are a bit negative and weak, or have a slight fleshly difficulty, or have some defects or flaws in their humanity, or reveal corrupt dispositions, and occasionally covet fleshly comfort, then God won't want them, He won't speak to them or work on them, and they will be eliminated and have no hope of being saved. Is this actually the case? (No.) Aren't these notions and imaginings that people have? (Yes.) In people's notions and imaginings, they believe, in one respect, that God likes people who are constantly full of enthusiasm and fiery passion regarding their work, and in another respect, that God does not like people's negativity and does not allow them to show their weaknesses. In other words, people think that God likes ascetics, do they not? They think that it's necessary to live their whole lives in poverty, to pay no attention at all to outside matters, and to read God's words day after day under the dim light of a cold oil lamp; they believe that both morning and evening prayers are compulsory, that they must thank God before every meal, and that they cannot have any of the various needs of normal humanity. They believe that only then can they be considered absolutely loyal to God and absolutely faithful to their work, and that only by maintaining this kind of zeal can they be liked by God and be someone that God wants to save and make perfect. Because people have these notions and imaginings, some feel especially reproached inside when they occasionally miss their family, and also feel uneasy whenever they occasionally chat for a bit, thinking that God will reproach them. When some young

women get dressed up and wear clothes that are a bit vibrant and fairly fashionable every once in a while, they feel uncomfortable all over, and think, “Isn’t it a bit indecent for me to dress like this? Isn’t it a bit dissolute?” In fact, they aren’t wearing bizarre outfits or revealing attire, but they just feel dissolute and think, “God is reproaching me inside. He doesn’t like me doing this.” If you think God doesn’t like it, why don’t you wear the robes of a Buddhist monk or a Taoist robe? How “elegant” and “decent” that would be! That wouldn’t be dissolute, would it? Some people occasionally indulge in a bit of vanity or show off, and then feel reproached and uneasy inside and think, “God no longer likes me. He doesn’t want me anymore.” Some people even set rules that they are not allowed to brush their hair, put on makeup, or look in the mirror, and that they can only take a bath once a month or every six months, and think that if they take a bath more frequently than once a month or every six months, this is loathed by God and they will definitely not be saved. They set a rule that they must get up before five in the morning, and think that if they get up half an hour later, they are indulging in comfort, and are not people who love God; they set a rule that they must go to bed after midnight, and think that if they go to bed before midnight, they aren’t someone who does their duty loyally. These people create many fixed rules for their own behavior, everyday life, and life needs. They do not seek what God’s requirements are, nor do they try to understand what God’s views and attitudes toward these matters are. Instead, they believe in a completely subjective manner that in God’s work, God does not permit people to have these manifestations, and that if they ever do possess these manifestations, they are being utterly rebellious, and they are loathed by God, and therefore cannot be saved. Oftentimes, just because of some trivial matters that are not worth mentioning, such as saying the wrong thing, using the wrong word, eating a few extra snacks, or watching some entertainment videos occasionally,

people think, “I’m done for, this is utterly rebellious of me! I didn’t know that I could have such behaviors and such penchants—I didn’t know I still had these problems. This is terrible. I must deeply reflect on myself, dissect myself in the depths of my soul, and undergo a revolution. I cannot let this go!” People attach great importance to these matters that have no connection with the truth principles. These are all people’s notions and imaginings and God loathes them. God does not want to see people reveal these manifestations. So what are the truths that people should understand in this regard? What are the principles that should be adhered to? Since these things are people’s notions and imaginings, they are definitely not the principles that God requires for people, and they definitely have nothing to do with God’s requirements for people. And since they are notions and imaginings, this means that they are conceived and pieced together in the human mind—in short, they come from people’s minds and have nothing whatsoever to do with the truth realities that God requires people to possess. No matter how people adhere to these notions and imaginings, as long as they have nothing to do with the truth, then people adhering to them is futile. Even if you do adhere to them, you are not adhering to the truth principles, and God will not remember it. In particular, some people feel deeply uneasy and strongly reprimanded inside when they occasionally reveal their own preferences or fleshly habits. How does this uneasiness and self-reprimanding come about? Is it the result of them being moved by the Holy Spirit? (No, people have notions and imaginings about God, that’s why they feel uneasy.) The basis of these feelings is people’s notions and imaginings, not the truth. Some people feel reproached and uneasy inside at the drop of a hat, and they rush to pray and confess their sins, and hurriedly repent. What do you have to repent for? These things you’ve done are common behaviors in daily life. They are not sins, and they are certainly not major transgressions. Don’t make a

fuss over such insignificant things! If you think that those things are wrong, you can choose not to do them. But not doing them doesn't mean that you are abiding by the truth principles, and being uneasy doesn't mean that you have violated the truth principles. Why are you repenting? Why are you turning yourself around? Is it because your notions and imaginings are causing you to mistakenly believe that those are behaviors you're not supposed to engage in, or is it because you think that your behaviors go against God's words and the truth principles? If they go against the truth principles, and you really do feel uneasy, then you should hurry to reverse your course and repent to God. This uneasiness at the very least is the reprimanding of the conscience of humanity. If you feel uneasy merely because you have gone against your own notions and imaginings, aren't you indulging in unnecessary feelings? (Yes.) This is purely indulging in unnecessary feelings and it is redundant. How come you don't feel uneasy when you follow antichrists? How come you don't feel reproached for that? When you see evil people disrupting and disturbing the church's work and damaging the interests of God's house, and you do not stand up to stop them, do you feel uneasy? When you speak and act in violation of the truth principles and based on your own will, do you feel uneasy? If you have violated the truth principles in these matters and yet you never feel uneasy about it, then you do not even have humanity, nor do you have a conscience. And if you have no conscience, what things will make you feel uneasy? Your uneasiness is purely you indulging in unnecessary feelings. It is your own notions and imaginings that are tormenting you and making you feel uneasy—there is no use in that. What will the end result be of you believing in God within your own notions and imaginings? You will only become more and more hypocritical and more and more like the Pharisees. You will only stray further and further from God's words and the truth principles, and it will be impossible for you to enter

into the truth reality. You always feel good about yourself, but what is so good about you, exactly? You are so filled with notions and imaginings, and everything you feel has nothing to do with the truth. Your feelings of being moved and reproached, the indebtedness and remorse you feel, the repentance you think you should have, and the oaths and resolutions you make are all related to your notions and imaginings. These things are only based on your notions and imaginings and have nothing to do with the truth. Therefore, anything you do—whether it be suffering hardship and paying a price or offering things up and expending yourself, and regardless of what you expend—is in vain if it has nothing to do with the truth. Have you understood? (Yes.)

Now that we've fellowshipped on and dissected these notions and imaginings that people have about God's work, are you a bit clearer on how to view behaviors like whether or not people suffer hardship, pay a price, and restrain themselves in doing their duties, and whether or not they have a fondness for eating good food and dressing up nicely, and so on, as well as what the principles that God requires of people are, and what exactly the result is that God wants to achieve in people with His work? The result that God wants to achieve in people is not to see your passion for your work all the time. That is, what God wants to see is not your enthusiasm or your resolve to suffer hardship and pay a price. In God's eyes, if you do not understand the truth, then these manifestations are just a momentary impulse. In other words, they are just your enthusiasm. What essentially is enthusiasm? It is your impetuousness, or to be more specific, it is an emotional approach to things. What God wants is not people's enthusiasm, their emotional approach to things, their temporary impulses, or this kind of passionate condition. What does God want? (He wants people to be able to understand the truth.) At the very least, He

wants you to be able to love the truth and understand the truth, and, when faced with various matters, to not adhere to a regulation, a formality, or a behavior, but to instead abide by the truth principles; He also wants you, in the duty you do and in everything, to be able to seek the truth principles, and practice according to the truth principles, and to make God's words and truth your reality—this is the result that God's work is intended to achieve. As for whether, in your personal life, you want to go to bed early and get up early, or go to bed late and get up late, or what kind of gifts you have or how articulate you are, none of this matters to God. Regardless of whether or not you have the resolve to suffer hardship or how much of a price you pay, God doesn't value these things. Some people say, "For the sake of my belief in God, I haven't bought nice clothes for several years, and I haven't been to the hairdresser for over ten years." Even if you don't eat well, don't wear nice clothes, and suffer a great many hardships for your whole life, so what? Is that what God wants? Is the ultimate purpose of God's preaching and fellowshipping to provide people with a great number of truths just to turn you into an ascetic? Is it just to turn you into a pathetic wretch, a beggar, or an angry youth? No. What God wants to do is to work His words and the truth principles into people. Therefore, when many believe that God likes to see people suffer more hardships and pay more of a price, and that He likes to see them living extremely frugal, hard, and simple lives, being extremely possessed of resolve and aspirations, and extremely passionate, or being extremely self-restrained, and really keeping to their place and behaving themselves, these are just their notions and imaginings about God's work. Suppose that, for many years of your life, you only eat one meal a day and sleep three hours a night, and aren't able to eat good food or wear nice clothes, and that you do what you think you ought to be doing for many years, and have suffered countless hardships and made countless resolutions. In

your own words, you "stay true to your original aspiration," and you suffer hardships and expend for God and dedicate your whole life to God. However, despite all this, if you never put effort into God's words or the truth, and don't seek the truth principles in everything you do, then you are bound to be abandoned. You want to attain salvation through suffering hardship and paying a price, and through never changing your original aspiration, and expending yourself for God your whole life, and offering up everything you have to Him. This is just a dream—it is wishful thinking. Even if you eat cornmeal and steamed cornbread all your life and never eat good food or enjoy nice things, it will be of no use. God never looks at a person's behavior, nor does He look at what rules a person outwardly follows, or whether they outwardly lead a simple and plain life. What God wants to see is what path you are on, what principles you abide by in every matter that you encounter, and whether you abide by the truth principles in dealing with problems. If you do not abide by the truth principles, then regardless of how well you follow those fixed stipulations and rules, it will be of no use. It will only indicate that you are a person who lives within notions and imaginings, a person who lives within completely subjective, nice wishes, who has nothing whatsoever to do with God's work, and nothing to do with any of the ways in which God performs His work of salvation on people—a person who is far away from God's work. Therefore, if you want to gain something from God's work, you must first work hard on the truth; you must not put any work into or apply any efforts to your own notions and imaginings—doing so is useless. Some people ask Me: "Do You think I look more decent and proper with long hair or short hair?" I ask them in response, "Do you like having your hair long or short?" They say, "I like having my hair long. But I think that long hair isn't decent and proper, and that God does not like it." And I reply, "When did God say that? Does this have anything

to do with truth?" There are others who ask Me: "Can I eat snacks?" And I reply, "Is eating snacks a need of normal humanity? Does God stipulate that people can't eat them? Does God condemn it?" And they say, "I think God condemns it, because eating snacks is dissolute." What does "dissolute" mean? If you think that eating snacks is dissolute, then does not eating snacks mean that you are not dissolute? Does not eating snacks mean that you understand the truth and practice the truth? You can understand it when I put it this way, right? (Yes.) Notions and imaginings are not the truth and they have nothing to do with the truth. If you are smart, you should hurry to examine what notions and imaginings you still have, and what practices, thoughts and viewpoints of the Pharisees you still have, and let them go without delay. The purpose of letting these things go is not to make you become dissolute and self-indulgent, but to make you come before God to seek the truth principles, and come to gain the truth as your life. God doesn't want to see you being a beggar and leading the life of an ascetic. Some people say, "God doesn't like people to be beggars, so does that mean He likes them to be wealthy?" God doesn't like people to be wealthy either. Some people say, "It is a human notion and imagining that God likes people to suffer physical hardship. So if God doesn't like people to suffer hardship, does that mean He likes them to live in comfort?" Wrong, this is also your notion and imagining. What, then, is the right way to act? (God likes people to be able to come before Him and seek the truth principles, regardless of what befalls them.) No matter when, the truth principles cannot be forgotten. Some people say, "God likes people to make resolutions before Him and possess the resolve to suffer hardship." Others say, "God doesn't like people who are unwilling to suffer hardship." Is it right or wrong to say these things? Which statement is right and which one is wrong? (They are both wrong.) Some people always suffer hardship for the sake of their own status, fame, and gain—they

have a strong resolve to suffer hardship. Do these manifestations please God? (No.) Some people are unwilling to suffer hardship when it comes to personal matters, but are willing to suffer hardship for the sake of doing their duty and for the truth, and are willing to suffer a little hardship in order to act according to the truth principles. Which of these manifestations is better? (Suffering hardship for the sake of the truth principles.) What can be seen from these things? That it is right to act according to the truth principles and to practice the truth. Be it in relation to matters of doing one's duty, or to matters in one's own personal life, whether or not one suffers hardship is not a standard or a principle. What are the principles? The principles are God's requirements, God's words, and the truth. If you practice according to the truth principles, then even if you do not suffer hardship in doing so, what you are doing is right, and God approves of it; if you don't act according to the truth principles, then even if you suffer a great deal of hardship or experience great humiliation in the process, it is in vain, and God does not approve of your actions. It's just like how some people hear an order from an antichrist and then do as they are told, implementing the work according to the antichrist's preferences, doing a lot of talking and suffering, and keeping themselves very busy, to the point that their body becomes bent and broken-down from physical exhaustion. Does God approve of this? Will God remember it? (He doesn't approve of it, and He will not remember it.) So what is God's attitude? (God loathes such people.) What did God say? "Depart from Me, you that work iniquity." This is God's attitude, is it not? (Yes.) No matter how much hardship you've suffered or how much of a price you've paid, though you may use these to boast about your contributions, God does not look at these things. God only looks at whether you did these things according to the truth principles and whether you were following God's words—He uses this principle to measure you. If

you do not follow God's words, but instead act according to your own ideas, then no matter how much hardship you suffer or how much of a price you pay, it will all be futile. Not only will God not remember it, but He will also condemn it. That would be bringing about your own destruction, would it not? (Yes.) Such people will be eliminated in the end—they deserve this, don't they? (Yes.) God has spoken thousands upon thousands of words and told you the truth principles, but you just don't listen. You always have your own ideas, and you wishfully hope to replace the truth with your own notions and imaginings, and thereby gain God's approval, enter the kingdom, and be blessed and rewarded. Isn't this courting death? Aren't such people of the same ilk as Paul? (Yes.) Therefore, if people want to let go of the barriers between them and God and their hostility toward God, they should have an accurate understanding of God's work. They should not speculate about God, measure His work, or measure their own behavior and practices based on their notions and imaginings, and then handle everything based on these notions and imaginings. The ultimate result of this approach will be that it comes to naught, and in serious cases, they will disrupt and disturb the church's work, offend God's disposition, and be punished. Therefore, in approaching God's work, people should let go of their various notions and imaginings about God. That is, they should examine and dissect their own notions and imaginings and then let go of them, come to seek God's intentions and the truth, and use the truth principles to replace their notions, imaginings, wrong principles and practices. Only in this way can you embark on the path of salvation. Otherwise, it is impossible for you to be saved, it is out of the question! This is one kind of notion and imagining that people have about God's work. Let us end our fellowship here.

People have another kind of notion and imagining about God's

work, which is that in their everyday lives, when they are weak, when various kinds of rebelliousness toward God arise in them, or when they have done things that rebel against God and oppose God, they believe in their notions and imaginings that they should be disciplined, chastened, or even punished, cursed, and so on. For example, sometimes people say the wrong thing or reveal some notions, or they harbor certain opinions and some defiance toward something, and after a while, they think, “I have revealed this rebelliousness and betrayal, but why haven’t I been disciplined for it? There are no blisters on my tongue, I don’t have nightmares at night, and I don’t feel uneasy in my heart. Why is that? How come I don’t feel the work of the Holy Spirit?” In their notions and imaginings, they believe that since God has come to save them, and since God’s work must not only conquer them, but also transform and purify them, and change all kinds of thoughts and viewpoints that they harbor which are inconsistent with the truth, then if there are some things in their thoughts that are inconsistent with the truth, or things that are filthy, dirty, or wicked, then they should be disciplined, reproached, or even punished for them, and they think, “How can people change and how can they be sanctified if they are not disciplined frequently?” What are people’s notions and imaginings here? Namely, that they should be frequently disciplined, reproached, chastened, punished, and even chastised and judged and that only then can they achieve dispositional change. However, in everyday life, when people reveal filthiness, wickedness, and corruption, they do so very naturally, they can feel it, and they even feel at peace living this way and do not sense that they are being disciplined or punished, and they find this to be abnormal. People think that if they reveal corruption, they should at least feel reproached, or fall ill, or get blisters on their mouth, or choke or bite their tongue when eating, and that they should get red and swollen eyes if they watch something they shouldn’t watch.

Tell Me, does God do these things? (No.) Does He absolutely not do them? (When people do not understand the truth, God may discipline and reproach them a bit according to their stature, so that they can reflect on themselves and enter into the truth. However, when people understand the truth and know clearly in their hearts that what they have done is wrong, God will definitely not discipline them in that case, because He hopes that they can seek the truth, and use His words and the truth to measure their own actions and behavior.) That was fellowshipped really well. In people's notions and imaginings, they believe that whenever they reveal corruption and rebelliousness, God should discipline them, and that in particular, when evil people do evil, God's punishment should come upon them immediately, so that the evil people definitely get punished. But in real life, they rarely see these punishments taking place. In one respect, when people reveal various kinds of corruption and rebelliousness, they do not get disciplined or chastened, and in another respect, when evil people do evil, they do not get punished. This gives rise to certain notions about God's work deep in people's hearts, and some people will even lose their faith, and measure God's work based on these outward things, and pass judgment on His work. These are people's notions and imaginings, are they not? When people reveal corruption and rebelliousness, must God discipline them, or chastise and judge them? (No.) Some people say, "When God saves people, He must save them thoroughly. What is the purpose of God's work? Is it not to purify people? So when people reveal corruption and rebelliousness, God should discipline and reproach them—this is being responsible toward them. Otherwise, He does not care about people and does not truly love them and have mercy on them." Don't people think in this way? (Yes.) What are the truths that should be understood here? Are being disciplined, chastened, and punished essential processes for people to understand the truth and

enter into the truth reality? Are they necessary means and ways for God to save people and transform them? Some people can't work it out and think, "If God really exists and He does His work in order to save people, then why doesn't He discipline people when they reveal corruption or rebel against Him? Why doesn't God punish evil people for doing evil?" When God doesn't discipline people, or when evil people are not punished for doing evil, won't it cause some people to question the existence of God and the results of His work? If frequent disciplining and punishment could replace people seeking the truth or enable them to enter into the truth reality, then disciplining and punishment would be the main way that God works to save people, and a necessary means of doing so. But given people's current level of corruption, could their satanic nature be transformed immediately through God's disciplining and punishment? Could people immediately come to have true repentance? Could they immediately enter into the truth reality? (No, they could not.) That would be beyond them. Therefore, in this stage of God's work, at the same time as God expresses truths to provide people with life, He does not—with the exception of the Holy Spirit's work of enlightening and guiding people—do anything supernatural, and rarely even does He do such things as chastening, disciplining, or punishing people. Chastening, disciplining, and punishing people are not a predominant part of God's work, but He does still do these things. That is, in the case of certain special people or special matters, or in certain special environments, for the sake of achieving certain special results or due to certain special reasons, God will do the work of disciplining, chastening, or punishing people. But overall, in this stage of His work, the predominant way that He works is to speak and express the truth to provide what people need on their path of pursuing the truth, and the purpose of this is to enable them to understand the truth principles and enter into the truth reality. Now that God has

expressed a great number of truths, He rarely does this work of disciplining, chastening, and even punishing that He did in the past. So what people ought to focus on more is the various truth principles that they should put into practice when they encounter matters in everyday life, rather than focusing on whether God is disciplining them, obstructing them, or making things go smoothly for them in a given matter, and other such ways and practices. Since God seldom uses methods such as disciplining, chastening, and punishing, it's not the case that He never uses them, He just seldom uses them. What do I mean by "seldom uses them"? Occasionally, in some special circumstances, He will use the methods of disciplining, chastening, or punishing to—in a light or representative and symbolic way—do some work that helps people to understand the truth and practice according to the truth principles. That is, He uses these ways to help people enter into the truth reality, but that's all. Why, then, doesn't God use these methods in His work a lot? Why doesn't He predominantly work in these ways? In one regard, it is because at this stage of His work, He has already told and provided people with the various truths that they should understand, and they have already heard these truths, and already have a grasp and knowledge of them within the scope of their comprehension. This is one reason. The other reason relates to people's subjective factors. People have the conscience of normal humanity, and under the effect of this conscience, they will gauge whether the corrupt dispositions they reveal, or their own actions, thoughts, and viewpoints, are positive or negative. Within people, at the very least, there is the standard of conscience by which to gauge all of this. If you use your conscience to gauge a certain thing and you determine that it is positive, then you should go ahead and do it, and you needn't reproach yourself if you are a little slow or late in doing it. If you use your conscience to gauge that thing and you determine that it is negative and something that

shouldn't be done, then you should restrain yourself and not say or do it. However, if you do not have feelings driven by your conscience and reason, then you are not a human being. If you do not even have conscience and reason, then you cannot possibly gauge whether something is right or wrong, positive or negative, and thus it would be meaningless for God to discipline and punish you. In other words, God does not work on those who are not subject to the effects of a conscience, and He does not save such people. What does "not saving them" include? He does not even want to discipline them; He does not discipline them or chasten them. There are those who ask, "If someone does evil, will God punish them?" God will not punish them directly, because the church has administrative decrees. If they are an evil person who is causing a disturbance or disruption, then clearing them out or expelling them will be the end of it. Even if they do not meet the conditions for being cleared out or expelled, they will be sent to a B group. If someone squanders God's offerings, that is more serious, and they must reimburse whatever they ought to, and afterward they must be dealt with appropriately. This is the principle of God's work and the principle by which He treats people. It's simple, is it not? (Yes, it is.) Do you think that God choosing you means that He must make you complete, and will not stop until He does so? That is only the case for those who have a conscience and reason, and who pursue the truth—it is only the case for those who can be saved. As for those who do not even have the awareness of conscience, they need only be treated and dealt with according to the church's administrative decrees—God will not discipline them. What point is there in disciplining them? Disciplining people who lack normal humanity and a conscience is equivalent to trying to force a fish to live on land, or a pig to fly, it is the same as casting pearls before swine and casting holy things unto the unclean to eat —God certainly does not do it. Therefore, in this matter, people

should not think, “I was chosen by God, I am one of God’s sheep, and even if I make mistakes and do evil, God will not abandon me.” This statement does not hold water—it is hard to say whether you are a sheep or a wolf. How do you gauge whether you are one of God’s sheep? It depends on whether you have awareness of it and whether your conscience feels reproached and reprimanded when you have done something that goes against humanity and conscience. If it does feel reprimanded, you will turn yourself around, and even if you do not understand the truth, you will be able to act according to the standard of conscience. At the very least, you will be able to act in accordance with normal humanity. If you have these manifestations, then you are one of God’s sheep. If, when you encounter something that goes against the conscience of normal humanity and violates moral justice, you don’t have the slightest sense of justice, and you don’t feel loathing or hatred for the evil you have done, or for the disturbance caused by evil people, and your conscience doesn’t feel reprimanded at all, then you are not one of God’s sheep, you are a wolf, you are a beast, and you are a devil. This is the standard by which to gauge whether you are one of God’s sheep or a wolf. If you are not one of God’s sheep, and yet you still constantly measure God’s work using ideas, notions, and imaginings such as, “I have revealed corruption and rebelliousness, yet God has not disciplined me; God should discipline me,” then you are stupid. You are not one of God’s sheep at all, and God has no intention of saving you, so are you qualified to measure and judge God’s work? If this isn’t stupidity, what is it? You can gauge this matter, right? (I can now.)

What is the standard for having a conscience? How should you gauge whether a person has a conscience or not? (It depends on whether they have a sense of justice in their heart when they see evil people doing evil or see things that harm the interests of God’s

house, and whether they are able to hate these things. If they have no awareness at all in their heart, then they have no conscience. Also, if someone has no awareness in their heart of the evil they have done, or of the things they have done that clearly violate the principles, such people too have no conscience.) If you have no conscience, then you are not human. In that case, will God still save you? If God won't save you, will He still discipline you? Disciplining and chastening are a minimal part of God's work. When I say "minimal," I mean that God only uses these methods sparingly, but they are still a part of God's work. If you don't even have a conscience or reason, is there any use in God disciplining you? If you have no sense of justice, and you do not feel anything toward all that is wicked, all that goes against the truth, all that goes against moral justice, and even that which goes against your conscience, and you do not hate such things, and if you cannot stand on the side of God to defend the interests of God's house, and you cannot stand up and say one thing in defense of the church's work—not even a single fair statement—then you are not human. You are not human, and yet you extravagantly hope for God to discipline you. You really are elevating yourself and not regarding yourself as an outsider! There are some who say, "If someone is not one of God's sheep but a wolf, then God will not discipline them. So if they are one of God's sheep, will God discipline them?" Under special circumstances, God will occasionally discipline you and take responsibility for you. Even if you are numb and unaware, God will prompt you, discipline you, and reproach you. God's work is done to the appropriate extent and leave it at that. Why does He work in this way? Because if you have a conscience, then when God reproaches you in this way, your conscience will quickly have awareness, and you will blame yourself and feel indebted to Him; you will feel remorseful, saddened, and anguished, and you will be able to turn yourself around and ultimately seek the truth principles

and practice according to the truth—this is the result that God wants. If you have a sensitive conscience and understand many truths, and even if God does not discipline you, chasten you, or prompt you, you are still able to realize the problem, and your conscience still has awareness, and it feels reproached and reprimanded, then that is even better, and God's discipline is not needed. Even if God doesn't discipline you, your conscience is extremely sensitive and feels reprimanded, and you feel remorseful, saddened, indebted to God, and that you have wronged Him, let Him down, and left Him dissatisfied, and you are able to proactively seek the truth principles and act according to His requirements. This is the effect that the conscience of normal humanity exerts on people, and it is also the effect that it ought to exert on people. Therefore, whether a person is one of God's sheep or not, and whether they can be saved or not, depends on whether they have normal humanity and a conscience. This is crucial and important. If you say that you understand a lot of truths, then when you yourself are rebellious, or you encounter evil people doing evil, do the truths you understand come into effect? Do they have the effect of supervising you, enlightening you, and making your conscience feel reproached and come into play? If you have no awareness of conscience, then you lack a conscience and normal humanity, and what you understand is doctrine rather than the truth. If you only understand doctrine, then you cannot put the truth into practice, and you are not one of those who will be saved. You understand this, right? (Yes.) Therefore, in God's work, when it comes to some of the most fundamental ways in which God works, people should not delimit them based on their own notions and imaginings. Regardless of whether you have been disciplined, chastened, and punished by God, or have never been disciplined, chastened, or punished, this is no indication of how many truth principles you have understood, nor does it indicate that you are a

person that God has chosen. It may be that you have believed in God for many years and been disciplined and chastened countless times, but you have never acted according to the truth principles—in that case, when you are not saved in the end, it will be all your own fault and exactly what you deserve. It may also be that you have rarely been disciplined and punished in your belief in God, but because of your conscience, you often feel reprimanded and reproached, and when you commit transgressions you feel remorseful and turn yourself around, and you're able to seek the truth principles, practice the truth, and act according to the truth principles—in this case, you are one of those who will be saved. Have you understood? (Yes.) I mentioned two situations. What are they specifically? (One situation is when people have been disciplined and punished a lot, but in the end they still cannot act according to the truth principles and have not obtained the truth, and so they are not saved, and this is all of their own doing. Another situation is when some people are able to use their conscience to restrain themselves without needing to be disciplined or chastened a lot by God, and whenever they violate the principles or reveal rebelliousness they feel reprimanded by their conscience, and can proactively seek the truth and act according to the truth principles, and, at the very least, they can do some positive things, and so they are among those who will be saved. God talked just now about these two situations.) Whether or not they can act according to the truth principles is the standard for evaluating these two types of people. Some people are unable to act according to the truth principles, and no matter how much doctrine they understand or how much they are disciplined and punished, they are not targets of salvation. Whereas, some other people are rarely disciplined and punished by God or chastened and reproached by Him, but they are frequently able to reflect on themselves, and whenever they act in violation of the principles or reveal

rebelliousness, they can feel the reprimanding and reproach of their conscience, and afterward they feel remorse and can proactively practice according to the truth principles. Although they are rarely disciplined or chastened by God, people of this type are nevertheless targets of salvation. The disciplining and punishment I refer to here have nothing to do with the judgment and chastisement of God's words, they are simply what people think of as disciplining and punishment in their own notions and imaginings. In people's notions and imaginings, they believe that if they are disciplined and punished frequently, then this means that they have experiential testimony, and that they are spiritual people. People also often link being disciplined and punished with the work of the Holy Spirit, and believe that they are connected to the stream of the Holy Spirit. There are some people who often say, "I didn't do my duty well, and I was pruned once again. Now I have blisters on my mouth and I have fallen ill—this is God disciplining me." Many people often fellowship about these experiences, but you should look at what their manifestations are whenever issues befall them—see whether they feel reprimanded by their conscience when they do something wrong, and whether they are able to stand up and uphold the truth principles and defend the interests of God's house when they encounter evil people doing evil or when they encounter wicked things. If not, then these people have no conscience and they are not human! They say nice-sounding words, and speak so consummately about the many experiential testimonies they possess—it's as if God has shown them so much grace, and done so much work on them and spoken so many words to them, and this seems to suggest that they have already attained salvation. However, in their everyday lives, whenever they encounter problems that relate to the principles, they never uphold the truth principles, and they always shrink back like a turtle hiding in its shell and evade the issue. And every time they are asked to

speak and express their views and standpoint, they abstain, play dumb, and stay silent. They don't uphold the truth principles at all, nor do they practice the truth. What people are these? They are hypocrites. When they are watering and helping others, they talk about spiritual theories in a very systematic and logical manner, and they go on for hours at a time, moving some people to tears, and yet they never practice the truth in their own actions—these are Pharisees. No matter how many pseudo-spiritual experiences and pseudo-spiritual doctrines they speak of, or however many empty words and exaggerated words they say, their conscience does not reproach them; and when it comes to any cardinal issues of right and wrong or matters of principle, they don't stand on the side of the truth or uphold the truth principles, and their conscience does not reproach them at all, but afterward they can still shamelessly boast about how they defend the interests of God's house, and they can still spout many nice-sounding doctrines—this is being hypocritical and lacking the awareness of conscience. They fail to practice the truth so many times, they violate the truth so many times, they deceive and mislead people so many times, yet their conscience does not reproach them at all, and they can still brazenly show themselves off—this is being devoid of humanity! They swagger around and bluff in this way all over the place, and they don't even feel embarrassed; they do not practice the truth, and yet they still brag that they are spiritual people, that they are people who have been saved and made perfect by God, and who love God more than anyone else—this is lacking the awareness of conscience, and these are not people who have been saved. Can those who have been saved lack normal humanity and the awareness of conscience? Some people feel that they don't like the truth that much, and whenever they encounter problems that involve the truth principles, or cardinal issues of right and wrong, they become people-pleasers, try to muddle through, and are never

able to uphold the truth principles, and so they feel reproached in their hearts and often pray before God and feel indebted to Him. Although they are often weak and unable to break through this barrier, they know in their hearts that they have not upheld the truth or justice, and that they have not stood firm in their testimony for God, and that they are just people-pleasers, so they would feel too embarrassed to say that they have any testimony. This is because they have not upheld the truth principles and have no genuine experiential testimony, and they are impoverished and blind and have not met God's requirements; they know this in their hearts, and their consciences often feel reprimanded for it, and they feel that they owe a debt to God and are saddened. There is still hope and leeway for these people to attain salvation. By contrast, there are those who outwardly appear to understand the truth very well, and to be able to water, provide for, and help people, but when they encounter problems that involve the truth principles, or cardinal issues of right and wrong, they never stand on the side of God and they never uphold the truth principles, and yet they brag about being spiritual people, people who love God, and people who are loyal to God. People of this kind are in great trouble. They do not dare to face reality, they do not dare to solve real problems, they do not dare to declare their position on major issues, and they do not dare to uphold the truth principles in an open and straightforward manner, but after the fact, they still shamelessly boast that they are spiritual people, and say that they love God the most and can best grasp God's intentions. People of this kind have absolutely no awareness of conscience. Can a person who lacks the awareness of conscience uphold the truth principles? Do they dare to openly declare their position and stand on the side of God to deal with evil people? There's no chance of that; it is very difficult for such people to practice the truth.

If a person has the conscience of normal humanity, they will regulate their thoughts, words, and deeds. What does “regulate” mean? It means that, when your thoughts and behaviors stray outside the standard of normal humanity, your conscience will judge that it is wrong to think in that way and not good to do that thing, and so you will blush and feel uneasy and reproached. After having these feelings, your thoughts and behaviors will be restrained to a certain degree, and this certain degree of restraint will regulate your behavior and enable you to avoid doing things that clearly violate the truth principles, and things that go against your conscience and moral justice. But if you don’t have the standard of conscience, then when you do things, you won’t have any criterion by which to regulate and restrain your thoughts and behaviors, and so you will run wild, you will do whatever comes into your head, whatever you want, and whatever is beneficial and advantageous to yourself. Under these circumstances of you having no restraints whatsoever, your thoughts and behaviors will be greatly amplified. What does “greatly amplified” mean? There will be no regulation to them at all. It’ll be just like how it is when nonbelievers cheat people—they lack the awareness of conscience, and if they con you out of a thousand bucks, they won’t feel bad, and if they swindle you to the point that your family is ruined, they won’t feel bad either, and even if you get down on your knees and plead with them, they will take no notice of you. They truly are immensely evil people. Why is it that they can do such evil? It is because they have no awareness of conscience, or the restraint that a conscience provides, and so they can be so evil and become heinous sinners. Therefore, it is important to have the conscience of normal humanity. People are able to uphold the truth principles firstly under the condition that they have the awareness of conscience. Having the awareness of conscience and a sense of shame is what enables your behavior to be regulated and gives you

the opportunity to embark on the path of seeking and practicing the truth. If you don't have the awareness of conscience to regulate yourself, then you will not have the opportunity to embark on the path of pursuing the truth. Therefore, it is only upon the foundation of possessing the awareness of conscience that people can have the opportunity to be led onto the path of practicing the truth and upholding the truth principles—but even then, they merely have this opportunity. I say that they merely have this opportunity, because even if a person's thoughts and behaviors are regulated by the awareness of conscience, they may still violate the truth principles or not act in accordance with them, taking a middle path, not upholding the truth principles but also not teaming up with evil people. That is to say, under the effect of conscience, fairly good people can practice the truth and uphold the truth principles, whereas people of slightly worse caliber can at least avoid being controlled or coerced by evil people, and avoid following them into evildoing—this is merely reaching the baseline that comes from the standard of conscience. Even though you have not practiced the truth, you haven't done evil. A person like this can at least still be called a person with a conscience, and although they have not practiced the truth, they definitely will not do evil. This is the effect that conscience has on people. For those who love the truth, one of the most beneficial effects of conscience is that it has a chance of regulating their words and behaviors, and can lead them onto the path of practicing the truth and upholding the truth principles. Therefore, for people, conscience is a very important part of their humanity, and it is something that they cannot do without. So what does "conscience" mean? We will talk about that in detail later when we have the opportunity, but let's just say something about it briefly today. Conscience refers to a person's kindheartedness and sense of justice, which are the two most basic qualities. If you possess these two qualities, you are a person with a conscience; if

you do not possess either of these two qualities, then you lack conscience. People who lack conscience do not have normal humanity, and not having normal humanity means that they have no sense of justice and are not kindhearted. What does “no sense of justice” mean? It means being crooked and wicked. What does “not kindhearted” mean? It means being malicious, vicious, and wicked. People who possess these dispositions are people with no humanity, and consequently they are capable of doing any kind of evil thing, because they do not have the conscience of normal humanity, nor the two essences of a sense of justice and kindheartedness that the conscience of normal humanity contains. They are shameless, extremely crooked, and especially vicious and malicious, so they are capable of doing any kind of evil thing. That is, no matter how wicked and malicious the things they do are, they feel nothing—they do not feel bad, and they do not feel reproached. Why are they capable of doing any kind of evil? It is because they are not kindhearted and they lack the essence of humanity; no matter what evil they do, they think it is justified and do not feel that it is evil. For example, if you are a person with the awareness of conscience, when you say something that curses at or attacks another person, you won’t be able to bear it. You will think, “I’ve said a few things to curse at them, and that’s enough. Cursing at people makes them feel really upset! I too would get upset if someone cursed at me like that, so now that I’ve said a few things to curse at them to relieve my hatred and let off some steam, I’ll leave it at that.” And so you will stop. But evil people don’t think like that. They think, “Cursing at you would be letting you off lightly. I’m also going to beat you, bring your family to ruin, and make your descendants suffer! Whatever evil or bad things I do to you are justified. As long as you get your comeuppance and I get to relieve my hatred, I’m willing to do anything!” They may not even curse at you, but just go straight ahead and do evil things to you and take revenge on you—this is

what being evil is. This is what people without the awareness of conscience are like—they are capable of committing all kinds of evil.

Within the various notions and imaginings which people have about God's work, the ones that people are aware of are mainly the notions they often talk about which relate to disciplining, chastening, and punishment. In one regard, we have fellowshipped on the notions and imaginings that arise in people within God's work; in another regard, people should also know that God works on people in many and varied ways. Depending on the different ages in which He works, and depending on the different standards He requires of people, and of course depending on the different results that He wants to achieve in people through His work, and also depending on the different targets of His work and people's different nature essences, God adopts different methods and works on people in many and varied ways. Disciplining, chastening, and punishment are only a small part of His work, and they are not the main methods that He uses in His work. Because in the third stage of His work God has expressed a great number of truths to provide for people and to achieve the result of saving them, the amount of disciplining, chastening, and even punishment work that He does on people is very small. Furthermore, depending on the different targets of His work, God also does these things in accordance with the corresponding principles, and His actions vary depending on the targets and the various different circumstances. As such, relatively speaking, He rarely disciplines, chastens, or punishes people. Therefore, people should stop holding onto their previous notions and imaginings about God's work, and as God has expressed a great number of words and a great number of truths, they should not continue to depend on God disciplining, chastening, or punishing them, passively letting Him prod them to practice the truth and to

enter into the truth reality—this is an idea that people shouldn't have. The correct idea that people should have is that they must not passively depend on God's disciplining, chastening, or punishing to make them understand His intentions or come before Him, and that they must instead be more positive and proactive in coming before God to seek out His intentions and the truth principles. No matter when, God's words and the truth principles are the direction for you to move forward in, and they are the principles and paths that you should most uphold and practice in your daily life or on your path of existence, whereas God's disciplining, chastening, or punishing are just ways of working that He displays in certain special situations and in circumstances where He deems it necessary. For people, they should not passively wait or passively request for this to happen, thinking, "May God discipline, chasten, and punish me so that I can come to love and practice the truth." This approach is incorrect—God works according to people's actual manifestations and the needs of their life. Some people hear that those who lack a conscience are beasts and cannot be saved, so they become anxious and think, "If I can't be saved that'll be really troublesome. Since I don't have the awareness of conscience of normal humanity, I'd prefer for God to discipline and punish me as a substitute for the conscience of normal humanity." Is this a good idea? As a created being, and as an ordinary member of the corrupted human race, if you really think that you are devoid of normal humanity and lack the conscience of normal humanity, you feel the pain of this deeply, and you hope that God's disciplining, chastening, and punishment will not leave you, and that they will enable you to be transformed and ultimately survive—if you really have this kind of resolve, then that may be a good thing, and it is a ray of hope for your survival. But if you do not have that kind of resolve, then I say to you: You are in great danger if you do not have the awareness of conscience of normal humanity. Even if you have occasionally been on the

receiving end of God's disciplining, chastening, and punishment, that is something that He has granted to you. God does these things and uses these methods to prompt you and warn you, so that you will do less evil and receive less punishment. God has saved your pride enough; you should be grateful to God for Him making an exception by showing you this grace, instead of not knowing what's good for you. In normal situations, God will not do any work or use any ways of working on someone who lacks the conscience and reason of humanity. If you have received disciplining, chastening, or punishment from God, no matter which it is, whether it be mild or somewhat more severe, then you should be grateful to God for all of it. To put it in the colloquial words of man, this is God having some regard for you and raising you up. God absolutely does not look upon you with hostility or condemn you, so you should accept it from God. If you really have the chance to receive God's discipline, chastening, or punishment beyond the provision of the truth, then it proves that God still treats you as a created being and a member of the corrupted human race. You should thank God, understand this correctly, and submit to God's disciplining, chastening, or punishment. You should not harbor a hostile attitude toward God because of it, nor should you rebel even more against God because of it. No matter what kind of discipline you have received, or how severe the punishment you have received is, you should submit to God and thank Him without delay, thanking Him for prompting and warning you, and for giving you this chance, and for letting you have the opportunity to receive all this from God. This also proves that you still have a relationship with God and that this tie has not been completely severed. In God's work of managing humankind, and in the process of Him saving people, God still has you in His heart; at the very least, God still sees you—when He sees your rebelliousness and your corruption, He is still willing to discipline you, chasten you, and punish you. This proves that He

has not completely given up on you; for you, this is fortunate, and it is also good news. Therefore, even if you are subjected to a bit of painful disciplining or chastening, you should come before God without delay. The purpose of coming before God is not for you to bow down before Him, nor is it to make you feel that God is frightening or fearsome. Instead, you ought to understand what you should do in order to please God, what you should do so that God will no longer be angry with you, and what you should do so that His anger will be dispelled. At the very least, you should do your best, within the scope of what your caliber can achieve, to practice the truth principles that God has told you, and you should not make God angry with you again. If God gets angry with you time and time again, and you continue to be extremely numb, and you still stiffen your neck and intransigently view God with hostility and fight against Him to the very end, then in the end what you will inevitably be met with is God giving up on you. The time when God no longer disciplines, chastens, or punishes you, is the time when God has given up on you. And once God gives up on you, He will stop prompting you, and He will remove you from His sight, moving you to a place outside of the church, to a place far from the center of His work; at the very least, He will make it so that He cannot see you during His period of work—God will not want to see you anymore. If you commit evil to this extent and reach this point, then there is no hope of you being saved. Have you understood? (Yes.)

Today's fellowship related to the topic of letting go of the barriers between oneself and God and one's hostility toward God. Whether it be exposing people's notions and imaginings about God, or exposing their attitudes toward God, or fellowshipping about exactly how and in what ways God performs His work on people, in any case, what all of this ultimately tells people is that: The correct

viewpoint which they most ought to hold toward God's work is to accept and submit to God's judgment and chastisement, and to accept God's words and each truth principle that He provides to them, rather than straying from God. Whenever they do anything, they should seek the truth principles and practice according to them, and pursue entry into the truth reality, instead of putting effort into their outward behavior, or into outwardly suffering hardship and paying a price, and certainly instead of getting caught up in their notions and imaginings and making a big fuss over them. When all is said and done, no matter what your notions and imaginings about God are, the result that God's work is intended to achieve is to work His words and the truth into people, and to enable them to have truth principles to abide by and to uphold these truth principles in everything they encounter during their daily lives and on their path of existence—this is the intended result of God's work. The ultimate result that God's work achieves is that the truth becomes people's reality and people's life, rather than Him accomplishing all of this according to their notions and imaginings. You understand this, right? We have more or less fellowshipped enough on these topics, have we not? (Yes.) Then here ends our fellowship for today. Goodbye!

July 8, 2023

How to Pursue the Truth (2)

For a while now we have been discussing the first major item in the practice of how to pursue the truth, which is “letting go.” Last time we fellowshipped about the third item regarding “letting go”—letting go of the barriers between oneself and God and one’s hostility toward God—which was brand-new content. There isn’t just one aspect of this content; it includes many items and lots of contents. These contents are what people experience in the process of God’s work, and they are directly related to people’s lives and pursuits, so the first aspect that we really must fellowship on is people’s notions and imaginings about God. This is a topic that people cannot avoid in the process of walking the path of believing in God. I fellowshipped on part of this content last time. Someone tell us what I fellowshipped on specifically. (Last time, God fellowshipped about letting go of the barriers between oneself and God and one’s hostility toward God. God first exposed our notions and imaginings about God’s work. For example, we have notions and imaginings about God’s day, and we also believe that God’s work is very supernatural and that as long as the Holy Spirit works and moves people, people will be able to resolve any problems and their corrupt dispositions will be transformed. While exposing these notions and imaginings, God told us that the result He intends to achieve in His work is to work His words into us, so that when things befall us in our everyday lives, we are able to practice according to God’s words and the truth principles—this is God’s requirement for each of us.) Who else can add to that? (Last time God also fellowshipped on the fact that people believe God passes verdict on them based on their temporary manifestations, and they also think that by adhering to outward regulations and outwardly good behaviors they are satisfying God and can attain salvation—these are all people’s notions and imaginings. Also, when people are

weak or reveal rebelliousness and corruption, they believe that God will discipline and punish them—this is also a notion and imagining. From God's exposure of these notions and imaginings of people, we have understood that what God wants is not our outwardly good behaviors, nor does He want us to adhere to certain outward practices and regulations. Rather, He hopes that when things befall us, we are able to seek the truth principles and enter into the truth reality.) Everyone has these notions and imaginings to varying degrees, do they not? (Yes.) Before people begin to pursue the truth, or when they do not understand the truth and have not yet gained the truth, they tend to use these notions and imaginings to make conjectures about how God works or to jump to conclusions about how God will work. At the same time, they also tend to use these conjectures to pass verdict on themselves, their own outcome, and whether they will be blessed or suffer misfortune in the future. Therefore, in the process of people's pursuit of the truth, these notions and imaginings have to a great extent become obstacles to people's acceptance of God's work, to their pursuit of the truth, and to their gaining of the truth. That is to say, if people cannot let go of these notions and imaginings, and they always regard them as their motivation and root cause for believing in and following God, then these notions and imaginings will to a great extent obstruct them from pursuing and gaining the truth. And in the end they can only use their notions and imaginings to determine their own worth, identity, and status before God, and to determine what kind of treatment they will be able to receive in God's house, what their destination will be and what blessings they will gain in the future, how much authority they will have and how many cities they will govern, and whether they will be a pillar or a mainstay in heaven, or how much they can gain in this life and how much they can gain in the world to come. Because these notions and imaginings involve people's lives and pursuits, they influence the

paths that people take and, of course, they also influence people's final outcome and destination. People live and pursue amid their notions and imaginings; thus, they inevitably view everything, and judge and make determinations about everything, based on these notions and imaginings. So, no matter how God provides the truth and tells people what views they should hold and what path they should take, as long as people do not let go of their notions and imaginings, they will continue to live by them, and these notions and imaginings will naturally become people's life and the laws by which they survive, and they will inevitably become the ways and methods by which people deal with all kinds of events and things. Once people's notions and imaginings become the principles and criteria by which they view people and things and conduct themselves and act, then no matter how they believe in God, or how they pursue, and no matter how much hardship they suffer or how much of a price they pay, it will all be futile. As long as someone lives by their notions and imaginings, then this person is resisting God and is antagonistic toward Him; they do not have true submission to the environments laid out by God or to His requirements. Ultimately, then, their outcome will be a very tragic one. If you have believed in God for many years, and have expended yourself for Him, running all about and paying a great price, but the starting point and source of everything you do is your own notions and imaginings, then you do not truly accept and submit to God. No matter whether these notions and imaginings come from books, from society, or from your personal desires and interests, in short, as long as they are notions and imaginings, they are not the truth; and as long as they are not the truth, they are antagonistic toward the truth, a stumbling block for people's acceptance of the truth, and an enemy of God and the truth. Therefore, as long as you live according to your notions and imaginings, you will measure and view everything according to

these notions and imaginings, and because of them you are ultimately certain to rebel against the environments that God lays out for you, and rebel against God's guidance of or sovereignty over you. In short, there is no true acceptance and submission here. Why is that? Because no matter how many hardships you suffer or how much of a price you pay, as long as you live according to your notions and imaginings, the hardships you suffer and the price you pay are not in line with the truth principles, and have nothing to do with the truth; it could be said that the hardships you suffer and the price you pay are based on human notions and imaginings, and on your preferences, and are for the purpose of gratifying your fleshly desires and satisfying certain aims of yours. It's just like what was manifested by Paul: He did a lot of work and a lot of running around, preaching the gospel throughout the greater part of Europe, but no matter how much hardship he suffered and how much of a price he paid, or however much running around he did, he never had thoughts and views that accorded with the truth, he never accepted the truth, and he never had the attitude and real experience of submission to God—he always lived within his own notions and imaginings. What was his specific notion and imagining? It was that when he had finished running the course and fighting the good fight, there was a crown of righteousness in store for him—this was Paul's notion and imagining. What was the specific theoretical basis of his notion and imagining? That God would determine a person's outcome based on the amount of running about they have done, the price they have paid, and how much hardship they have suffered. It was on just such a theoretical basis of his notion and imagining that Paul unknowingly embarked upon the path of antichrists. As a result, when he reached the end of the road, he had no understanding whatsoever about his behavior and manifestations of resisting God or his essence of resisting God, much less any repentance. He still held on to his

original notion and imagining while believing in God, and not only did he not have the slightest true submission to God, but on the contrary, he believed that he was even more entitled to receive a good outcome and destination from God in exchange. “In exchange” is a nice-sounding, civilized way of putting it, but in fact it was not an exchange, or even a transaction—he was directly asking God for these things, downright demanding them from God. How did he demand them from God? Just like he said, “I have finished my course, I have fought the good fight—the crown of glory is now mine. This is what I deserve and what god should rightfully give me.” The path Paul took was a path of resistance to God, which led him to destruction, and the ultimate outcome that befell him was being punished. This was inseparable from his notion and imagining about God. He always held on persistently to his own notion and imagining; he put aside and ignored what God said, the truths—the way of life—that God provided to people, even adopting an attitude of disdain and contempt, and he did not even acknowledge or accept the fact that Jesus Christ was the incarnation of God. When he had reached the end of the road, he still clung persistently to his notion and imagining as before, and continued to pit himself against God, ultimately heading toward the inevitable outcome of destruction. Therefore, in the process of believing in God, if people are able to let go of all their various negative emotions, and are able to let go of some things in real life that obstruct them from pursuing the truth, yet cannot let go of the barriers between themselves and God or their hostility toward God, then this will be a very regrettable and tragic thing, and in the end, people will reap the same outcome of being punished as Paul did. That is certain beyond all doubt. Therefore, in the practice of “letting go,” the item of “letting go of the barriers between oneself and God and one’s hostility toward God” is the most crucial and important one and cannot be overlooked. This is what you must often examine: In your

relationship with God and in the process of experiencing God's work, what notions and imaginings you still have that are not in alignment with the truth, God's desires, or God's requirements and that stand between yourself and God. You should examine these, compare them to God's words, and then let go of them. The purpose of letting go is not to go through a process, but to accept the truth, to accept the truth principles in this regard that God has put forward to people, and to use these truth principles to replace your notions and imaginings, and to change the perspective behind your pursuit and the direction of your pursuit, so that you can be compatible with God in your life and in the process of following God, rather than being compatible with your notions and imaginings. God's work is to resolve people's notions and imaginings, and He provides people with the truth in order to resolve their notions and imaginings as well. By resolving their notions and imaginings, God enables people to have correct thoughts, views, standpoints, and perspectives for approaching every environment that He lays out, and for approaching every matter they face in life. God does His work and provides people with the truth through His words not in order to fulfill their notions and imaginings, but to counter their notions and imaginings, and ultimately to enable them to let go of their notions and imaginings and attain knowledge of God.

We have previously fellowshipped on some of people's notions and imaginings about God's work. In addition to these notions and imaginings, people also have some other notions and imaginings about God's work that they should let go of in the process of pursuing the truth. For example, people believe that, after having accepted God's work, if they are able to pursue the truth, they will become completely renewed, and that once they have God's words as their life, they will have a completely new life, and will be

reborn into a new person. They believe that their caliber will have improved and that their instincts will also have changed to some extent, and so things will often happen to them that they would never expect. That is, not only will they be able to do things that are beyond their own caliber and instincts, but they will also be able to do them extremely effortlessly and smoothly. What's more, in the process of believing in God, some people even often feel that since they started pursuing the truth, their personality and temper have improved, their eyes are brighter than before, and their hearing is better than before. From time to time, they look in the mirror and feel they are becoming more and more like angels; they feel they are looking more and more beautiful, and are much more sprightly than ever before. Some people even feel that some of their life habits have changed and their living patterns have become different—in the past, if they went to bed too late, they would yawn incessantly, but since they began pursuing the truth, these reactions have disappeared, and they find this particularly miraculous. In people's notions and imaginings, they believe that once they start pursuing the truth, God will do some work on them so that they undergo unexpected transformations. This includes an overnight improvement in their caliber—they will go from being of mediocre or very poor caliber to being extremely astute, capable, and experienced, becoming a person of caliber and wisdom, and the realm of their thinking will also be elevated. When people first start believing in God and decide to pursue the truth, they have extravagantly exaggerated and unrealistic imaginings about the pursuit of the truth, in short, none of them really conform to reality. People believe that as long as they pursue the truth, many aspects about them will be elevated and leap forward, and that in some areas they will even surpass ordinary people. Therefore, some people name themselves Lyu Chao, others Ma Chao, and still others Niu Chao. These names respectively mean surpassing donkeys,

horses, and oxen—that is, being able to run faster than a horse and having more strength than a donkey or an ox. Donkeys are generally very strong at pulling things, horses have very powerful legs, and oxen have great endurance, so these people call themselves Lyu Chao, Ma Chao, and Niu Chao. You see, they give special consideration to the names they choose. From the names that people pick for themselves it can be seen that people have their own understanding of God's work; unfortunately, this understanding is not in line with the truth and is not positive—it is a notion and imagining of people. Regardless of whether this notion and imagining is distorted or extreme, in short, it is inconsistent with the facts and with the truth; it is very hollow and concerned with supernatural things. The principle by which God works on people is this: No matter what kind of caliber people have, or what kind of work capability or ability to deal with things they have, no matter what their innate instincts are, and no matter what their personality, habits, living patterns, interests and hobbies are, or even what their gender is, in short, God's work is to achieve the result of enabling people to understand the truth, accept the truth, submit to the truth, and then enter into the truth reality, based on their inherent caliber, instincts, personality, habits, their correct living patterns, and also their legitimate interests and hobbies, and so on. So, on what basis is this result achieved? It is achieved on the basis of people having the ability to understand and comprehend the truth, and on the basis of their having normal humanity. It is not achieved on the basis of a so-called elevated humanity, nor is it achieved on the basis of a supernatural humanity. Therefore, no matter which aspects of the truth we fellowship on, it is all to enable you to enter into them on the basis that you possess normal humanity and the ability to comprehend the truth. However, people's notions and imaginings are exactly the opposite of this. People believe that the result achieved in people by God's work and

His expression of the truth go against their inherent caliber and instincts, and also go against their personality, habits, interests, and hobbies. People often hope that some miracle will happen to them, that something supernatural or something that is unexpected and beyond their own caliber and instincts will happen to them, rather than putting in the effort to seek the truth in a down-to-earth manner. What does this fact prove? Isn't it that people view the pursuit of truth as something particularly supernatural and hollow? Isn't it that they view the ways God works on people as being particularly supernatural and hollow? (Yes.) People often hope that the more they pursue the truth, the higher their caliber will be, or that after listening to a lot of sermons and accepting and understanding much of the truth, their caliber will be higher than before. This is a notion and imagining, is it not? (Yes.) Take learning a profession, for example: When you were studying at school, if you wanted to master some profession, you had to memorize the knowledge of this profession by rote, and study from dawn to dusk, spending your spare time putting in effort to learn it. Since you started believing in God, you think that as long as the Holy Spirit works, people's caliber will be improved, they will transform, and they will be different from before. So, you determine that no matter how God works, one just has to cooperate, and that there is no need to put effort into pursuing the truth and learning professional knowledge; it's enough for one to do their duty—one will have still made progress believing in God in this way. Isn't this the way people imagine it? (Yes.) Tell Me, is this the right way to pursue? Can pursuing this way lead to a true transformation? (No, it cannot.) There cannot possibly be a transformation. For example, some people think that in order to sing well they have to practice from dawn to dusk, steal others' techniques, and listen to all kinds of songs to learn from other people's merits, and that only in this way can they have achievements. By contrast, some people believe

that singing depends on talent; they think that if a person has a gift for singing and likes singing, then they'll be able to sing well, and that if someone doesn't have a gift for singing or a fondness for singing, then they'll have to rely on being moved by the Holy Spirit in order to sing well, in order to sing with emotion, such that hearing them sing will bring others pleasure. Consequently, most people always harbor this kind of delusion; they rely on the Holy Spirit to move them, otherwise they won't open their mouths to sing. This is a notion and imagining, is it not? Some people think that there is no need to put that much effort into learning professional knowledge, and that as long as people pursue the truth, God will work, and that it is useless and futile for people to make those pointless sacrifices. They think that as soon as God works, it is of more use than any amount of effort people put in, so as long as people sincerely do their duties and are willing to dedicate their hearts to God, the Holy Spirit will work in them, and their caliber and abilities will be instantly elevated, beyond the scope of normal humanity—they will be able to understand things that didn't click for them before, and though previously they couldn't even read two lines of text at a time, they will be able to read ten lines at a time and commit them all to memory after they start believing in God. But no matter how much they train, they still cannot achieve this, so they ponder, "Is God not granting me grace? Am I not hardworking enough and sincere enough in doing my duty?" Is this the case? (No.) You think that the more you are able to attain what is supernatural, surpassing the range of your own caliber and abilities, the more it proves that this is the work of God; that if your sincerity and your will to cooperate grow increasingly greater, then God will work in you more and more, and your caliber and abilities will grow increasingly greater. Is this not a notion and imagining people have? (Yes.) Are you especially inclined to think this way? (Yes.) What is the result of thinking this way? Is it not always

failure and absence of materialization? Some people even become negative, saying, “I have given my utmost sincerity to God—why doesn’t God grant me good caliber? Why doesn’t God give me supernatural abilities? Why am I still always weak? My caliber has not improved, I can’t see anything clearly, and I become confused when faced with complex matters. It was like this before, why is it still the same now? Additionally, in my performance of my duty and my handling of problems, why can I never transcend my flesh? I understand some doctrines, but still, I cannot see things clearly, and when it comes to dealing with matters, I remain indecisive, and I still fall short of those of good caliber. My work capability is also poor, and my performance of duty is inefficient. My caliber has not improved at all! What’s going on? Could it be that my sincerity toward God is insufficient? Or does God not like me? Where am I lacking?” Some people search for various reasons and have tried many approaches to change this fact, such as listening to more sermons, memorizing more of God’s words, writing more spiritual devotion notes, as well as listening to people fellowship the truth more, and seeking more, but the final result is still disappointing. Their caliber and work capability remain as before, without any improvement even after believing in God for three to five years. They then take a look at their own personality and find that they are still as cowardly as before, as sluggish as an old cow, or that they still have an impatient personality, handling everything in a frantic way—there has been no transformation! Others observe that lately their interests and hobbies don’t seem to have changed, and that some of their defects, habits, and flaws haven’t changed either. Still others who like going to bed late and getting up late notice that these life habits also remain unchanged. So they all wonder, “What’s going on? Could it be that the Holy Spirit isn’t working on me? Has God abandoned me? Is God not pleased with me? Am I taking the wrong path? Am I pursuing in the wrong way? Have I

not put my heart into doing my duty enough? Have I not paid enough of a price?" They look for all sorts of reasons, but still end up with no results. What is the reason for their lack of results? (It's because they have always lived within their own notions and imaginings. They think that after believing in God, as long as they are sincere toward Him, then as soon as God works, their caliber and work capability will improve—such ideas of theirs stem from their notions and imaginings.) People's notions and imaginings decide the goals and methods of their pursuit, the paths they take, and ultimately decide their gains and outcomes. What will people gain if they have such notions and imaginings? Will they gain the truth? Will they gain true faith in God and true love for God? Will they gain true submission to God? (No.) They will gain none of these things.

In believing in God, one should understand what exactly God's work is intended to change about people, how God resolves the problem of people's corruption, and what He intends to accomplish in people—these are issues that should be fellowshipped on clearly, are they not? In sum, one should understand exactly what effects God intends to achieve in people with His work. Firstly, in this stage of God's work, He is expressing the truth and supplying life. The work of providing people with the truth is clearly fellowshipping the truth principles that people must abide by when they encounter all kinds of people, events, and things in real life, so that after they have understood them, they can view people and things, and conduct themselves and act based on these truth principles, and on this basis their corrupt dispositions are resolved, and they are enabled to cast off these corrupt dispositions and to truly and absolutely submit to God. Of course, this is also a sign of being saved, and it is a true manifestation of being saved that can ultimately be seen in people. In the whole process of God providing

people with the truth, what are the main issues that need to be resolved? There are mainly two kinds of issues to resolve. The first kind of issue to resolve is people's notions. People's various kinds of fallacious, distorted and tightly-held thoughts and views that come from Satan are collectively referred to as people's notions. These erroneous thoughts and views control people's thoughts and behaviors, and have already become a basic theory of thought by which they view people and things, and conduct themselves and act, and so they must be thoroughly resolved. This is an issue related to people's thoughts that needs to be resolved. The other kind of issue to resolve is people's corrupt dispositions. Corrupt dispositions are a topic that is often fellowshipped on, discussed, and dissected in church life. Some corrupt dispositions are caused by people's fallacious thoughts and views, while other corrupt dispositions are purely satanic dispositions. The two things that God intends to resolve in people through His work and words are their notions and their corrupt dispositions. The former relates to how one views people and things, whereas the latter relates to how one conducts oneself and acts. When these two things are resolved and people have obtained the truth and are able to submit to God and become compatible with Him, then God's work will have achieved its effect, and God's work will have come to an end. However, throughout the whole process of God's work—whether it be the way God works, the specific steps of His work, or each of the truths expressed by Him—none of this is targeted at aspects such as people's personalities, calibers, abilities, instincts, life habits and living patterns, or their interests and hobbies. In other words, the objective, purpose, and significance of God's work is not to change people's inherent calibers and abilities, instincts, personalities, and so on. No matter what caliber and work capability you possess, or what your innate personality, life habits, instincts, and various other aspects are like, God does not look at any of these things. He

only looks at whether you are a person with normal humanity, and then on this basis He provides you with the truth and works on you. No matter what aspects of the truth God provides you with, or what kind of work He does on you, ultimately it is not in order to change your inherent caliber and instincts, it is not to raise your caliber or instincts and make them better, or to make them particularly supernatural—none of these aspects are the targets that God wants to change with His work. Therefore, no matter how many years you have believed in God, or however many sermons you have listened to, or however much effort you have put into God's words, your inherent caliber will remain the same and will not change. It will not change because you have believed in God for many years, listened to sermons for many years, and run around and expended yourself for many years. Of course, the same goes for your personality, instincts, life habits, interests, hobbies, and so on; they will not change because you have believed in God for many years and have done your duty for many years. In people's notions, this change certainly does not mean lowering, but rather elevating—making these things higher and better than before. That is, regardless of which stage God's work is at, or whichever method He uses to do it, what His work changes is not people's inherent calibers, work capabilities, instincts, personalities, and so on. So, if your caliber is poor and you do not currently possess the caliber to be a leader or worker, or to be a supervisor for a certain item of work, then you will not possess it 20 or 30 years from now either; and even if you are eventually saved because of your pursuit of the truth, you will still not possess it. Your caliber won't change. Will your instincts change then? Everyone experiences birth, aging, illness, and death, and when faced with major events, they will become nervous, afraid, terrified, and so on—these instincts will not change either. For example, when people hear a particularly loud noise, they will all cover their heads and hide in a safe place—this

is instinct. When your hand touches a flame or something else that is hot, you will instinctively withdraw it, or when you hear some unfortunate news, you will instinctively shudder inside and feel terrified. When you face danger, instinctively your first thought will be, “Am I safe? Is this danger coming my way?” This is instinct. Also, when someone reaches out to hit you, you will instinctively dodge to protect yourself; when dust or water gets into your eyes, you will instinctively close them; and when you have a toothache, you will touch your tooth with your hand frequently. You will instinctively have a natural reflex, have a certain manifestation, or perform an instinctive action. People were born with these instinctive reactions. No one can take them away, and God will not change them either. These instinctive reactions were set up for people by God when He created them, and they are meant to protect people. They are something that a created human must possess. God will not take these instincts away, and you will not lose them because of your pursuit of the truth either. What do I mean by this? I mean that it’s not the case that you won’t be afraid when there’s a fire or that you won’t feel your hand being scalded when you place it in a pan of hot oil because you pursue the truth, have understood many truths, and have true submission to God—this is an impossibility. What would you think if someone gave such a testimony? Would you envy and admire them? What kind of assessment and characterization would you make of it? At the very least, this is a supernatural phenomenon, and God would not perform it. As for the instincts that God has created for humankind, God will not take away these instincts of yours because you pursue the truth, nor will He transform these instincts into supernatural powers. For instance, say you are in a dark space and you can’t see a thing; you will instinctively reach out to feel around you, and listen carefully with your ears to distinguish the sounds around you, instinctively feeling your way forward. You will not transcend the

flesh because you pursue the truth—it will not be the case that the darker it gets, the brighter your eyes feel, and the clearer you are able to see things and the easier it is to find your bearings—this is supernatural, and it is something that God does not do. Even if you have understood many truths, and are able to submit to the truth and put the truth into practice, if your instincts in this regard can stay the same and do not regress, then that is already great, and yet you want them to become supernatural—that is an impossibility! In addition, a person's ability to view things and handle things and their ability to resolve problems aren't what God intends to change with His work either. A person's ability to handle things depends in one respect on their caliber, and in another respect on their innate IQ, and their IQ includes their gifts. Some people are born particularly possessed of certain abilities and gifts for handling external matters, that is, they are good at thinking and socializing, they are born with a special social ability, and they know how to interact with people, view things, and handle certain matters. In their minds, they have particularly clear threads of thought when it comes to all kinds of things, which are also very logical. When they view something, they can grasp the crux of the matter, without any deviation or absurdity, and handle problems in a relatively accurate manner. This type of person possesses the ability to handle matters. Some people are not born with this ability, and they just like to read books, grow flowers, plant grass, raise birds, and things like that. What is this called? It's called having a refined and leisurely way of life. These are people who pursue elegance and refinement. They are not good at socializing or handling external matters, they don't have this capability. When they need to go out and handle affairs, to consult a lawyer or interact with some personage, they get all timid and afraid and dare not look that person in the eye, and when they are asked questions, they hem and haw and don't know what to say. They are useless, are they not? When this kind of

person is not faced with some issue, they are really good at bragging, saying, “I did such and such things, I had such and such illustrious past, I once interacted with such and such people, and I’ve known such and such celebrities….” However, when they are actually sent to handle something, they disappear without a trace. It turns out that the only thing they are capable of is bragging, and they have no real talent or knowledge, and no ability to handle affairs. Can the fact that someone is bad at handling matters be changed by them pursuing the truth? Unfortunately, no, it cannot. Look at those individuals who have introverted personalities and have been afraid to face other people since childhood. When they are in their twenties or thirties, they are still very nervous when talking to people or handling matters that involve interacting with people. By the time they are middle-aged, they still feel shy and blush when speaking in front of a crowd. Such people will never be able to face the wider world as long as they live. Other people are different, in that they have liked chatting and interacting with people ever since they were teenagers. No matter what personage they interact with, they won’t feel afraid, and no matter what they are doing, they don’t get anxious or panicky. They have wits, and so they don’t suffer from stage fright. The more people there are, the happier and more energized they get, and the more they want to perform. Can someone’s personality and ability to handle matters be changed through them experiencing God’s work? (No.) God does not change these things about people. Some people know that their poor ability to handle matters is a defect in their humanity, so they work hard to overcome it. It may be that, when they reach middle or old age, after experiencing decades of tempering and having accumulated extensive experience, they barely manage to cope with some immediate matters; but they still won’t have the ability to handle critical, life-and-death matters. In particular there are some people who can’t handle anything themselves when they reach old

age; whatever they try to handle, they make a complete mess of it—they simply cannot shoulder it—and they can't even take on the burden of attending to their own family affairs. And what do they do? In some cases, their children have the ability to handle matters, so these people let their children help them, while they enjoy things that have already been done for them. They think, "I have made a contribution, I have the ability to handle affairs," but actually, they don't have this capability. It was their children, now grown up and capable of taking charge, who took on these affairs. These people may not be as nervous and fearful about tackling things now as they were when they were young, but that does not mean their ability to handle matters has changed or improved. What does it mean? It means that they are older, have gained experience, and are no longer afraid of things. What does "no longer afraid of things" refer to? It is that they are able to look at matters in a more open-minded way because they have experienced a lot of things and figured out the patterns of things, and so if they really do run into a bit of danger, they won't be afraid, and they will think: "Well, here I am. If you want money, I haven't got any; if you want my life, then here's one—do whatever you like!" Have such people made any progress? They haven't made any progress at all—they are still quite careless and muddleheaded when it comes to handling things. They are just as rash and impatient as they were before. They failed to carry things through before, and they haven't changed one bit even now. It's just the way they are. Tell Me, isn't this how things really are? (Yes.)

There are people of all ages among you. Up to now, have you ever experienced something special—in the process of pursuing the truth, has your caliber completely changed and become much better than before, or have your instincts changed? Have you ever had such an experience? (No.) Well then, has anyone ever said, "I used

to be quite useless. I wasn't eloquent, I didn't have any abilities or skills, and I didn't have any social abilities. Now that I have accepted God's work, I am able to speak eloquently, I have social abilities, and when it comes to handling things, I'm intelligent and have the knack, and I know how to deal with things"? Has anyone had this kind of experience? (No.) Some say, "Although those things haven't happened to me, in the process of experiencing God's work after coming to believe in God, I feel that my personality has changed. I used to speak slowly, and everyone called me "Slowcoach." I also had another nickname, which was "Slowpoke." Since I started believing in God, my reactions have become faster than before, and I speak and act faster. I also handle things more quickly and efficiently." Do such things happen? (No.) There is one case where it might be possible. For example, when some people learn a foreign language and first practice speaking it, they speak very slowly, one word at a time. Others think that these people might speak so slowly because they were born with a slow temperament. After three or five years, because these people have been in frequent contact with speakers of that foreign language, they end up speaking it very fluently, just as quickly as they speak their native language, and others who are none the wiser think, "That person's personality has changed. They used to speak slowly and people felt impatient while listening to them, but now they speak very fluently—they've become a brisk person. From the straightforward and clear way they speak, you can tell they handle matters with alacrity and have a good personality." In this case, has there been a change in their personality? (No.) In fact, this is a normal pattern. It is the process of normal progress in learning a kind of profession—it is not a process of changing personality. Whether it be caliber, ability and instincts, or personality, habits, interests, and hobbies, none of these aspects are things that God wants to change through His work. If you always believe that the

purpose of God working and speaking to supply people with the truth is to change all these innate qualities of humans, and think that only then can one be considered a completely reborn, truly new person as spoken of by God, then you are gravely mistaken. This is a human notion and imagining. After understanding this, you should let go of such notions, imaginings, conjectures, or feelings. That is, in the process of pursuing the truth, you should not always rely on feelings or guesses to sum up these things: "Has my caliber improved? Have my instincts changed? Is my personality still as bad as before? Have my living patterns changed?" Do not ponder over these; such pondering is futile, because these are not the aspects God intends to change, and God's words and work have never targeted these things. God's work has never aimed to change people's caliber, instincts, personality, and so on, nor has God ever spoken for the purpose of changing these aspects of people. The implication is that God's work supplies people with the truth on the basis of their inherent conditions, aiming to make people understand the truth and then accept and submit to the truth. In other words, regardless of what kind of caliber you have, and regardless of what your personality and instincts are like, what God wants to do is to work the truth into you, to change your old notions and corrupt dispositions, rather than changing your inherent caliber, instincts, and personality. You understand now, right? What is it that God's work aims to change? (God's work aims to change the old notions and corrupt dispositions within people.) Now that you understand this truth, you should let go of those imaginings and notions that are unrealistic and concerned with supernatural things, and should not use these notions and imaginings to measure yourself or make demands of yourself. Instead, you should seek and accept the truth based on the various inherent conditions given to you by God. What is the ultimate goal in this? It is that on the basis of your inherent conditions, you

understand the truth principles, understand each and every truth principle that should be practiced in the face of various situations you encounter, and you can view people and things, and conduct yourself and act according to these truth principles. Doing this meets God's requirements. This is because the purpose of God's words and work is to work truths into people so that they become their principles and criteria of practice, and so that they become the bases by which they view people and things, and conduct themselves and act, and so that they become their life, rather than it being to turn people into superhumans or people with supernatural powers. What do I mean by "superhumans" and "people with supernatural powers"? Being able to transcend one's instincts, transcend the scope of one's ability, transcend one's caliber, and even transcend one's gender, and being able to live beyond one's gender—aren't these supernatural powers? (Yes.) For instance, some people can speak several or even more than ten languages without engaging in specialized language studies. Is this supernatural? (Yes.) This supernaturalness goes beyond human caliber, ability and instinct, does it not? (Yes.) What's more, when speaking the various languages, they can even flexibly put on different male and female voices. Isn't this even more supernatural? (Yes.) No matter how many languages they speak, they don't get them mixed up, and they don't feel tired no matter how long they speak for, and even if they don't drink some water, they don't feel thirsty. Moreover, the more they speak, the brighter their eyes get, the more their face glows, and they shine all over. Isn't this supernatural? (Yes.) Even if they get shot while talking, they are fine and just carry on talking. That is even more supernatural, is it not? (Yes.) When they see the bullet, they don't even try to dodge it, instead they face it directly. The bullet passes through their chest, but they stand firm and don't falter. They aren't affected in any way, and not even a hair on their head is hurt. This is

transcending instinct, is it not? (Yes.) All these phenomena transcend human instinct. The most serious thing of all is that they have become an unusual person, that is to say, someone who is different from ordinary people, who transcends the caliber and abilities of normal people, and who also transcends the instincts of normal people. Their manifestations in all aspects are different from those of ordinary people and are particularly supernatural. This means trouble. Are they still a normal person? (No.) Then what are they? (An evil spirit.) They are an evil spirit. Do you want to pursue this? (No.) None of you want to, so do you think God's work would change people to that extent? Is the purpose of God's work to transform individuals into unusual people? (No.) It is for you to accept the truth and to experience the environments He has laid out for you within the scope of normal humanity, so that from this you can understand the painstaking intentions with which God does His work, or your own inadequacies and deficiencies, or your own corrupt dispositions, and then, on the basis of this understanding, seek the truth and put it into practice, and come to progressively enter into the truth—this process is slow and not at all supernatural. When some people are being negative, they like to say this: "What have I gained from believing in God for so many years?" You say that you haven't gained anything, but you should think carefully about the following. Having believed in God for so many years, do you now have a clear view of many things? Is it the case that the longer you believe, the more peaceful and grounded you feel, and the more you feel that this is the right path in life? If you do feel this way, it means that you have indeed gained something. Though you have not gained any material things, though you have not gained money, status, fame, gain—things that you can grasp in your hand or see with your eyes—you have nevertheless understood some truths in your heart. You have gained some understanding of God's actual existence and His sovereignty

over everything. In addition, you have also understood God's intentions and His requirements for people, and you know what a created being is and what duty you should do. And if, right now, you were not allowed to do a duty, you would feel anguished and feel that your life was empty. Doesn't all this show that you have already made gains from believing in God? What you have gained is worth more than any material thing. These are the effects that God's work achieves in people. He does not intend to enable people to undergo some supernatural, unrealistic changes that transcend humanity, human instincts, or the normal needs and normal manifestations of the flesh. Instead, He intends to enable people to experience all sorts of environments within the scope of normal humanity, and in this process, to progressively and slowly gain all sorts of understandings and experiences. In short, throughout this progressive and slow process, people's thoughts and notions are changed little by little, the perspectives from which they view people and things are changed, their views on and ways of dealing with all kinds of people, events, and things are changed, some of their corrupt dispositions are no longer as obvious as before, and their conscience and reason are restored to some extent. They obtain these real gains, instead of those unrealistic, illusory, void, hollow, or even supernatural things.

God performs the work of saving mankind in a gradual manner, and of course there is another more primary principle, which is that in doing His work, God lets things take their own course. This principle of "letting things take their own course" may be somewhat difficult for people to understand. What does it mean to let things take their own course? It means that, whether God is working on people or speaking to people, He never forces anyone to do things. God lays out environments for you, and provides you with the truth just as He does for other people. Regarding how you should view

and understand the environments that He lays out, and what viewpoint and attitude you should approach them with, God has explicit words and has told you clear truth principles. As for how you approach them, that is your own free choice. You can choose to accept the truth and know yourself, or you can choose to reject the truth; you can choose to accept the revelation of you by the environments that God orchestrates, or you can choose to ignore God's work—you have the freedom of choice, you are free to choose. For instance, when it comes to the duty you ought to do, you can choose to do it with all your heart and all your strength, or you can choose to do it with a perfunctory attitude. This is entirely based on your personal choice, and of course, it is also based on your own caliber, abilities, instincts, and so on. God does not do extra work—that is to say, under normal circumstances, God does not do any extra work of urging, or compelling. What does this mean? It means that God lays out environments for you—it's just as if He has laid out a banquet for you, with hot and cold dishes, rice and soup, fruits, drinks, and so on and so forth, and when it comes to what you choose, God gives you freedom—no matter what choice you make, you have the freedom to do so, and God does not interfere, He just focuses on expressing the truth to supply people. Some people just take a cursory look at the banquet, without tasting for themselves what its delicious dishes are actually like. They just comment on the banquet, speak some doctrines, and then leave. Others just choose to look at the banquet, ignore its delicious foods, and leave without having any attitude or any opinion. There are others who have personally tasted and who have experienced its delicious dishes, and who have also learned how to make one of the tasty foods. In the environment laid out by God, no matter what your attitude is—whether it be to welcome it, or to reject it and deny it, or to despise it and be hostile to it, and so on, these are all attitudes as far as God is concerned. How does God approach and

deal with people's various attitudes? Having provided people with a great number of truths, God's attitude toward them is merely to watch and keep a record. As for what people choose or what their attitude is, God does not intervene—this matter has nothing to do with God. What, then, does this matter have to do with? It has to do with what path you choose, what you ultimately gain, and your own final outcome. On this matter, God does not do any extra, facilitative work, He only fulfills the responsibilities and obligations that He should fulfill. After He has provided you with the truth and told you the principles for dealing with all kinds of people, events, and things, He may also lay out environments for you. However, God does not intervene with exactly what final choices you make or what kind of path you take—He lets you choose for yourself. If you are elected to be a leader or worker, for example, you can choose to act according to the truth principles and the work arrangements of God's house, or to act arbitrarily and recklessly according to your own preferences. If you choose to handle everything according to the truth principles and do your duty according to the work arrangements, God will observe and keep a record of this, and eventually you will have gained the truth and submitted to God—this is one outcome. If you do things according to your own will, and act arbitrarily and recklessly, violating the work arrangements of God's house and the truth principles, this is also a choice and it represents the path that you are taking, and God will likewise observe and keep a record of it, and of course it goes without saying what your outcome will be. If you have gained the truth and life, this will also enable you to gain God's approval and secure you a good destination.

People believe that God's work includes His orchestrations and arrangements. So what are God's orchestrations and arrangements in people's notions and imaginings? They're a kind of manipulation,

that is to say, God is secretly covering people in a big net, manipulating all their behaviors and the environments they are in, and monitoring everything they do. These are notions and imaginings that people have, are they not? (Yes.) Consequently, people begin to guard against and feel frightened of God in their hearts, and this is caused by their notions and imaginings about God's orchestrations and arrangements. Them being frightened and guarded in this way is not true submission to and fear of God, but rather a form of rebelliousness and resistance. People think that God is omnipotent and omnipresent, and that no matter what they do it's true that "when man acts, Heaven is watching." They think that God is constantly watching over them and keeping an eye on them, with the purpose of restraining their hearts, their hands and feet, not giving them the freedom to choose, and forcing them to practice the truth, forcing them to change their thoughts and views, and forcing them to do things according to God's wishes. These are all human notions. Strictly speaking, this is a kind of blasphemy against God. In fact, God has never intended to force, bind, or manipulate people. God never constrains or compels people, and even less does He force people. What God gives people is ample freedom—He allows people to choose the path that they should walk. Even if you are in God's house, and even if you are predestined and chosen by God, you are free nonetheless. You can choose to reject God's various requirements and arrangements, or you can choose to accept them; God gives you the opportunity to choose freely. But no matter what you choose, or how you act, or what your viewpoint is in handling a matter that you're faced with, or what means and methods you ultimately use to resolve it, you must take responsibility for your actions. Your final outcome is not based on your personal judgments and definitions, and instead God is keeping a record on you. After God has expressed a great number of truths, and after people have heard this great number of truths,

God will strictly measure the rights and wrongs of each person and determine the final outcome of each person based on what He has said, what He requires, and the principles that He has formulated for people. In this matter, God's scrutiny, and God's orchestrations and arrangements are not God manipulating people, or Him binding people—you are free. You do not need to be guarded against God, nor do you need to feel afraid or uneasy. You are a free person from start to finish. God gives you a free environment, a will to make free choices, and space to choose freely, allowing you to choose for yourself, and whatever outcome you end up with is entirely determined by the path you take. This is fair, is it not? (Yes.) If, ultimately, you are saved, and you are someone who submits to God and is compatible with God, and you are someone who is accepted by God, that is what you get because of your correct choices; if, ultimately, you are not saved, and you are not able to be compatible with God, and you are not gained by God, and you are not someone who is accepted by God, then that is also down to your own choices. Therefore, in His work, God gives people a lot of space to choose, and He also gives people absolute freedom. This is because God uses the truth to measure all people, events, and things, including people's outcomes and destinations. People's outcomes and destinations are likewise determined using the truth—this is the principle of God's work, which never, ever changes. God will not accept you, show you grace, and allow you to be saved because you are frightened of Him, guarded against Him, and walk timidly and subserviently to the end of the road; nor will God allow you to be saved in the end because of any contributions you have made. In other words, there will be no exceptions where someone ends up with an outcome or a good destination that they do not deserve—whatever outcome each person ends up with is determined by the path they take. I'll give you an example. Say God lays out an environment for you, and in this environment, what you

ought to do is reflect on and know your own transgressions, and come to know your corrupt dispositions, fallacious thoughts and views, deficiencies and inadequacies, or some of your misunderstandings and complaints about God. You also ought to stop making excuses and offering weaselly arguments to defend yourself and instead be able to submit, seek the corresponding truths to change your present situation, and accept the truth into you and then act in accordance with the truth principles. In doing so you will achieve the desired effect. When similar things happen to you again, you will naturally practice according to the truth principles, and there will be no need for God to lay out special environments to assist you. This is something that people can achieve, and if they can achieve it, God will not do any needless work. But when it comes to those who do not pursue the truth, God's attitude is different. Some people do not seek the truth or reflect on themselves when things befall them, but instead just keep being negative and griping, complaining about God and other people. Not only do they develop notions about God, but they also pass judgment on Him. If someone prunes them and exposes them, they will find excuses to justify themselves, and they may also become passive and slack off in their work, or even undermine things. Such people are beyond redemption, and they are those that God spurns. If you have some interest in the truth while believing in God, and you are willing to listen to sermons and strive toward the truth, and you have a bit of a positive attitude, then God will scrutinize your heart, and move you a little when you seek the truth, and then He will scrutinize whether you are able to practice the truth. But if you choose to be negative and slack off in your work, to make excuses and justify yourself, and to kick up a fuss all over the place, and do not choose to know yourself or to repent, what will God do and how will He deal with you? God will just quietly observe what changes occur. God will not move you, nor

will He urge you to read His words and seek the truth. God will not get involved or intervene—He will let you put on a show to your heart's content. When your conscience awakens and you think, "I shouldn't have done this," or you occasionally hear an experiential testimony that resembles your current situation and find out how that person acted, and then suddenly feel that what you did was inappropriate, irrational, and indecent, and there is a subtle pain in your heart, from that point onward, you will no longer be negative or weak, and you will be embarrassed to open your mouth to justify yourself, and your ideas or actions that disturb and undermine things will become fewer and fewer in number, and less and less severe. No matter how far this ultimately develops, in any case, it is all your own behavior. God is just secretly and silently watching, with the aim of finding evidence by which to ultimately assess you. Just like when the city of Nineveh was about to be destroyed, God merely sent Jonah to convey a message to the Ninevites. God did not move them to confess their sins, repent, or understand their own problems—He did not do these things. God only sent Jonah to convey the message, and at the same time secretly observed to see what series of responses and actions they undertook on hearing this notice, and to see what the plans of all the various people from the top to the bottom were, and what their attitudes were toward this notice from God. All He did was observe in secret. What does "observe" mean? It means that God is watching, like an onlooker, the process of how things develop and the direction in which things change, and He does not intervene in any way. Apart from getting Jonah to convey those few sentences, God did not do any additional work, nor did He do any work of exhorting people, and even more so, there were no additional words to be conveyed, only those few sentences that came from Jonah's mouth. Of course, the principles of God's work on the people of today remain unchanged—He still works in this way, and this is God's attitude toward humankind

from start to finish. Whether He wants to change someone or accomplish something in a person, God's attitude, principles, and methods in His work do not change. Why is that? What God created is living people, created human beings with free will, and not machines or puppets. When God expresses the truth or wants to accomplish something, He often first lays out an environment to enable them to seek to grasp His intentions, and sometimes He will directly tell people what His intentions and requirements are; the rest depends on people making decisions based on their free will and the various conditions that they possess. This was God's attitude toward the Ninevites, and His attitude toward the people whom He wants to save now remains unchanged. The principles of God's work have not changed; God always works in this way, and the principles of His work on the human beings He created are always like this. After Jonah gave notice to the people of Nineveh, he went to find a place to cool off and he watched the people of the city from the sidelines to see what kind of shockwaves and activity would be stirred up among the Ninevites once God's message had been conveyed from top to bottom of the city, and everyone had learned the news that God was going to destroy Nineveh—all he did was observe. Of course, this observation took time, and during this process, God was watching the changes in all these things. If things developed in a good direction, then of course God would be delighted; if things developed in a bad direction, He might grieve, but that would depend on the situation. God would grieve because human beings were created by God, and God grieves when human beings are facing destruction, or when a life is about to be lost. However, when faced with corrupt people being so numb and slow-witted, and so rebellious, God does not grieve. God will do what He should do according to His original plan, according to the ways in which He works, and according to the ways and principles with which He deals with created beings. There are no human feelings or

emotions here, only the Creator's principles and criteria in doing things. So in this regard, people should let go of their own notions and accurately grasp God's attitude and methods for treating people, rather than using the narrow-mindedness of created humans to make speculations and conjectures about God's thoughts and ideas. God works on you, laying out environments for you, and arranging people, events, and things to train you and enable you to practice, and He wants to work the truth into you—what is God's original intention for doing things this way based on? It is based on the principle of respecting and cherishing life. This is not a feeling that the Creator has toward created human beings—God has no feelings. The principle of this original intention goes beyond the feelings of human fleshly kinship, and of course, it is not some kind of affection either—it arises due to the principle of cherishing and respecting life. Some people say: "Is this God's breadth of mind? Is this His high level of being?" Do you think that is the case? (No.) You can use the terms "level of being" and "breadth of mind" to describe people, but don't apply them to God. This is neither breadth of mind nor a level of being. In one respect, this can be said to be the loveliness of the Creator, and in another respect, it can also be said that this is a revelation of God's identity and essence. God cherishes and respects the life of any created being, but on the basis of this cherishing and respecting, God does not compromise on His principles, and these principles are not of feelings or of the flesh. What are they of? They are principles of the truth, which belong to God alone. Think about it, if people have children, they dote on them excessively and have very deep feelings for them. They even wish that they could cradle their children in their arms and be with them all day long. God has no such feelings or affection toward humans. Because of their blood ties, people develop those kinds of feelings toward their children, and those kinds of feelings will make people lose their reason and principles. They are not

natural or normal revelations of normal humanity, nor are they a manifestation of love. They are purely feelings and hotheadedness—they are feelings that arise out of blood ties. Feelings are not truths, and they are not what normal humanity should possess; they are negative things. God does not dote on or spoil humankind. What is God's attitude toward humankind? God chose you, and is responsible for you, and works and pays a price upon you, and speaks words to supply you with the truth and life, based on the principle of cherishing the life of created humans and of respecting life. But the way God works is not as people imagine, that is, by seizing onto you tightly, or to use a more colloquial term, by shaking you down. It is not like that. God does not shake down people; He never compels people to do anything. In order to gain blessings, in their belief in God people always want to shake down God, and always want to force God into giving them blessings, and also want to latch onto God and shake Him down so that He lets them enter the kingdom of heaven. Is this not the case? (Yes.) God does not shake you down. It's not good to use this colloquial term "shake you down," but it is somewhat vivid and it's easy for people to understand. God is not seizing onto you tightly—you are free. If you cherish all this work that God does on you because He respects, cherishes, and treasures your life, you should not choose to be guarded against, to harbor misunderstandings about, to feel resistant toward, or to reject God when He orchestrates and arranges any environment for you. Instead, you should do what a created being ought to do and display the attitude a created being ought to have toward the Creator—submission and acceptance. Isn't this so? (Yes.) This aspect has now been fellowshipped clearly.

The way people approach God's work has already exposed one of their notions and imaginings. What is this notion and imagining? People interpret God's orchestrations and arrangements as Him

manipulating and controlling them. Is this how God works? (No.) Deep in people's hearts, they are indistinctly frightened of God. At the very mention of God, they feel that He is fearsome and not lovely. They believe that if you don't listen to God's words and submit to His orchestrations and arrangements, He will be angry with you until you listen to His words and submit to His orchestrations and arrangements, and that He will not give up until He makes you complete. Isn't this a notion that people have? What do people imagine God to be? Don't they imagine Him to be a dictator? They think that you must accept His rule, accept His policies, and be deferential to Him and do whatever He tells you to, and that you cannot talk about Him behind His back, and that you have to accept the environments He lays out for you, and that if you don't accept, you will be punished and suffer retribution. Does God really do things this way? (No.) God respects you and takes responsibility for you. God cherishes the life of created human beings. People should not fail to recognize what's good for them, or be unappreciative of His kindness. If you do appreciate God's kindness, then you should accept the environments He lays out and accept them from Him. Even if you do not accept the truths therein, do not understand the truth principles therein, and do not understand what you should practice or change, at the very least you should not be guarded against God or misunderstand Him—this is what you should achieve. Even if you don't gain anything from these environments, don't misconstrue God's desires. God is not seeking to gain anything from you. You are just a tiny created being, what could God possibly seek to gain from you? Your life and everything you enjoy today were given to you by God, and so too was the little bit of doctrine you understand. Your free will, your caliber, your gifts, and your abilities and skills, both great and small, were all given to you by God. What is there for God to seek to gain from you? If God gains glory after He works the truth into

you, making you submit to Him and fear Him, and you think that this is what God seeks to gain from you, then are you not judging Him by your own vile standards? This is blasphemy against God, is it not? (Yes.) What glory can God gain from people? In the end, it is people themselves who obtain tangible benefits. Before His work is completed, God has already gained glory, because God Himself is glorious—His truth and authority are evidence of Satan's defeat, and they are the reality of all positive things. God Himself is glorious, so does He still need to gain a little bit of glory from a tiny created being like you? God does not seek to gain anything from people. If He seeks to gain anything, it is to enable people to ultimately meet His requirements according to His management plan, and once people attain salvation and are able to be compatible with God, He will then rest—because of the human race's salvation, God will get to rest in return—this is what God seeks to gain. So, aren't people the ones who obtain tangible benefits in the end? People will have obtained the truth, they will no longer feel lost in life—they will have a direction and a path—and they will be compatible with God and no longer rebel against Him, they will no longer be taken captive by any evil force, they will be true created beings, and they will no longer face death—what a great honor that is! The ones who obtain the greatest tangible benefits are human beings, those who accept God's work and God's salvation. Has this aspect been fellowshipped clearly? What is people's notion and imagining within this? (They interpret God's orchestrations and arrangements as Him manipulating and controlling people.) If we didn't fellowship about this, people would always have some thoughts and views in their minds that they couldn't express or that hadn't formed into a systematic theory. Although these things do not constrain them in doing their duties, or affect their daily lives in an obvious way, they severely affect their pursuit of truth, their attitude toward God, and their

relationship with God. Therefore, these are things that people must let go of. Once this problem is resolved, you will have let go of a barrier between you and God, and one kind of obstacle on your path of pursuing the truth will have been removed, making it easier for you to pursue the truth. When real difficulties are resolved, the barriers and obstacles between you and God will be reduced, so you will be able to do your duty and practice the truth with much more ease. It's just like going to a battlefield—do you think it is better to be carrying a light load or to be bearing a heavy burden when you go into battle? Which one is more comfortable? (To go into battle carrying a light load.) To go into battle with a light load, just carrying a weapon on your back is enough—it's simple and easy that way. If on top of that, you carry pots and luggage, or cosmetics and fitness equipment, the burden will be too heavy; it will be painful to carry so many things into battle, and inconvenient to fight. These notions and imaginings are like different kinds of burdens that people carry around, and are troubles and encumbrances to them wherever they go. In short, from time to time these things will affect you and obstruct you from pursuing and practicing the truth. When there are no critical issues, it will seem like you don't have any major problems. But once critical problems of principle do arise, you will have a barrier of these things separating you from God. When these things come out, you will feel that there is a problem in your relationship with God, that there is a conflict between you and God; your heart of belief in God will no longer be so pure, and you will have many difficulties. But when you let go of these things, you will feel great, your heart will be relaxed and liberated, and no longer constrained or bound. Although these things will flash up from time to time in your subconscious mind or your thoughts, you will have already basically resolved them, and when you do things again, you will feel much more at ease doing them and do so much more simply.

Although these notions and imaginings may still have a subtle effect in the depths of your mind, at the very least you will have clearly discerned in your subjective will that they are not positive things, so subjectively you will let them go and not be affected by them. In this way, you will have basically let go of and resolved this barrier between you and God.

We often fellowship in this way on the topic of pursuing the truth. Can you feel the importance of pursuing the truth? When you saw people around you whom you are acquainted with being handled by the church, with some even being cleared out or expelled, did you have any thoughts about it? Did you draw any experience or lessons from it? What are the main problems with those who were moved to B groups and those who were cleared out? (When I saw some people around me that I am acquainted with being transferred to B groups or being cleared out, it stirred up my heart and mind. Although they have believed in God for many years, they really do not pursue the truth, and if I, too, don't pursue the truth and don't seek the truth whenever things befall me, I will ultimately be eliminated like them.) Do you know what the principles of God's house were for handling these people? Did God's house clear them out just because they are of poor humanity and don't pursue the truth, and because it finds them displeasing? (No.) Then, is it the case that all those who were not handled have no problems with their humanity, that they all love the truth, pursue the truth, and can submit to the truth, and love and fear God? Is that the case? (No.) Were those people cleared out or moved to B groups by God's house merely because they do not love the truth and are averse to it? Were they handled because they are of poor humanity and totally refuse to accept the truth, or because of their poor appearance or some temporary transgression? Is this the principle by which God's house handles people? (No.) Is it because

someone does not pursue the truth that God's house handles them, disqualifies them from doing a duty, and sends them away? (No.) So why did it handle and send away these people? (Because they didn't act according to the truth principles and they disrupted and disturbed the church's work, causing serious losses to the work of God's house.) Was this the main reason? (Yes.) What other reasons were there? Has anyone ever been sent away for constantly lying? (No.) Has anyone ever been sent away because they don't love the truth and are averse to the truth? Has anyone ever been sent away because they are disloyal in doing their duty? (No.) Do you think it's a pity that these people were sent away? Were any of them being wronged? (No.) Absolutely none of them were being wronged. According to the evil deeds these people committed, they deserve to die eighteen times when they go to the spiritual realm, and they all must be punished—dying and then coming back to life, and being punished again, and dying again, and coming back to life again, and being punished again, and dying again—they deserve to die eighteen times in total. They committed many evil deeds and their sins are heinous! Why were these people handled and expelled, then? It is because not handling them was not an option—they were not doing their duties, they were causing disruptions and disturbances, and they were sabotaging things! Some even think that these people were handled because they love to lie and are of poor humanity, or because they vie for status and power and are disloyal in doing their duties; other muddled people say that it's because they don't love the truth and don't pursue the truth. So, do you love the truth? Do all those who have not been sent away love the truth and pursue the truth? (No.) None of these are facts. In all actuality, these people were handled and expelled because in the process of doing their duties, they played the role of causing disruptions and disturbances and sabotaging things, they did things that Satan and devils and the great red dragon want to do but are

unable to, seriously violating the administrative decrees of God's house and gravely angering God. They were only sent away because not sending them away was just not an option. It's not that God's house is unloving and harsh toward people, and it's not that God doesn't give people chances. Rather, it's that those people went too far in their actions, causing disruptions and disturbances, and the losses they caused to the church's work were too great. They weren't doing their duties, and they were not even laboring; they were causing disruptions and disturbances, and they were doing evil. None of God's chosen ones like having people like this in the church. If you say something derisive or tell a lie in the church, it is just your personal behavior, it is just that you don't love the truth and don't pursue the truth, and as long as it doesn't cause a disruption or disturbance, no one will handle you; if sometimes you are somewhat perfunctory in doing your duty, but most of the time you are effective, then as long as you don't cause a disruption or disturbance, God's house will give you the opportunity to stay and do a duty, treating you according to the principles. However, these people caused disruptions and disturbances. They recklessly committed misdeeds, and they violated principles in every regard, causing great turmoil; all aspects of the church's work were sabotaged, and the fruits of the duties done by many of the brothers and sisters went completely to waste. The consequences of their disruptions and disturbances are very serious, and it will take countless others countless hours to redress them, so these people had to be sent away! Only in this way was it possible to protect the brothers and sisters so that they could do their duties normally and achieve good results. Only by clearing out these evil people and antichrists was it possible to create a suitable working and living environment for the brothers and sisters. If these evil people and antichrists remained in the church, they would only be a scourge, and there would be a foul and turbid atmosphere and chaos

wherever they went. Nothing they did even met the standard of laboring. All they did was disturb, sabotage, and demolish. Everything they did was in order to disrupt and disturb the church's work and church life. Are they not servants of Satan? Can such people remain in the church? They are not ordinary corrupt humans, but servants of Satan! What did these people do? They squandered God's offerings and gave them to nonbelievers unconditionally—they were extremely generous in giving money to nonbelievers, forcing it on them even when they didn't ask for it. When they asked nonbelievers to do some work and the nonbelievers said one hundred dollars would be enough, they insisted on paying three hundred, and when the nonbelievers asked for three hundred dollars, they insisted on paying five hundred, even giving the nonbelievers additional bonuses after they had finished paying their wages. No matter how many offerings were to be spent, they would not ask the Above about it, and instead just make the decision on their own. No matter what work they did, they did not perform it according to the work arrangements of God's house, or according to the principles given by God's house, and of course, they certainly did not perform it according to the truth principles. They just followed their own desires and did it however they pleased, without defending the interests of God's house at all. They would rather defend nonbelievers than the interests of God's house, and they squandered God's offerings everywhere. Was that money they had earned? They didn't hold back at all when it came to giving bonuses and gifts to nonbelievers, and no one was allowed to disagree with them, and they rebuked anyone who did disagree with them. Do you think that people like this are people who believe in God and follow God? They are dregs, aren't they? Should people like this be cleared out? (Yes.) What other evils did these people commit? In preaching the gospel they reported false numbers to deceive God's house, and

ruthlessly tormented and suppressed anyone who didn't report false numbers. They forced others to report false numbers, giving them no option but to do so. What manner of people are these? Are they even people? If you say that they are merely of poor humanity, do not love the truth, and do not pursue the truth, does this statement hold water? Isn't it nonsense? (Yes.) Not only do they not love the truth and not pursue the truth, but they do not even possess normal humanity, never mind loving and pursuing the truth—devils are what they are! You see this clearly now, right? (Yes.) What is the nature of these people? (The nature of devils.) They have the nature of devils. After being cleared out, these people were defiant, and even felt wronged, saying "I am innocent, I didn't do that!" The facts were right before their eyes, but they refused to own up to it and even stubbornly clung to their excuses and remained defiant to the end; doesn't this prove that it was right to clear them out? What will be the consequences if these kinds of people are not cleared out? Will they repent? Even if you give them the opportunity to continue doing a duty and only prune them, can they repent and change for the better? (No, they can't.) There is absolutely no way they could repent. What nature essence is this? What kind of people cannot repent, and do not repent even when faced with the facts? (Devils.) Devils, people with the essence of Satan, evil spirits, and filthy demons will not repent; no matter how you fellowship on the truth, they will not repent. They don't even acknowledge the facts of their evildoing, so can they accept the truth and come to know themselves? They absolutely will not do that! If they could acknowledge the facts of their evildoing, they would have a chance of accepting the truth, but they do not even admit the facts, and do not acknowledge or accept the nature of their deeds—such people cannot possibly repent. They're just like the Sodomites—if you told the Sodomites, "If you don't repent, God will destroy this city," would they accept it? What would be their attitude after hearing

these words? They would act as if they hadn't heard them and continue to do things according to their own preferences, doing whatever they liked, without repenting at all. Therefore, their final outcome was that of being destroyed. As for these people who caused disruptions and disturbances in the church, God gave them opportunities and yet they did not cherish them or repent, and they insisted on opposing God to the end. These people have no conscience or reason—are they worthy of pity? (No, they are not.) Is there anyone who has defended these people that are unworthy of pity? Is there anyone who admires them, feeling that they have suffered and paid a price for many years, and that they have worked extremely hard and extremely diligently, and that some of them have pretty good caliber, and possess great work capability and leadership skills, and that it is a pity that they were sent away? Is it a pity? (No, it isn't.) It isn't a pity, which means that it was right to send them away. Just observe and see whether these people can accept the truth and what path they are walking. If people even cause disruptions or disturbances while doing their duties, they are the dregs of mankind! It is only right that created beings do their duties, and no matter what that duty is, they must fulfill their responsibility. Even if their performance of their duty falls short of being up to standard, at the very least they should not cause disruptions and disturbances! Causing disruptions and disturbances is something that Satan does; it should not be something that corrupt humans do. Corrupt humans have been corrupted by Satan and they cannot help but resist God; however, people with normal humanity, conscience, and reason would not intentionally cause disruptions and disturbances while doing their duties. This is because their conscience and reason restrain them, and so they will not disrupt, disturb, or sabotage the work of God's house in the process of doing their duty. Even if one cannot do their duty in a way that is up to standard, it is passable to do it to an average

standard, and this at least meets the standard of conscience and reason. However, these people cannot even meet this standard, so in the end they can only end up at this point—being cleared out or expelled from God's house because of their many evil deeds. These are the dregs of mankind!

Next, let's talk about the problems of notions and imaginings in "letting go of the barriers between oneself and God and one's hostility toward God," which is the third item in "letting go" within the practice of how to pursue the truth. We just talked about some of people's notions and imaginings about God's work. Looking at it now, don't people have some other notions and imaginings about God's work? Will these notions and imaginings affect how people treat God's work, how they experience God's work, and how they understand and know God's work? Among the various types of people who appear in the church, one type is evil people and antichrists. No matter what evil they did that caused them to be handled, and no matter what matters led the church to clear them out or expel them, there are always some people who have certain notions about God's house cleansing away disbelievers, evil people, and antichrists, and these notions and imaginings are due to the fact that they have no understanding whatsoever of God's work or God's sovereignty. In people's notions and imaginings, the church is the place where God works on earth, so the church is the most direct place for people to see God's sovereignty, and it can also be said that it is the most direct and obvious place where God's sovereignty is manifested. However, in this place, people often see some people, events, and things appear that are inconsistent with their notions. In people's notions they think that, since the church is a place associated with God's work, it should be a calm and tranquil place filled with friendliness and peace, love and tolerance, and joy and comfort. They believe that individuals like evil people and

antichrists should never appear in the church, and that there shouldn't be occurrences of evil people doing evil. And they think that under God's sovereignty, there should of course be no occurrences of the truth principles being violated in the church, much less should there be lawless people or lawless things of any kind, or things that are inconsistent with human will, human feelings, and humanity. They believe that everything should be so peaceful, tranquil, pleasant, positive, optimistic, and uplifting in the church, and there shouldn't even be any fighting, or any hideousness or ugly things happening that are inconsistent with the needs of humanity. These are all people's notions. However, the facts are inconsistent with people's notions and imaginings. Regardless of the period or work stage, in the church, there are always incidents occurring of some evil people and antichrists disturbing and disrupting the church's work, causing certain aspects of the work of God's house to be sabotaged, the order of the church's work to be upset and disturbed, and other such things. When these things happen, people feel that it is unthinkable, and their hearts are filled with helplessness, incomprehension, and confusion, and they wonder, "Does God really exist? How exactly does God hold sovereignty over humankind and govern His church, govern His house? Does God really concern Himself with this or not? Where is God? Why is it that, when these lawless things happen and when evil people appear and cause a disturbance, no one steps forward to stop them, and God doesn't come forward and stop them either? What exactly is going on here? Isn't the church God's house? Aren't those who follow God His chosen people? Why doesn't God watch over or protect His house? Why doesn't God protect His chosen people so that they can live peacefully in a cocoon, in a haven?" These doubts and this incomprehension that people have are caused by people's various notions, are they not? (Yes.) So, what are these notions mainly about? Aren't they about

God's work and God's sovereignty? Because such matters as evil people doing evil and causing disruptions and disturbances happen in the church, and because people do not understand these matters, it is difficult for them to see through to the origins of these matters and what the end result of them will be. Because people cannot see through to these things, they develop all sorts of ideas, and notions regarding God. Some people think, "God's house should show love to evil people and antichrists. If God's house doesn't show them love, won't it be the same as society? In society, there is always one group of people tormenting some other group of people, all for the sake of vying for power and influence. By clearing out and expelling evil people isn't God's house likewise tormenting people? It's not that safe to stay in God's house! If you really do encounter any turbulent situations, you might be wronged and cleared out, and no one will vindicate you! Where exactly is God? Why doesn't God come out and say something or do something? Let us see your existence, let us see your almightiness, let us see your sovereignty with our own eyes, that way we will feel at ease, won't we?" In the church, every time people experience some events that they find incomprehensible, feelings like unease and doubt arise in some of them, with some even wanting to avoid these events, and others falling into negativity; some in particular, having been misled and fooled by antichrists, give up on themselves, and some, having been misled and exploited by antichrists and having become their accomplices, even get isolated for self-reflection or cleared out by the church. At the same time as finding all these things incomprehensible, people also come to doubt the existence of God. This is because the main source of many people's faith in God is their belief that God is sovereign over all things, over everything. That is, many people believe that God can hold sovereignty over everything, over all things, and over the fate of humankind, and so they believe in God's existence, and in God's identity and essence.

However, these things happening around them cause them to doubt and waver in their belief in God's sovereignty, and then they begin to doubt the fact that God holds sovereignty over everything, and their faith in God subsequently starts to waver too, and so this whole series of problems arises. People have all manner of notions and imaginings about God's sovereignty, and these notions and imaginings definitely do not accord with the truth or with the facts, and are instead people's fallacious interpretations or misunderstandings. So, next we will fellowship on how God holds sovereignty over all the people, events, and things around you that you can see and feel, what the principles are for God's sovereignty over all of this, and what the purpose is that He intends to achieve.

The term "God's sovereignty" covers a very broad range of content. Leaving aside the broader environment, when it comes to the church, the fact that God holds sovereignty over everything is real. God's sovereignty isn't an empty phrase, nor is it merely a phenomenon, but rather, there are actual examples of it, and actual results. So what are the principles of God's sovereignty in the church? Let us first think about this: Does God have sovereignty over and arrange which people are accepted into the church? (Yes, He does.) This is not empty. Which people God's gospel and God's words come to, and which people are able to accept God's work, and which people can enter the church—all of this is ordained by God. For now, let us not talk about the humanity of these people, and whether they are evil people; the fact that they are able to enter the church means that God ordained this. Is God's ordination an aspect of God's sovereignty? (Yes.) First of all, there is one thing we can be sure of, which is that every person's entry into the church is ordained by God. The term "God's ordination" sounds a bit abstract, so let's just say "God has the final say, God guards the door." God is the gate to the kingdom and also the gate to the

church. God guards the door when it comes to what kind of people can officially become members of the church, of God's house. Regardless of whether they are disbelievers or evil people who have made their way into the church, or good people who are interested in believing in God or who are able to accept the truth and follow God, if they join the church and become members of the church, then this is not something that can be decided by any person, it is due to God's sovereignty, arrangements, and ordination. Regardless of whether they harbor certain ulterior motives or goals for believing in God, or what their humanity is like, or what their education level and social background are, it is God who decides that they can join the church and come before Him—it is God who guards the door. Can people guard the door properly? (No, they can't.) People cannot decide this matter, it doesn't depend on people's will. For example, when you see that someone is shrewd and has status in society, you think, "It would be great if this person could come to God's house to be a church leader. Our church lacks such people." But God doesn't want them; He doesn't move them. When other people preach the gospel and fellowship God's words to them, they don't understand what they have heard. When they listen to anything else, they are able to grasp it; it's only when they hear the words of God that they can't, and are like idiots—can such people still enter the church? Although they are interested in gaining blessings, they aren't able to quiet their hearts and cannot sit still when listening to God's words and fellowship on the truth, and after listening to two or three sermons, they stop coming. Such people have no real faith, so will your good intentions toward them have any effect? Will you be able to bring them into the church? No. God has the final say on that. God says He doesn't want such people, and no matter whether it be for rendering service or for playing some role, He doesn't want them. So, even if you, with good intentions, drag them along, it will be useless, and in the end, they

will still have to leave. They cannot possibly become members of the church; no matter who drags them along, it will be useless. This is a matter that cannot be decided by people; it is ordained by God, and God guards the door. Some people do not have social status, they are not important figures, and they are of average caliber and look unremarkable, but they are quite simple and forthright, and they are interested in matters of belief in God. No matter what difficulties they have, they are inseparable from God, and their enthusiasm is extremely great—this enthusiastic energy is something that the brothers and sisters are happy to see, and God is pleased to see it, too—and in fact, it is because they are moved by the Spirit of God that they are so enthusiastic. After they enter the church and see that the people in the church are all good people, eating and drinking the words of God and fellowshipping on the truth every day, they are extremely encouraged by this and feel that this is the right path of life, so they begin preaching the gospel and doing their duties and become followers of God. Who decides that they can believe in God? (God decides.) It is God who decides. They can only believe in God because God allows them to enter the church. If God didn't work and move them, they wouldn't be able to believe in God, and if they were forcibly dragged into the church, they would have to leave sooner or later. People have no faculty within their innate attributes for accepting the truth; the fact that they can love the truth and accept the truth proves that God works on them. If God works on them, they can become members of the church—this is a prerequisite for all kinds of people entering the church, the prerequisite being that God wants them. No matter what role they play in the church, in any case, God guards the door to His house. If He does not allow them to come in, then they are outside the door; if He allows them to come in, then they are inside the door. Therefore, becoming a member of the church is not such a simple matter. When it comes to specifically what principles serve

as the basis for God accepting people, God, of course, has His own principles. We won't fellowship on what kind of person God wants and what kind of person He doesn't want—it's very complicated. Why do I say that it's complicated? God has a plan for who enters the church, what role they play during what period, and what duty they do or what important work they shoulder during what period, and in what period they conform to the work needs of God's house and its personnel needs. God regulates and controls on a macroscopic and overall level, rather than just acting in the present moment—this is a very complicated matter, and cannot be explained clearly in a few words, so we will not get into the details. In short, whether a person can enter the gate to God's house is not decided by any person; God holds sovereignty over this and arranges this. After entering God's house, all kinds of people do all kinds of duties, play all kinds of roles, and walk all kinds of paths. All these various sorts of people have all manner of different manifestations, whether good or bad, positive or negative, proactive or passive—all of this is under God's sovereignty and governance.

God's sovereignty means that everything occurs and happens according to its natural course under His governance; no event occurs by chance, and the developments and changes that any event undergoes are not initiated or determined by any person—God holds sovereignty over all of this. Of course, the final result and characterization of any event are also based on the essence of that type of event and the essence of the types of people involved in it, and the basis for characterizing the event is entirely God's words and God's required principles. No type of event happens by chance, and the final result of any type of event is not decided by people. In fact, the beginning of any type of event that happens is arranged and given rise to by God. When God gives rise to a type of event, He arranges for a type of person to act in it, and that type of person

might play the role of a service-doer or a foil, they might play a negative role, or they might play a positive role. But no matter what role they play, the beginning of all these things is arranged by God. There are two explanations of God making arrangements in this regard. One explanation is that God personally makes some positive arrangements and provides some positive direction and supervision, and has some positive figures initiate an event—this is one explanation of "God's arrangements." Another explanation is that God dispatches and sends a type of spirit to do certain things. These things are negative and wicked in people's eyes, and so these negative and wicked characters are definitely negative figures, that is, the types of people whom God ordains from the outset to enter His house as foils and negative teaching materials. God gets them to play these roles, because with their nature essence, these are the only roles they can play, and He lets them perform to their hearts' content and do what they ought to do as foils to their hearts' content. Throughout the entire process, whether it be the manifestations of positive figures or those of negative figures, God's principle in approaching and handling all these matters is to let them take their natural course. In viewing and dealing with these matters, the positive figures have some positive viewpoints, and some viewpoints that accord with humanity and the standard of conscience. Even though some of them reveal some corrupt dispositions—possessing some manifestations of being a people pleaser, or revealing some other corrupt dispositions—at the very least they hold to the conscience and reason of humanity, that is, they hold to the fundamental baseline for conducting oneself. And when it comes to the negative figures, God does not intervene in or guide anything that they do, but lets them follow their natural course; they also perform to their hearts' content, and they expose their hideousness and do certain things to their hearts' content. They successfully play the roles of the negative figures that God

exposes, namely evil people and antichrists, enabling others to see vividly, in real life, what kind of people are devils, what kind of people are evil people, and what kind of people are antichrists, and exactly what the hideous countenances of the antichrists, evil people, Satans, and devils that God exposes are like. If these negative figures were not used as living teaching materials in real life, then in your mind, devils and Satans would forever be intangible, and would forever be just a guess or a picture. But now these living examples are placed right before your eyes, and these devils wearing human skin are living vividly before your very eyes, and their speech and conduct, their every word and action, their facial expressions, and even their tone of voice, all appear vividly in your life, right in front of you, and are imprinted in your mind. This is not a bad thing for you. This kind of thing occurs repeatedly in the church. The first time it happens, you feel uneasy and think you need to pray to God. The second time it happens, you think, “I must learn to use the truth to protect myself, and next time I encounter this kind of person, I must avoid them,” and you begin to think about how to protect yourself and stay away from evil people. The third time this kind of person appears, you ponder, “Why do these people speak exactly like the great red dragon, like Satan? Aren’t the things they say misleading? Are they not evil people? It seems that God’s words have said that people who display these manifestations are antichrists. I must discern and expose them, I cannot be misled by them, and I must stay away from them.” By experiencing this kind of thing again and again, you obtain a clearer and more thorough understanding of discerning antichrists, evil people, Satans, and devils, and of what disruptions and disturbances are. Your understanding no longer stops at words and doctrines, and much less at images. Instead you are increasingly able to identify these things in real life, and at the same time, you are able to view these people using the truth, and to resolve these

things that have happened using the truth. Of course, when these things happen, you are also constantly correcting your views and standpoints, thinking about exactly what standpoint you should adopt toward these people, what perspective you should regard them from, and what kind of relationship you should maintain with them. When you face these things, you will unconsciously ponder on these issues, constantly seek the truth to find the answers and draw conclusions, and ultimately gain something. During this process, all God does is provide people with the truth and enable them to understand the truth, whether it be fellowshipping on the truth or enabling people to understand the truth in the things that befall them—in sum, God does not nip this situation in the bud. If this thing must happen, and it is beneficial to the life entry of God's chosen people and to the work of the church, then God will allow it to befall people, and He will not stop it, but will let it develop according to its natural course. God's purpose in working this way is, in one regard, to eliminate people, and in another regard, to make people perfect. Of course, in eliminating people He definitely targets those who serve as foils and aren't even worthy of rendering service, whereas in perfecting people, He targets His chosen ones—those of them who are willing to pursue the truth. There is a twofold significance to this. One significance is that through the performance they put on, evil people are revealed, eliminated, and cleared out of the church. The other is that, in the process of these evil people gradually putting on a performance and serving as foils, God's chosen people are enabled to learn to discern, and to understand the truth in God's words; in this way, God works the truth into people in a practical manner—that is, God allows all the various manifestations of the wicked essence of all the kinds of evil people, antichrists, Satans, and devils that He exposes to be displayed in people's real lives, and this enables people to have a clear understanding and knowledge of various types of wicked,

hideous, and negative figures, events, and things. Say, for example, that God tells you, “You cannot touch burning coals with your hands; your fingers will get burned and they will hurt.” You don’t know what burning coals look like, you don’t know what it feels like to touch them, and after He tells you this, what you understand is a doctrine. Some people then imagine that a burning coal is a ball or a long strip. And what is the color of burning coals like? What do they feel like to touch? What would the pain of touching them be like? You don’t know. Your impression of burning coals is merely a picture of what your mind is able to imagine, and it will never have anything to do with the real thing. So, one day, when God takes out a tray of burning coals and places it in front of you, you don’t recognize them, and you just feel that they seem pretty hot. You gingerly reach toward them with your hand, to see whether your fingers will feel hotter when you touch them. God says, “You can try it, but don’t touch them for too long, otherwise they will burn your skin.” Some people are foolish—they stretch out all five fingers and grab a coal, and their entire hand gets burned and blisters. Others are smart and cautious—they just reach out one finger and lightly touch a coal and recoil in less than a second, saying, “Ouch, it’s too hot! It really is burning!” Whether you use five fingers or one finger to touch it, in any case, what you touch is the real thing rather than an image or words, and for the rest of your life, you will never forget the feeling and experience of touching burning coals, and what burning coals mean to you. When you see burning coals again, you will tell others: “You can use them to keep warm, and to dry clothes and toast buns, but you must never touch them with your hands. You will get burned and blistered if you touch them.” People may say: “So what will happen if I get burned and blistered?” And you will reply: “At the very least, you won’t be able to hold things with your hands, and it will also be inconvenient for you to eat and even more inconvenient for you to do physical

work." This is speaking from experience, is it not? After that profound experience, the burning sensation of hot coals will be deeply etched into your memory, and so you won't readily touch burning coals ever again. God holds sovereignty over all things and arranges all kinds of things to happen to people so that they can learn lessons and benefit from them, and so that the truths and words that He provides to people can be truly worked into them, and thus God's words and truths are no longer doctrines, slogans, or regulations in people's hearts, but become their life, and the principles and criteria which they depend on for survival, and are a part of their life—in this way, God's work will have achieved its effect.

When it comes to the matter of God's sovereignty, what people should see is that God arranges the beginning of an event, then guides and leads the course of its development; as for what the result of the event is in the end, what those who pursue the truth gain from it and how much they gain, where this event and the people and things involved in it end up, and how they are finally arranged, these are also determined by God, of course—this is a principle of God's sovereignty over all things. God only predetermines the beginning, process, and result of each event, and He allows the entire event to develop freely in the direction He has set, the purpose being to make everything conform to the natural patterns, or to let everything exert its function without undergoing any distortion or any processing, so as to achieve the effect that God intends to achieve. Isn't this so? (Yes.) For example, when God arranges for an event to start and occur, He then begins to observe the attitudes of the people who come into contact with this event, and what their views toward it are—whether they view it in an attentive manner or aren't interested in paying mind to it, and whether they engage in it with their heart or reject, resist, and

avoid it—God is observing the manifestations of the various types of people. So, does God intervene in the manifestations of the various types of people? God does not intervene. God gives you the right to choose freely. You can attach great importance to this event and be very earnest about it, or you can adopt an attitude of disregarding it and being indifferent to it, and of course, you can also adopt an attitude of abstaining, avoiding it, and not participating in it—God just silently observes. But the emergence and occurrence of the whole event is initiated by God. This is the initial step of God's sovereignty over an event. When this event begins to develop, as for which people participate in it, which people get involved in it, and in which direction the event develops once they have gotten involved in it, of course it is God who maneuvers and arranges all of these people, so that the event develops in the direction and with the effect that God wants. In the same way, when this event gets out into the open and the whole affair develops to a climax, God is still watching the attitudes, manifestations, opinions, and views of the various types of people. He is watching whether you really take this event to heart, whether you are extremely serious, rigorous, and earnest with regard to this event, or whether you are indifferent toward it, ignore it, and are incredibly numb toward it, or adopt an attitude of avoidance and repulsion toward it. He is watching to see whether you are someone who loves the truth, and whether you are someone who is earnest when it comes to God's words, God's requirements, and the truth. In the process of development of the whole event, your attitude becomes increasingly apparent, and God will see with increasing clarity your attitude toward the truth, your attitude toward the environments He lays out, and He will also clearly see your attitude toward pursuing the truth. When the whole event develops to its end and has its inevitable result, God is still watching what you have gained from the whole event, what you are thinking in your

mind, and what you are calculating. He is looking at whether you are only focused on gaining experience and drawing lessons from this event in order to protect yourself—being a people pleaser—or whether you do things according to the truth principles and are no longer muddled like you were before. God will also look at what your attitude toward this event is, whether you keep silent and don't express any views, standing aloof from anything that does not affect you personally, or whether in encountering this event you not only lack a pure comprehension, but instead your misunderstandings and complaints about God have also become more severe, and you have developed even more notions and imaginings about Him, even to the point of wanting to avoid it. Various types of people have different thoughts and views when all kinds of events play out, and God is observing and recording all of them. In any given year, on any given day, and at any given hour, minute, or second, what you are thinking, what you are saying, what you are calculating, what you are planning, what aspect of the truths you come to understand, what your attitude is when someone fellowships about some aspect of the truth, whether you resist and are averse to it and don't want to listen to it, or plan to make your escape—God scrutinizes all these things. There are also some people who never have any attitude toward the people, events, and things that appear in the church, God's house, or around them, who are numb and dull-witted like dummies. They just cling tightly to their own views, thinking: "As long as I don't do evil and don't cause disruptions or disturbances, or judge others, and I don't make any comments or have any attitude or views when I encounter any people, events, or things, and I just act like a robot and do my duty well and labor well in a rule-abiding manner, that's enough." This, too, is a kind of thought and view. Of course, God will also observe and record this type of thought and view. The purpose of God's sovereignty over all things and events and over every specific thing

that happens around people is to lay out environments for people and to provide them with living teaching materials, so that in the face of all sorts of things, the various types of people show their truest side, and show their truest thoughts and views, and their truest attitude toward God and the truth. These attitudes that people have are manifested entirely in a state of freedom and liberty. God never intervenes, interferes, or manipulates, He just allows the various types of people to express their thoughts, views, and attitudes to their hearts' content and according to their natural course, and ultimately reveals and treats the various types of people according to their manifestations. Who is included within "the various types of people"? What arrangements does God make for the various types of people? God enables those who love the truth to obtain the truth; He enables those who are not interested in the truth but are willing to labor to settle down to do so; as for those who are repulsed by and averse to the truth, He reveals their attitude of being averse to the truth, but if they can settle down to render service or are suitable for rendering service, God will select these better ones and entitle them to render service, whereas if they are not suitable for rendering service, or they are averse to the truth to the extent that they may cause disruptions and disturbances, God will clear them out when the time and occasion are right. All of this work that God does is inconsistent with people's notions, is it not? (Yes.) Can people see God's tolerance and loveliness in all this? (From these things, we can see that through this practical work, God leads people to experience, and behind all this work is God's love for man.) Within this work are God's painstaking intentions, the wisdom of His work, and His responsible attitude toward the human beings He intends to save. There is one other aspect, which is that God's possessions and being are not things that human beings have. God is extremely rigorous and earnest in everything He does, and never careless. Particularly when it comes to the

matter of people gaining the truth, He is extremely rigorous and earnest; in order to take responsibility for people's lives and people's outcomes, God must act like this. Of course, for God, this is exactly what His essence and His possessions and being are like. No matter what attitude you have toward your life, and toward your outcome and destination, whether it be a serious and rigorous attitude or a perfunctory attitude, in any case, for God, since He has selected you and since He provides you with the truth and wants to save you, He will fully grasp your every word and action, and your attitudes in everything, and He will ultimately determine your outcome based on all your attitudes. And on the basis of all your attitudes, He will look at whether you will ultimately be someone who obtains the truth, and someone who will be able to submit to God and be compatible with Him. It may be that you have never been earnest about the matter of God saving people, have never pondered it carefully, and don't know how God saves people. However, as the Creator who holds sovereignty over created human beings, He is not muddled and confused like humans are; He does the work of saving humankind in a serious manner. He created you and selected you. He promised people that He would thoroughly save them, so He will accomplish this work and will be responsible to the end. Therefore, there are real manifestations and actual work content in God's accomplishment of His work and assumption of responsibility to the end. This is how God works, and this is His sincere and earnest attitude. God won't be perfunctory with you, or fob you off with some slogan, and God's work in particular better reflects the real price God pays in order to save people, and His responsible attitude toward people.

Once people understand the principles and purpose of God's salvation of people and God's sovereignty over everything, won't their notions and imaginings about God in this regard be resolved

to some extent? (Yes.) What should people understand in this regard? It is that, whether it is in all kinds of matters or one specific matter that God holds sovereignty over, people's cooperation accounts for 80 or even 90 percent, and their thoughts and views, and their attitudes toward the matter in question are very important in the eyes of God. Don't think that if you say nothing and don't show your stance when things befall you, then God will pay no heed to you and ignore you. If you would like God to ignore you, then you'd be better off not believing in God. Since you are in God's house and since God has selected you, God will absolutely not ignore you. All things are scrutinized in God's eyes, all the more so you, a tiny person. Even if you were an ant, if you were selected by God, God would still constantly scrutinize you and lead you. Since God scrutinizes you, you just have to accept the things that befall you. Don't avoid them—avoidance is not a wise choice. You must face them. Only when you face them and have a clear attitude will you have the opportunity, in the environments that He has laid out for you, to obtain the truths that God lets you understand, whereas avoiding them will not enable you to understand truths in your silence. Apart from truths regarding visions, other truths—namely all kinds of truths concerning human life and existence—are expressed through an environment or through the context of the behavior of a kind of person playing out. People can only truly comprehend the realities of these truths after they have gained real experience and understanding. Most people cannot see this point clearly, and their attitude toward the various kinds of truths is lukewarm, and they also constantly want to avoid these environments, and they do not wish to seek the truth regarding real problems. They neither learn to discern different types of people and events based on the truth, nor do they train at applying the truth to resolve various problems. No matter what befalls them, they have no attitude or views, and they don't participate in

fellowship and discussions. They are satisfied with just praying to God, reading God's words, learning hymns, and fulfilling their duties every day, and that's it. I will tell you one thing, which is that the characteristics of a laborer are that they are only willing to exert effort, and they are not interested in any aspect of truth or willing to be earnest regarding any aspect of the truth, and find doing so troublesome—this is a laborer. If you are not a servant of Satan, or some evil person or antichrist, then at best you can only be a laborer. But it is different for God's people who can achieve salvation. They are not satisfied with merely laboring and exerting a bit of effort, but learn and understand various truths in all types of people, events, and things, and then view and deal with the various types of people and events based on these truths. In this way, the various truths are gradually worked into them, and gradually become their life and the principles for their actions and self-conduct. Only when the truth becomes your life will you be able to submit to God and fear God and shun evil; otherwise, this effect cannot be achieved. Don't be afraid to experience things, and don't be afraid to discern people. It's not a bad thing that all kinds of events occur, and God holds sovereignty over this. With God holding sovereignty and making the arrangements, what do you have to fear? With God holding sovereignty and making the arrangements, then for you, the occurrence of an event is at the very least not malicious or a temptation. Rather, it is in order for you to learn lessons, to be edified and to benefit, and in order to make you perfect. If you can submit to God's orchestrations and arrangements, approach what happens to you as positive teaching materials, and seek the truth and learn the lessons you ought to learn, then the truth will naturally and imperceptibly be worked into you and become your life. Therefore, it is wrong for most people to adopt an attitude of indifference, avoidance, non-participation, and non-engagement, and to not express views or

fellowship, when they are faced with various events—this is inadvisable. Why do I say it is wrong and inadvisable? This attitude shows God that you are not interested in His salvation or His good intentions, and that you are not interested in being made perfect by God, and pay no heed to it and reject it. When God sees that this is your attitude, will He still want to save you? And even if God does want to save you, how can He save you if you don't cooperate? As the saying goes, "It's a hopeless case," and this saying refers to precisely this type of person.

Within God's whole management plan, especially within this final stage of His work, He has expressed a great number of truths, and you have heard them all. No matter how many of them you have experienced or understood, at the very least you know them, so God will not do any additional work of intervention and facilitation. God just awaits your attitude, as well as your cooperation in everything that befalls you—He wants to see your attitude, your views, your pursuits, and the path you take. If, every time you face people, events, or things, God records that you have no attitude and no views, and that you always have nothing to say, then tell Me, are you not a fool? What people always have nothing to say? Isn't it those who are deaf, mute, halfwits, or idiots? What God records is that you have no attitude, so when He ultimately gives you a score, zero points is what you will get. When something befalls you, God asks, "Are you willing to pay a price?" and you say, "Yes, I am!" and He asks, "Do you have resolve? Have you sworn an oath?" and you reply, "Yes!" If you only have this resolve, but when asked what you have gained from experiencing this environment, you have nothing to say, and you've gained nothing from every environment you have experienced, then in the end, when God gives you a score, it will only be two points. Why two points? It is because of that little bit of resolve of yours that you

will have gained two points. Tell Me, will you not then be done for? Will you still have hope of salvation? Hope of salvation is obtained through you striving for it yourself. It is the fruit that you get in exchange for choosing to walk the path of pursuing the truth. So no matter what befalls you, don't be afraid of it or avoid it, and don't cover your head with your hands and retreat into your shell like a tortoise—instead, face it positively and proactively. If you are timid and afraid of things, and do not dare to give an assessment of anything—no matter who it relates to—for fear of getting exposed and being seen through by others if you say something wrong, and you are always afraid and never participate, this means you are forfeiting your chance! You may have put a lot of energy into doing your duty, but the fact is that you have already determined your own outcome long ago. In the end, you will only get two points, so are you not a two-bit fool? Isn't getting two points the same as being a two-bit fool? And since you will only get two points, won't your belief in God during this lifetime have been in vain? This is the final stage of God's work, if your faith has been in vain this time, then your outcome will be set. God will never again do the work of saving human beings. This is the last chance—if you still do not strive for it and you let it slip by, and you cannot attain salvation, that will be such a pity! No matter how many years you have experienced God's work, you must at least get a passing score, then there will still be hope of you surviving. If your labor isn't even up to standard, and you have also caused many disruptions and disturbances, then you will not have reaped any fruit at all, and your hope of attaining salvation will have become zero. In every environment that God lays out, don't be an onlooker; be a participant, be a part of it. But there is one principle that you must adhere to at a minimum: Don't cause disturbances. You can participate and express your own opinions and assessments, and even if you speak like a layman and just speak words and doctrines,

it doesn't matter. However, you must participate in every matter with the principle and intention of seeking the truth, practicing the truth, and submitting to the truth—only then is there hope of your salvation. On what basis is the hope of salvation established? It is established on the basis of you being able to strive toward the truth, ponder on the truth, and put effort into the truth when each matter occurs. Only on this basis can you understand the truth, practice the truth, and attain salvation. However, if you are always an onlooker when matters occur—not giving any assessments or characterizations, and not expressing any personal opinions—and you have no views on anything, or, even if you do have views, you do not express them, and you do not know whether they are right or wrong, but just keep them under lock and key in your mind and think about them, then you will end up not having obtained the truth. Think about it, this is like starving while sitting at a great feast. Are you not pitiful? In God's work, if you have believed for ten years and have been an onlooker for all of that time, or you have believed for 20 or 30 years and been an onlooker for all of that time, then in the end, when it's time to determine your outcome, the score God assigns to your record will be two points, and so you will be a two-bit fool, and your chance to obtain the truth and your hope of being saved will have been completely ruined by yourself. In the very end, you will be labeled as a two-bit fool, and it will serve you right, won't it? (Yes.) What's the secret to not being a two-bit fool? (The secret is to not be an onlooker.) Don't be an onlooker. You believe in God, so then you must experience God's work in order to gain the truth. Some may ask, "So, are You asking me to participate in everything? But people say, 'Do not comment on what is not your concern.'" Asking you to participate means asking you to seek the truth and learn lessons from the things you encounter. For example, when you encounter a certain type of person, you must gain discernment through their

manifestations and the things they do. If they violate the truth, you must discern what it is they did that violates the truth. If others say that this person is an evil person, you must discern what it is they said and did and what manifestations of evildoing they have for them to be characterized as an evil person. If others say that this person doesn't defend the interests of God's house and helps outsiders at its expense, then you should make inquiries about what it is this person has been doing. And after making inquiries, it's not enough just to know these things. You also have to ponder: "Could I do such things? If no one reminded me, I might do the same things too, and would I not then have the same outcome as that person? Wouldn't this be dangerous? Fortunately, God laid out this environment to give me a heads-up, which is the greatest protection for me!" After pondering on it, you realize one thing: You cannot follow the path which that type of person is following, you cannot be that type of person, and you must admonish yourself. No matter what things you encounter, you must learn lessons from them. If there are things you don't fully understand and that you feel in your heart are odd, you should ask questions about them and find out about them, and ascertain the true state of affairs by seeking the truth. This is not curiosity; it is being earnest. Being earnest doesn't mean going through the motions or following the herd—it is an attitude of taking responsibility. By gaining clarity about problems and then seeking the truth to resolve them, only then, when faced with the same kind of situation in the future, will you have a path of practice, be able to practice accurately, and have a feeling of being at peace and at ease. You are being earnest based on the principle of trying to understand the true state of the facts and from them gain the truth and learn how to view people and things, rather than following other people and going with the flow in all matters. Only by being earnest in your actions can you come to practice the truth and act based on the principles. Those who aren't earnest are

liable to follow other people and go with the flow, and in this way, they are likely to violate the truth principles. Say, for example, that someone consistently does their duty in a perfunctory way and so is disqualified from doing their duty. You say, “They seemed fine on the surface. How did I not notice that they were being perfunctory? Was I misled by them? In what ways were they muddling through their duty? What things did they do in a perfunctory way?” When someone else tells you a few of the ways in which that person behaved perfunctorily, you say, “That person really is good at pretending! They seemed fine on the surface, and they said really nice things. They said, ‘God has given us so much grace—we cannot be without conscience, we must do our duties properly!’ When I heard them say that, I thought they were doing their duty loyally; I never imagined that they were so perfunctory! Have I not been misled? I lacked discernment of people, I didn’t view people and things or treat people based on the truth principles. I just went by how nicely that person spoke, without looking at the results they got in their duty, or their specific behavior and manifestations, or their essence—in this matter I made a mistake. It turns out that people who outwardly appear to be good may not necessarily be truly good, and though they say nice-sounding things, they may not really do what they say, and they may not necessarily be people with conscience and humanity. From now on, I must view people based on God’s words, and learn to discern people. I cannot be fooled again!” You see, no matter what happens, as long as you are somewhat earnest and you seek the truth, and then draw conclusions, you will gain something. If you do reap these gains, isn’t that a good thing? (Yes.) You will have learned something and benefited somewhat in the matter of discerning people—this is what you gain from being earnest and putting in effort with regard to the truth. Suppose that you aren’t earnest in this way. When you hear that someone has been sent away because they were always

perfunctory in doing their duty, you don't ask, "Why were they perfunctory? Why were they sent away?" Instead you just think to yourself, "What's the big deal about being perfunctory? In any case, I haven't been sent away, so everything is fine." In that case, will you have received a bit of a warning, learned a bit of a lesson, or developed a bit of discernment from this matter? No. Why won't you have? Because you are not interested in or serious about such things, and you bear no burden at all for your own life entry or pursuit of the truth, and you are not interested in and don't participate in other people's fellowship on matters of pursuing the truth and of life entry, and at most, you just perfunctorily utter some words of agreement and that is all. Are there many people of this type? When things befall them, they particularly like to be perfunctory and go through the motions, and bear no burden at all for their own life entry or pursuit of the truth. Besides liking to gossip a bit when interacting with others, they have no interest whatsoever in things like those involving life entry or the lessons people should learn in the environments that God lays out. After they finish the little work they have at hand, they sit there staring off into space, just wanting to doze off or rest for a while, and they do not bear any burden at all for their own life entry. Aside from the bit of resolve and the few wishes they have, these people will ultimately gain no truths, and in the end, their total score can only be two, they will not be able to get rid of their two-bit foolishness, and so, in this lifetime they will be finished. If you are finished this time, then you really will be finished, and there will be no hope of you being saved, because your outcome will have been set. The score that a created being ultimately receives is directly linked to their outcome. If you receive a passing score, then your outcome will be that you are saved. If you do not receive a passing score, then you won't have a good outcome. This is the time when people's outcomes are finally determined, and once an outcome is

set, it is permanent and will not change. There will not be another chance to strive for a good one and no chance to change it—your fate will be determined once and for all. Have you understood? Is this meant to frighten you? (No.) Think about it—God is doing the work of managing and saving humankind, and He is providing people with the various truths that they should possess—how many times can God do this kind of work? (Only this one time.) It has never been done before, and will never be done again. This is the only time, and once it is completed, God's great work will be fully accomplished. What does "fully accomplished" mean? It means that He will not do it again, and has no plans to. Therefore, whatever the ultimate outcomes of people are this time, they will be finalized and will not change. God will not give people the opportunity to perform again or to live their lives again. The time that has passed will never come back, and there will not be any changes. So if you don't seize this opportunity, you will lose the chance to be saved. If you ignore the various environments and the various people, events, and things that God has laid out, are numb and dull-witted when it comes to them, and treat them indifferently, then you are a two-bit fool. Even you don't take your own outcome and destination seriously, so who will pay any heed to you? You have been told this so many times but you don't take it seriously, so what are you if not a two-bit fool? Nothing is so important as the matter of being saved. Is that not the case? (Yes.) Of course, as I just said, a person's ultimate outcome is determined by their overall manifestations in the various environments that God holds sovereignty over, so people should pay attention to their overall manifestations in daily life. The intention here is not to ask you to gossip and get drawn into disputes, but to get you, on the basis of your existing environment and conditions, and to the greatest extent possible, to come to understand the truth and enter into the truth, to embark on the path of pursuing the truth, and to strive to more or less enter

into the three items of “letting go” that we have fellowshipped on, before God’s work is finished—then you will have passed with a score of 60 or more, and you will be a saved person. However, if you don’t even get close when it comes to any of these three items, or if you don’t pass in any of them, and if you have no actual entry into any of them, then you will not get a passing score, and you will not be an object of salvation. Have you understood? (Yes.)

What should you all focus on putting into practice now? Seeking the truth and learning lessons in the environments that God lays out. If every day you are content to just exert effort and perform work without pursuing the truth at all, then you are just a laborer. If you have exerted effort, experienced the various environments laid out by God, and understood some truths; and regardless of how many truths you’ve gained, you have ultimately made gains, whether they be big or small, many or few; and even if it took you a very long time to gain these things and your progress was slow, you are at the very least in the stream of God’s work, and you are someone who has made gains; then you will have a chance of being saved. What is the most basic thing you should do now? You should step out from all the various kinds of complicated and meaningless affairs and set your heart on pursuing the truth; you should strive to, within a short period of time, get a handle on your various states, to come to know your Achilles’ heel, your weaknesses, and your problems, and to then seek the truth to resolve them, so that you have a path to follow and a goal to pursue, and clear truth principles to abide by in the duty you do. You should have a clear goal and direction to pursue with regard to your own deficiencies, your own duty, and your own environment, instead of running around like a headless chicken, ending up wherever your legs blindly take you, which is dangerous. You have to get rid of the state and the present situation of your life whereby

you only exert effort but do not gain the truth. Don't be an onlooker, and don't get drawn into all sorts of disputes. If you don't want to get drawn into them, you must learn to put effort into the truth principles. If you understand each of the truth principles, you will be able to escape these sorts of disputes. Why do I say that? Only when you have understood the various truths can you enter into them and have hope of entering into the truth reality. Then when you participate in various things, you will have principles and know how to face these things. If you just stop being an onlooker, but are completely muddled about every truth, and do not understand any truths, and all you understand are doctrines and a few words, and you don't know how to discern different kinds of people, and when you encounter issues you only talk about the course of events, and make a judgment on who was right and who was wrong and nothing more, and in the end you do not gain the truth, then your participation in any matter is worthless. What does this kind of participation turn into? It turns into provoking disputes. Therefore, you must learn to put effort into the truth principles, and once you become increasingly clear on applying them—and you do so with increasing accuracy—you will have hope of entering into the truth, and then you will also have hope of being saved.

With regard to how people can obtain the truth in the environments that God has laid out for them, how many principles of practice did we just fellowship on in total? Don't be an onlooker, and what else? (Don't just exert effort.) Get rid of the kind of state in which you are satisfied with just exerting effort but unwilling to pursue the truth. What else is there? (Don't get drawn into all kinds of disputes.) Don't get drawn into all kinds of disputes, don't get caught up in all kinds of complicated affairs—don't replace abiding by the truth principles with these things. You should abide by all of these principles. If you hold fast to them, you will not be far from

pursuing the truth and will soon be able to enter into the reality of pursuing the truth. Is this easy to put into practice? I have interacted with people in the church for so many years, but very few people ask Me questions about life entry or questions involving the truth principles, and very few people talk about their personal states and then seek paths of practice. Instead, some people ask questions that have nothing to do with the truth, and they even use words such as “seek.” When I hear the word “seek,” I listen very attentively and seriously, giving them My full attention, but when it turns out they are asking about a trivial external matter, I feel disgusted. I say, “The matter you are asking about has nothing to do with the church’s work or life entry. Don’t use the word ‘seek.’ You are insulting the word ‘seek.’” Can the word “seek” be used improperly? (No, it can’t.) Someone even asked Me, “My child has a mole on his back. Some people say that this mole means that he is ill-fated, and others say that there may be a potential risk of illness in the area where the mole is growing. Anyhow, I don’t care if he is ill-fated or not, but if it really is harmful to his health, do You think this mole should be removed?” If you were asked this, how would you answer? Do you think this relates to the truth? Does it relate to the church’s work? (No, it doesn’t.) It doesn’t relate to either of these things, so am I obliged to concern Myself with this matter? (No.) I am under no such obligation. So I said, “The fact that your son has a mole on his body has nothing to do with the truth. Don’t ask Me about it, go and ask a doctor. I am not your family doctor.” Do you think I should concern Myself with this matter? (No, You shouldn’t.) No matter who you ask, no one would be willing to concern themselves with this matter. It’s not that they are afraid of taking responsibility. Rather, it’s that they have no obligation to concern themselves with such things. Would removing or not removing your son’s mole affect the church’s work? Would it affect your own performance of your duty? This matter has nothing to do

with Me. Don't ask Me about it, this is a pointless matter. It has nothing whatsoever to do with the truth, and yet you still use the word "seek." You defile the word "seek"—it's disgusting! Someone also asked: "A turtle has gotten into my yard, should I catch it or not? I want to seek from You." He put forward this question to seek an answer from Me—do you think I should answer him? (No.) He said, "What if I am breaking the law by catching it? If I am breaking the law and You don't stop me, You'll be responsible!" What would you say? (You decided to catch it of your own free will—you breaking the law has nothing to do with me.) Whether you break the law or not is your business, and has nothing to do with Me. You can ask Me questions about things such as the principles of the church's work and the truth principles, but when it comes to legal matters, go find a lawyer—consult a lawyer in whichever country you live. I am not a lawyer, so don't ask Me about such matters. I am here to express the truth and do the work of saving humankind. I only provide the truth and fellowship on the principles. As for whether you can be saved or not, that has nothing to do with Me; that is your own business. And that is to say nothing of the private matters in your own life—you even more so should not ask Me about them, and I am under no obligation to answer you. That's how it is, right? (Yes.)

This topic pertaining to God's work is inextricably linked to people's final outcomes, so people cannot carry notions and imaginings with them when they accept and experience God's work; they should let go of these notions and imaginings from the root and they should not allow them to exist between themselves and God. Only by approaching God's work with correct thoughts, views, and attitudes can people have the opportunity to understand and obtain the truth; only by approaching God's work with correct attitudes and correct thoughts and views can people truly

understand and experience God's work, and ultimately, from within God's work, obtain the truths they ought to obtain. Therefore, no matter what you let go of, in sum, it is all to enable you to get on the right track and embark on the path of pursuing the truth, the final result and purpose being none other than to enable you to understand the truth principles and obtain the truth. This is the ultimate purpose of our fellowshipping on this content. Whatever we have fellowshipped on, the ultimate purpose is to enable people to enter into the truth reality. If you understand the truth, and you have the truth principles as your basis in many matters, and you are no longer directionless, aimless, or lost in doing things, this does not mean that your caliber has improved, but that you have God's truth, God's words, as the criteria for your actions and self-conduct. That is, on the basis of your inherent caliber, abilities, and talents, you have understood the truth and you have criteria for your self-conduct, and so you are a created human being who can live independently in this world and among all things. Only such a human being is truly up to standard as a created human being—this is a standard created human being. Have you understood? (Yes.) Then here ends our fellowship for today. Goodbye!

July 15, 2023

How to Pursue the Truth (3)

For a while now, we have been fellowshipping on the topic of pursuing the truth. The content involved in this topic is quite broad, but no matter how broad the content is, it is inseparable from some issues that people encounter in their daily lives that relate to how they view people and things, and how they conduct themselves and act, isn't it? (Yes.) These are real issues in people's lives. They are not divorced from people's daily lives, nor are they divorced from people's normal humanity. These issues include people's attitudes and views toward various things, as well as all sorts of major matters that people encounter in their existences and on their life journeys. The content of our last fellowship concerned one aspect of practice within "letting go" in "How to Pursue the Truth"—letting go of the barriers between oneself and God and one's hostility toward God. What does this practice involve? It involves the relationship between people and God, doesn't it? (Yes.) The content of the past few fellowships concerned how one should view all kinds of people and all kinds of things according to the principles and standards that God requires, and how to handle all kinds of people and all kinds of things. The content of our last fellowship concerned the relationship between people and God, and informed people how they should let go of the various notions and imaginings that do not accord with God's intentions, do not accord with God's requirements, and do not accord with the truth principles. These are real problems that exist between people and God on the journey of believing in God and in the process of existing. We divided this big topic of "letting go of the barriers between oneself and God and one's hostility toward God" into four aspects: The first is notions and imaginings, the second is unreasonable demands, the third is guardedness and suspicion, and the fourth is scrutinizing and prying. We began our fellowshipping

with notions and imaginings. The first point within notions and imaginings relates to God's work—that is, what notions and imaginings people have about God's work. We did some fellowshipping on this. Our fellowship on this point was concerned with how people view God's work, and what deviations, notions, and imaginings people have in their knowledge and ideas about God's work; these notions and imaginings are something that people should let go of. If people let go of these notions and imaginings and seek the truth, they will be able to know God's work and have a pure comprehension of God's words. When God's work does not conform to people's notions and imaginings, they should reflect upon and try to know themselves, and they should also let go of their own notions and imaginings, rather than relying on them to gauge what God's work should be like, or what the effect is that God intends to achieve in people with His work. People's notions and imaginings about God's work have a direct impact on people's life entry and their attitude toward God, so these notions and imaginings are also something that people must let go of. For example, we fellowshipped that God does not change people's inherent caliber, personality, instincts, and so on, that the innate attributes that people are born with and the instincts of their flesh are not the targets of God's work, and that His work targets people's corrupt dispositions, and the things within people that rebel against God and are incompatible with God. If people imagine that God's work aims to change their caliber, their instincts, and even their personality, habits, living patterns, and so on, then every single aspect of their practice in daily life will be influenced and swayed by their own notions and imaginings, and there will inevitably be many distorted parts or extreme things. These distorted parts and extreme things are not in line with the truth principles and will cause people to deviate from the conscience and reason of normal humanity, and to disengage from the trajectory of normal

humanity. Say, for example, that in your notions and imaginings, you believe that God wants to change people's caliber, abilities, and even their instincts; if you think these are the things that God wants to change, what kind of pursuits will you have? You will have distorted and tightly-held pursuits—you will want to pursue superior caliber, and you will focus on learning various kinds of skills and mastering various kinds of knowledge so that you come to have superior caliber and superior abilities, and superior insight and self-cultivation, and even some capabilities that are superior to those of ordinary people—in this way, you will pay attention to outward abilities and talents. What, then, are the consequences of such pursuits on people? Not only will they fail to embark on the path of pursuing the truth, but they will instead take the path of the Pharisees. They will compete with each other to see who has superior caliber, who has superior gifts, who has superior knowledge, who has greater capabilities, who has more strengths, who has higher prestige among people and is looked up to and esteemed by others. In this way, not only will they be unable to practice the truth and act according to the truth principles, but they will instead head down a path that leads away from the truth.

God's work is to transform people's corrupt dispositions, and their various fallacious thoughts and views that violate the truth, within the scope of their normal humanity, so that their conscience and reason can be restored and optimized. In other words, the more you understand the truth, the more normal your conscience and reason will become, and they will also continue to develop in a beneficial direction; this is not supernatural at all. What do I mean by this word "normal"? If people have an awareness of conscience and a sense of justice, they will become kind—to put it in the words of man, they will be understanding, upright, reasonable, and not obstinate and prone to distortions. This is the effect that God

intends to achieve with respect to people's humanity. As people understand the truth more and more, one incidental effect is that their humanity becomes more and more normal. However, if people pursue according to their own notions and imaginings, these notions and imaginings will exert a great deal of negative influence and negative guidance on their pursuits, and will lead them onto all kinds of distorted and obstinately followed, extreme, and fallacious paths. For example, in people's notions and imaginings, they believe that God's work intends to elevate people's humanity, and to enable people to transcend human instincts, human caliber, and even human age and gender. When people have notions like these, they will pursue, endeavor, and grope along in this direction. What things will they focus on then? In one regard, they will focus on knowledge, abilities, skills, gifts, and talents; in another regard, they will focus on supernaturalness. Do you know what the manifestations of supernaturalness are? (Does it mean that, in some things, people will directly undergo qualitative changes without paying a price?) It's like when someone doesn't usually read God's words, but something happens to them, and God's words suddenly appear in their mind, or when someone has never been able to sing or dance, but after being inspired they can suddenly sing and dance, and even dance pretty well, or when someone has never learned a foreign language, but suddenly they can speak a foreign language. Are these things supernatural? (Yes.) For example, suppose that you have to go out for an urgent matter, but you don't know how to drive, and in desperation you pray, and immediately you feel all fired up, and suddenly you know how to drive, and you even drive as steadily as an experienced driver. Someone asks you, "How do you drive so well?" You say, "I don't know either. This is all done by God; I was moved by the Holy Spirit. Look, these hands of mine are not my own hands anymore; they are being held by the Holy Spirit!" In actual fact, the Holy Spirit is not doing this; instead,

another kind of spirit has entered into you and is manipulating you, such that you have become a different person and cannot control yourself. Is this not transcending one's intrinsic capabilities? This is supernatural, isn't it? (Yes.) What does supernatural mean? Is this a good phenomenon? (No, this makes a person abnormal.) If you can suddenly know a language, have a skill, or understand some knowledge without studying for a period of time or being guided by any expert, that is supernatural. If a person's life disposition has changed without them needing to pursue the truth, seek, wait, or experience things, isn't this a frightful matter? (Yes.) If there are still many things of notions and imaginings in your mind and in your subconscious, then you should let go of them and not pursue them, because they are not true knowledge of God's work, and they do not align with the methods and principles of God's work. God's work absolutely will not transcend your normal humanity, and the effect achieved by God's work in you absolutely is not that of transforming your normal humanity into an elevated, supernatural humanity. What's more, God would not transform you from a normal person into an unusual person. Say that, in the process of experiencing God's work, your conscience becomes increasingly sensitive, and you develop a greater sense of shame. You become kind, able to be considerate of God's intentions, and able to safeguard the church's work and the interests of God's house. Furthermore, your words and actions do not go against your conscience and reason, you gradually become able to act in accordance with the truth principles, and you can identify all kinds of people, events, and things based on God's words. This proves that the path you are walking in your belief in God is correct. But suppose that you still focus on listening out for some voice when you pray, and await some inspiration, flash of light, or supernatural revelation when you seek from God and beseech God. Moreover, your conscience and reason have not been restored or corrected in

any way, and you have not come to possess a sense of justice or to submit to God. This proves that there are problems with your pursuit and the path you are walking, and it could also be said that you have not embarked on the path of pursuing the truth at all. You often also subconsciously seek to become a supernatural person, and often feel that you should transcend the flesh—not feeling hungry if you don't eat, and not feeling tired or sleepy if you don't sleep or rest for several days—and you even seek to suddenly understand and master things that you don't understand or haven't learned in the process of doing your duty when you urgently need them. These imaginings about supernatural things all come from human notions and imaginings. Because people haven't experienced God's work, they are naturally full of imaginings about His work. In fact, God's work is the most real and practical of things. God never acts according to people's notions and imaginings; He never performs this kind of work on people. He only does a bit of supernatural work under very special circumstances and on very few people, but this work is merely temporary and something that's needed in special situations—it is not a method of work that is often manifested in people within God's salvation. In His management work, God intends to save people, to enable them to cast off their corrupt dispositions and attain salvation, and the basic method by which God works is to provide people with the truth, so that they can practice according to the truth principles after they understand the truth. Therefore, no matter what notions and imaginings you have in your mind and in your subconscious, no matter how logical your notions and imaginings are or how much they meet your spiritual needs—no matter what the reasons are, they will always be notions and imaginings, and you should let them go and not cling onto them. No matter to what extent God's work is done, and no matter how long it goes on, people will always be people and they will never become angels. Even if you turn white from head to

toe, with white hair, a white painted face, and a white top and white pants, and you also put on two wings, you cannot become an angel—people will always be people. Moreover, "people" here refers to people with the conscience and reason of normal humanity, not extraordinary people, and even less so unusual people. These people are not supernatural at all, but they are clearly different from the nonbelievers who do not believe in God, in that they do not commit evil, they can put the truth into practice once they understand it, and they understand how to view people and things, and conduct themselves and act based on God's words, and according to God's requirements and the truth principles, rather than living by their corrupt dispositions and by the various thoughts and views that Satan instills in people. No matter how long people have pursued according to their own notions and imaginings in the process of believing in God, and no matter how much they feel they have gained, it does not count in the eyes of God, and God does not remember any of it. What am I referring to when I say this? Namely that if you, based on your notions and imaginings, restrain all the various normal needs of your flesh, or try hard to change your instincts, caliber, abilities, personality, living patterns, and life habits, then no matter how hard you try to restrain and change these things, even if you are able to get some results, it does not mean that you have already gained anything on the path of practicing the truth, and even more so, it does not mean that you are already someone who pursues the truth—God does not remember these things. Have you understood? (Yes.)

Although people's notions and imaginings are invisible and outwardly do not seem to force people to say or do anything, or to walk any kind of path, they tightly control people's thoughts and inner selves, deep in their hearts and in their subconscious. Why is this the case? It is because the things that people love and pursue fit

with their notions and imaginings all too well, and these things also pander to the needs of the human flesh and satisfy all manner of human desires and curiosities. For example, in people's notions and imaginings, they believe that God's work intends to transform them into extraordinary beings who are different from ordinary people, and that, when they are moved by the Holy Spirit, they will be able to speak several languages. This obviously transcends people's intrinsic capabilities and the scope of normal humanity, but to a very great extent it satisfies their vanity, curiosity, and competitiveness. In other words, before people have gained the truth, they like some supernatural things, and these things make them feel important and superior to and different from ordinary people—this is exactly what corrupt humankind loves and yearns for. Everyone hopes to be a standout among the human race, to be different from everyone else, to be unique and one-of-a-kind, and to be looked up to and admired by others. For example, there is a phenomenon among corrupt humankind that if only one item of something is produced, those people who are rich and prominent will feverishly compete to buy it. To what extent will they do this? To the extent that this product ends up being sold at a price that is several or even over ten times higher than its original price. The person who manages to buy it thinks, "Look, I snagged this thing that's the only one in the world. I'm really powerful, aren't I? I'm better than others, aren't I? No one else is as capable as I am!" In their own mind they feel pleased with themselves, and feel that they are special, extraordinary, and highly capable. What kind of disposition is this? (Arrogance.) This is caused by an arrogant disposition. Some people feel uncomfortable when they wear the same item of clothing as another person. If they wear an item of clothing that other people can't afford and have never seen before, and everyone who sees it is envious, how do they feel? (Pleased with themselves.) They feel particularly pleased with themselves,

and they think that they are like no other and a cut above the rest. What kind of disposition causes this? (Arrogance.) This is also caused by an arrogant disposition. You see, almost 100% of people have this mentality: If they have mastered a technical or professional skill, they think they are better than others and that no one is as good as them. If someone else also masters the same technical or professional skill, they will be jealous of that person and desperately wish that no one could match them. Why do they have such a mentality? (They want to become like no other.) If they are the only one who masters this professional skill, they are superior to the average person in their group. Having knowledge of this technical or professional skill, they fear that others will learn it from them. If others seek help from them, will they teach them? (No, they won't.) They will only teach you some simple things; as for the most important and crucial things, they will not teach those to anyone, and they will leave you to figure them out yourself. What are they actually thinking? "If I teach it to you, then how can I stand out? If everyone could do it, then wouldn't I become just a regular person? If none of you know how to do this, then I'm the most superior person here, and you all have to curry favor with me —that way I get to feel important, don't I? Am I not the one with the highest status and the most capable among you? I'm the top dog among you, am I not?" Having some knowledge of a professional or technical skill, they are deeply afraid that others will learn it from them, and don't want others to be the same as them. They will feel upset if anyone has the same professional or technical skill or specialty as them, so they are always thinking up ways to learn something in order to surpass others. They want to be superior to others and always want to outshine others to feel important. Is this the correct pursuit? (No.) Precisely because corrupt humankind has such yearnings and pursuits, they naturally develop all sorts of notions and imaginings about God's work, and seek to be a cut

above other people, to have status and prestige, to feel important, to become like no other, and even to become superhuman or extraordinary people in the eyes of others. Therefore, people should let go of these notions and imaginings about God's work. In terms of specifics, how should this be practiced? Do not pursue superior gifts or talents, and do not pursue changing your own caliber or instincts, but rather, under your inherent conditions—such as caliber, abilities, and instincts—do your duty according to God's requirements, and do each thing according to what God asks. God does not demand what is beyond your abilities or caliber—you should not make things difficult for yourself either. It is fine if you just do your utmost based on what you understand and what you can achieve, and practice according to what your own conditions allow. For example, if your caliber and talents only allow you to be suitable for the role of team leader, then do a good job as a team leader, sorting out whatever jobs and professional skills are within the scope of this role, tackling them one by one, and implementing them according to the methods and principles that God has taught you—in this way, you will come to satisfy God. Suppose that you go by your notions and imaginings, and think, "Since I am capable of being a team leader, if I strive more to do better, endure a bit of hardship and pay a bit of a price and the Holy Spirit does great work on me, then won't I be able to become a church leader or the leader of a decision-making group? People may think that I don't have it in me, but I will beseech God—nothing is difficult for God to achieve! I don't want to be a team leader. I will pray to God, asking Him to let me shoulder greater work, to let me become a leader or worker." Is this kind of pursuit right? (No, it's wrong.) Why do you say that it's wrong? (Such people always want to do things that are beyond their own caliber and abilities, and aren't able to stick to doing their own work based on their own caliber and talents, keeping to their proper place.) It is not appropriate to always want

to be superhuman; this is not what a normal person should pursue.

Some people often say, “Nothing is difficult for God”; this saying is a fact, and everyone can understand that. But some people have distorted comprehension, they believe that anything which is impossible for people to do can be accomplished for them by God if they just pray to Him, and that by relying on God in this way, people can transcend their own instincts and become superhuman. Is this really the case? (It’s not.) The saying “Nothing is difficult for God” obviously refers to God’s power and essence, God’s almightiness, and also to God’s sovereignty over all things—there is nothing God cannot accomplish. However, it does not mean that people must transcend normal humanity and become supernatural; no matter how almighty God is, the work He does on people is based on their normal humanity and is done within the scope of normal humanity. God orchestrates and maneuvers all things, He maneuvers people, events, and things, so that they render service to His accomplishment of all kinds of things, accomplishing the facts that He is about to accomplish. During the period in which God accomplishes all kinds of things, people are still in normal humanity —nothing has changed about them, and they are still people. No matter how almighty God is, and no matter what methods God uses to sovereignly rule over something or to accomplish something, created humans are always created humans; they still live in normal humanity and are not supernatural in any way. Would you all say that these are facts? (Yes.) What does “not supernatural” mean? It means that, when God orchestrates people, events, and things, people cannot help but live, survive, do each thing, and live in the present moment under God’s orchestration. But when you live in the present moment, is your consciousness fuzzy? (No.) You are still clear-headed. So, has your caliber instantly improved or changed? (No.) It remains the same as it was originally. Have your instincts

instantly changed, then? No, they haven't either. Under God's sovereignty, orchestrations, and arrangements, no matter how many things you experience, there is no change whatsoever in your personality, habits, living patterns, and in the caliber, abilities, and various functions of your normal humanity. It is just that, when people experience God's work, they experience all types of things and people in their own respective environments, with the end result being that, during the process of experiencing God's work, they gain insight and learn some lessons. If they are people who pursue the truth, then they are able to reap a harvest in terms of the truth and knowing God. In the process of experiencing God's work, people's thinking is normal, their consciousness is not fuzzy, and their caliber, abilities, and instincts remain the same as they originally were, without any change. Therefore, "Nothing is difficult for God" refers to God's almightiness and God's orchestration of all things. It does not refer to making people supernatural or changing the essence of created humans. God does not change people's essence; humans are still humans, and no matter if you are male or female, there is no change whatsoever in this respect. God orchestrates everything, and God is omnipotent; this is what God has and is, and this is what God possesses. "Nothing is difficult for God" does not mean that people have become supernatural, nor does it mean that people are omnipotent. Even if some individuals can sometimes achieve certain things that are beyond their own caliber or beyond their bodily instincts, it is the work of the Holy Spirit. It is God who has given them this gift; it is not that they were born with this ability. This is because created humans do not have the ability to change all of this which God has ordained. I will provide a simple example regarding the matter of human instinct. When people hear a frightening sound, for instance, they will feel afraid and instinctively cower. No matter how old you are, you have been like this since childhood, and you will still be like this

until you meet your death—this is instinct. What does "instinct" mean? It is an inherent function of the physical body and it will never, ever change. Only by possessing inherent instincts can a normal person maintain the life and survival of normal humanity, so human instincts are not something that God intends to change. Have you understood this? (Yes.) What does "God is omnipotent" refer to? (It refers to God's own authority and God's almightiness.) Does it have anything to do with people? (It has nothing to do with people, and it doesn't mean that people can do supernatural things.) It doesn't mean that under God's control, people are omnipotent; even when people are under God's control, they cannot achieve omnipotence. Why is that? (Because people are not God; people are just created beings, whereas God is unique.) That's right, that is how it is. People will always be people. They will not become another species, and, of course, they even more so will not become God; people's attributes will not change. People's attributes will not change, so will their instincts change? (No, they won't.) People's instincts will not change, nor will their life habits and living patterns, or the inherent personalities that are given by God. Take living patterns, for example. Humans, like most creatures, work after the sun rises and rest after the sun sets. When they get up in the morning, and their brains are well rested and their bodies feel comfortable, they start work; at night, when their bodies start to become tired, and they are yawning and their brains are exhausted, they start to enter a resting state—this is a very normal living pattern. This is a common trait of humans, and it is also a human instinct, and of course it is also a living pattern that God has established for humankind. This pattern is determined according to the rotation of the sun, moon, and stars, and the rising and setting of the sun. If you break this living pattern, in the short term there may not be any major problems—when you occasionally feel tired and want to sleep, you can exercise self-restraint and drink some tea

or coffee, and your physical fatigue will be somewhat relieved—but over the long term, your body will develop problems. Why will it develop problems? Because you have violated the living pattern that God has established for people. When your body develops problems and you go to see a doctor, they will say, “You must go to bed early at night, resting by 10 o’clock, and getting up at 4 or 5 o’clock in the morning; in a few months, you will be well again.” After three months of following the doctor’s advice, all your symptoms of bodily discomfort will basically disappear, so you will think to yourself, “It turns out that the problems with my body weren’t some serious illness, but were caused by me not following this normal pattern in my life.” See, wouldn’t you say that people’s living patterns cannot be broken? (Yes.) This living pattern of humans is the same as that of other creatures; they all work after the sun rises and rest after the sun sets. Of course, there are some creatures, like owls, that rest during the day and come out and become active at night; their living pattern is different from that of humans and other creatures, but if you wanted to break this pattern of theirs, that would be impossible. In addition, some creatures hibernate in winter. Do human beings have this pattern? (No.) No, humans don’t need to hibernate. The life of humans has a pattern—they rest for one or two days per week, they work after the sun rises and rest after the sun sets, and constantly maintain this normal pattern of work and rest, and in this way their lives can be safeguarded and their survival maintained. Human beings have their own living patterns, and these living patterns were established by God. They are all meaningful and they are all for the purpose of maintaining the normal life and survival of humankind. Therefore, God’s work absolutely will not break the patterns of human life and survival as people imagine that it will, and you should also let go of this notion and imagining. If humans were to forcibly break these patterns that God has established for them, or if humans were to

constantly want to change them due to being governed by some ideas about supernatural things, then that would be stupid. If you think that changing them will elevate your life and improve your humanity, then try changing them and see how long you are able to live, see how things change in the days that follow, and whether your normal humanity is elevated, and whether you become a superhuman, or an angel. If you believe that God's work should have a supernatural element to it, and that it should change your living patterns, and you also want to forcefully change them to make yourself become transcendent, then you can give it a try. It may be that after trying for several years, you really do change the patterns of your life and survival. There is only one situation where this could happen, which is that your physical body will no longer exist, at which point you will truly be supernatural and turn into a puff of smoke, and you will turn into a "celestial being" and become immortal. If you want to keep your physical body normal and healthy, and to be able to accept God's work and His words while in a normal state, then you should not seek to become a so-called superhuman or pursue a so-called raised-up humanity based on your own notions and imaginings; rather, you should live in normal humanity, maintain the pattern of life and survival of your normal humanity, and also maintain the instincts of your normal humanity. Don't make unreasonable demands of God; these unreasonable demands all come from your imaginings and notions. Your instincts, living patterns, and so on are not what God intends to change, nor are they things that He intends to change with His work. A saved person is definitely not someone who is full of notions and imaginings, and even less are they a superhuman or an unusual person. Rather, they are a person with normal humanity, and conscience and reason, a person who is able to heed God's words, and to view people and things, and conduct themselves and act according to the truth principles; they are a person who can submit

to God in all things, who is not supernatural at all, and whose humanity is particularly normal and practical.

People living in normal humanity are also restricted by many bodily instincts and bodily needs. For example, sometimes people may delay doing their duties for a couple of days because they are too tired or ill and need to rest; sometimes, due to a tense environment, they may feel scared and be unable to settle down to do their duties; or they may often feel a sense of indebtedness and sadness in their hearts because, due to their limited caliber and abilities, they cannot be competent in a certain kind of work or duty—these are all normal manifestations that fall within the scope of normal humanity. Sometimes people may be constrained by feelings and bodily needs, and sometimes they may be subject to the restrictions of bodily instincts, or to the restrictions of time and personality—this is normal and natural. For example, some people have been quite introverted since childhood; they are not fond of talking and struggle to associate with others. Even as adults in their thirties or forties, they still can't overcome this personality: They are still not adept at speech or good with words, nor are they good at associating with others. After they become a leader, this personality trait limits and hinders their work to a certain degree, and this often causes them distress and frustration, making them feel very constrained. Introversion and not being fond of talking are manifestations of normal humanity. Since they are manifestations of normal humanity, are they considered transgressions to God? No, they are not transgressions, and God will treat them correctly. Regardless of your problems, defects, or flaws, none of these are issues in God's eyes. God only looks at how you seek the truth, practice the truth, act according to the truth principles, and follow God's way under the inherent conditions of normal humanity—these are what God looks at. Therefore, in matters that relate to the

truth principles, do not let the basic conditions, such as the caliber, instincts, personality, habits, and living patterns of normal humanity, restrict you. Of course, do not invest your energy and time in trying to overcome these basic conditions either, nor attempt to change them. For instance, if you have an introverted personality, and you aren't fond of talking, and you aren't good with words, and you aren't adept at associating and interacting with people, none of these things are problems. Although extroverts love to talk, not everything they say is useful or accords with the truth, so being introverted is not a problem and you don't need to try and change it. You may say, "If I were an ordinary follower, it wouldn't be a problem for me to have an introverted personality; but now I am a leader, so don't I have to change my introverted personality?" If you really want to change it, you can try learning how to associate with others, or make a rule for how much you say, how many matters you handle, and how many types of people you have dealings with in one day. If you really have the ability to change your inherent personality, then of course, this is not necessarily a bad thing in terms of you doing the work of the church. However, if you were born with an introverted personality and you are not good with words, and not adept at socializing, and don't know how to converse or interact with others, then no one can change this. Some people have an introverted personality, they aren't willing to interact or converse with others, and furthermore, they don't have that much to say. They always feel that it's only right to say something useful, and that there's no need to say unnecessary things, so they aren't willing to say much. For some people, it may be because they are too young and have no life experience and lack the words; for other people, it may be that they are not young anymore and already have life experience, but still have this introverted personality. If you try to change this kind of personality and adopt all sorts of approaches to change it, then let Me tell you,

you will never be able to change it in your entire life, because God does not do this kind of work. No matter whether your face or appearance resembles that of your father, your mother or any other relative, this appearance will not change, and even more so, your personality in particular will not change. Some people say, “It’s hard to change an introverted personality, so is it easy to change an extroverted one?” It is just as difficult to change an extroverted personality. Extroverts love to talk and have a lot that they want to say; if you ask them not to talk or to talk less, they can’t control themselves, and if anyone restricts them from speaking, it’s like stripping them of their life. If an introvert is made to associate with an extrovert, will they influence each other? They might influence each other somewhat at the beginning; for the sake of face, the two people will be accommodating and tolerant toward each other, or be forbearing and understanding with each other. But over time, they will get to know each other and obtain a clear idea of each other’s personality, and there will be no need to act so forbearing and considerate toward each other, so they will quickly return to their original states. If you originally had an introverted personality, you are still introverted now; when you talk and converse, you only utter a few words or sentences, and have nothing else to say. If someone asks, “Did you go out?” you reply, “I did.” Then if they ask, “When did you come back?” you reply, “Just now.” You don’t say what happened, and you don’t say what that person wants to hear. By contrast, extroverts shoot out words incessantly, like a machine gun, and even if you interrupt them, after a while they will carry on talking. Is it easy for a person’s personality to change? (No, it isn’t.) This is something that every created human being is born with. It has nothing to do with corrupt dispositions or the essence of one’s humanity; it is simply a state of being that people can see from the outside, and a way by which a person approaches people, events, and things. Some people are

good at expressing themselves, whereas others are not; some like to describe things, while others do not; some like to keep their thoughts to themselves, while others don't like to keep their thoughts inside, but want to express them out loud so that everyone can hear them, and only then do they feel happy. These are the different ways in which people deal with life and people, events, and things; these are people's personalities. Your personality is something you were born with. If you have failed to change it even after many attempts, then let Me tell you, you can take a break now; there's no need to tire yourself out so much. It can't be changed, so don't try to change it. Whatever your original personality has been, that remains your personality. Do not try to change your personality for the sake of attaining salvation; this is a fallacious idea—whatever personality you have, that is an objective fact, and you cannot change it. In terms of objective reasons for this, the result that God wants to achieve in His work has nothing to do with your personality. Whether you can attain salvation is also unrelated to your personality. In addition, whether you are a person who practices the truth and has the truth reality has nothing to do with your personality. Therefore, do not try to change your personality because you are doing certain duties or serving as a supervisor of a certain item of work—this is an erroneous idea. What should you do then? Regardless of your personality or innate conditions, you should adhere to and practice the truth principles. Ultimately, God does not measure whether you follow His way or can attain salvation based on your personality, or on what inherent caliber, skills, abilities, gifts, or talents you possess, and of course He does not look at how much you have restrained your bodily instincts and needs either. Instead, God looks at whether, while following God and doing your duties, you are practicing and experiencing His words, whether you have the willingness and resolve to pursue the truth, and ultimately, whether you have

achieved practicing the truth and following God's way. This is what God looks at. Do you understand this? (Yes, we understand.)

When some women act, they blaze through things, they are as quick and as vigorous as a lightning bolt, and they make prompt and firm decisions; their personality is just like that of a man. What is the popular term used to describe them nowadays? Masculine women. "Masculine women" are no longer the stupid, great, hulking oafs that people used to refer to with this term. It is not a derogatory term; rather, it is a commendatory one. But how does God regard this commendatory term? You are as quick and as vigorous as a lightning bolt, and boldly and resolutely decisive in your actions, but what are the principles of your practice and the basis for your actions? Is it the truth? Is it the words of God? This is key. If a man is slow and meticulous in his actions, then in the words of nonbelievers, he is like a woman with bound feet—some even use a derogatory term, saying that he is "a bit girly"—but how does God view him? Regardless of whether a person is as quick and as vigorous as a lightning bolt and boldly and resolutely decisive in doing things, or acts like a woman with bound feet and is a bit girly in their actions, are either of these things problems? (No.) Is being as quick and as vigorous as a lightning bolt, and boldly and resolutely decisive a strong point? (No, not necessarily.) So is it a weakness to act like a woman with bound feet? (Likewise no, not necessarily.) Though one of the two terms "masculine women" and "a bit girly" is commendatory and the other is derogatory, the essence of these two types of behaviors or ways of doing things should not be judged based on their literal meanings. What should be used to judge this? (Whether what someone practices is the word of God or not.) The basis of their actions, and also the effect that they intend to achieve, should be used to judge this. If the basis of their actions is the word of God and the truth principles, then it is

basically 90 percent certain that they are doing no wrong. If they not only do things according to the truth principles, but furthermore, the effect they intend to achieve is that of defending God's testimony and the interests of God's house, and of edifying more brothers and sisters, then we can be 100 percent sure that they are doing no wrong. Never mind whether they are boldly and resolutely decisive or like a woman with bound feet—never mind the way they outwardly act—that isn't important. What is important is whether or not the truth principles are the basis of their actions, and whether or not the goal of their actions and the effect they intend to achieve through their actions is that of safeguarding the interests of God's house and the work of the church, and of edifying more people. So is the form that their actions take important? (No, it isn't.) Regardless of whether you are a masculine woman or like a woman with bound feet, this is not what God looks at; this is not the standard God uses to evaluate people. So, if a woman seems like a masculine woman, and in her actions, she is as quick and as vigorous as a lightning bolt, and boldly and resolutely decisive, is this worthy of praise and esteem? (No, it is not.) Is being as quick and as vigorous as a lightning bolt, and boldly and resolutely decisive a principle for doing things? (No.) Regardless of whether you are a man or a woman, being boldly and resolutely decisive and as quick and as vigorous as a lightning bolt is not a principle for doing things. So, what is a principle for doing things? (One must do things according to the truth principles, and the effect that one intends to achieve must be to safeguard the interests of God's house and edify more people—this is a principle.) This is a concrete principle. If you act according to this principle, then you are practicing the truth; if you do not act according to this principle, then in My eyes, the expression that best defines you being boldly and resolutely decisive, as quick and as vigorous as a lightning bolt is "running riot doing bad things." It is

obvious that running riot doing bad things is not acting based on the truth principles; although you appear to be decisive and unhesitating in your actions, and to have the air of a leader or king, in reality you are running riot doing bad things. What are the consequences of running riot doing bad things? It causes disruptions and disturbances, and sabotages the church's work. So, will God remember this? (No.) Not only will God not remember this, but He will also condemn it. So, you say that you are a masculine woman, and that in your actions you are as quick and as vigorous as a lightning bolt, and boldly and resolutely decisive, but is that useful? (No, it isn't.) Only seeking the truth and acting according to the truth principles can be called a true ability; only this is practicing the truth and pursuing the truth, and only this is what people with normal humanity should do. Suppose you say, "This is just my personality and it can't change, so what am I supposed to do?" There's an easy solution. Whether you are a brisk person or have a slow temperament is not a problem; don't be constrained by this. There is also no need for you to try hard to change your method of doing things because you want to act according to the principles. Regardless of your method, if the basis of your actions is the truth principles, and the effect you achieve is that of defending God's testimony, God's interests, and the work of God's house, then these are good deeds, and they will be remembered by God. By contrast, regardless of whether you are outwardly timid and hesitant like a woman with bound feet, or are as quick and as vigorous as a lightning bolt like a leader or a king—regardless of the outward form of your actions—if you do not act according to the truth principles, then you are causing disruptions and disturbances, and these are evil deeds, and they will be condemned by God, and not remembered by God. This is the principle for judging whether a person is good or evil. Do you get it? (Yes.) So, now that we've finished fellowshipping on these things, do you have some

understanding of what notions and imaginings people have regarding God's work? (Yes.) Now that you understand them, do you know some of the deviations that people have in their process of believing in God and pursuing the truth? Are you also clear on how you should practice? (Yes, we are.)

The purpose of understanding people's notions and imaginings, in one respect, is to stop people from living according to these notions and imaginings and walking the wrong life path. In another respect, it is to enable people—while they let go of these notions and imaginings—to live within normal humanity and fulfill their responsibilities and duties with ease and joy, and to not force themselves to do things they are unable to. If there is something you can achieve and ought to do, then put your very best effort into doing it; if something is beyond your caliber and ability, then find someone to cooperate on it with you or ask other brothers and sisters for help, and do it to the best of your ability—these are the principles. In summary, what people should understand about this matter is that, during the period in which God works, everyone's humanity is gradually developing in a good direction in the process of accepting God's words, and within the scope of the inherent basic conditions of their humanity, rather than becoming twisted, supernatural, or abnormal. Therefore, if the duty you do involves a technical or professional skill, then to do that duty well, you should put in the effort to diligently learn and delve into that technical or professional skill. You should not blindly wait for God to act based on thoughts and views such as "God is omnipotent, and whatever is impossible for people to do can be accomplished by God if we just pray to Him" and imaginings about supernatural things, without expending the effort to learn the skill yourself. You should put all your heart, all your strength, and all your mind into doing that which is within the scope of what your caliber can achieve, and

when it comes to what is beyond your caliber and abilities, don't make things hard for yourself, don't encumber, burden, or pressure yourself in any way, instead go easy on yourself. Take learning computer skills, for example. Let's say that you are getting on in years, and based on your age, your caliber, and your present conditions, just learning to type is already quite an achievement for you. If you can also learn to contact the brothers and sisters and do work online, that's already pretty good going. However, you are never satisfied and still have a desire for more—you want to learn how to write programs and keep the network secure, doing some work that only network engineers and high-tech personnel can do. Isn't that foolish? (Yes.) You can't get the hang of these things, so you become negative and complain about God: "Oh God, why can't I get the hang of these things? Why did You give me this kind of caliber? I'm so old—why can't You make me young again? Isn't God omnipotent?" It is wrong for you to have such thoughts and make such demands. What is meant by "doing whatever is within one's power, and not exceeding one's caliber, abilities, and instincts"? Whatever your caliber and abilities allow you to achieve, that is what God requires of you. Whatever is beyond you, God does not require that of you, and you don't have to demand it of yourself either. If you cannot do something, there are others who can; God doesn't demand that you be the one to do it. You say, "I'm old—I don't know how to upload videos, I don't know how to keep the network secure either, and even less do I know how to write programs," and yet you insist on learning these things—have you asked whether God's house needs you to do this work? Have you done your own work properly? Have you done the work that your caliber allows you to achieve properly? If you haven't done it properly, and you still insist on trying to do things that are out of your reach and beyond your grasp, and that you will even never manage to learn in your whole lifetime, do you think you are

struggling against yourself, or against God? Isn't this very troublesome? (Yes.) You always want to surpass yourself and become superhuman, but God hasn't required you to do that. There can only be one reason why you want to be superhuman, which is that you want to show off and you won't admit defeat or give in to old age. It's not for the sake of doing your duty well that you endure hardship and pay a price; you are not doing your duty according to the principle of conducting yourself in a well-behaved manner and holding firmly to your proper place. You want to prove that you are not old by challenging your own caliber and abilities. "I've still got it," you think. "I'm just as good as the rest, I can do whatever other people can!" Is this meaningful? (No.) It is not meaningful. All this effort you are putting in is futile and worthless. If you put all your heart, all your mind, and all your strength into properly doing that which your own conditions allow you to achieve, then God will be satisfied. Do not challenge yourself, nor seek to push your limits. God knows what your caliber and abilities are like. What caliber and abilities God has given you have long been predetermined by Him. Always wanting to surpass these is to be arrogant and to overestimate oneself; it is asking for trouble and will inevitably end in failure. Are such people not neglecting their proper tasks? (Yes.) They are not conducting themselves in a rule-abiding manner, and not holding fast to their proper positions to fulfill the duties of a created being—they are not following these principles in their actions, but rather always trying to show off. There's a two-part saying: "An old lady puts on lipstick—to give you something to look at." For what purpose would the "old lady" do this? (To show herself off.) The old lady wants to show you: "I, as an old lady, am not ordinary—I'll show you something special." She does not want to be looked down upon, but instead wants to be highly regarded and revered; she wants to challenge her limits and surpass herself. Is this not having an arrogant nature? (Yes.) If you

have an arrogant nature, then you do not stay within your bounds, you do not want to conduct yourself in a manner befitting your station. You always want to challenge yourself. Whatever others can do, you want to be able to do as well. When others do things that make them stand out, achieve results, or make contributions, and receive everyone's praise, you feel uncomfortable, jealous, and discontented. You then want to abandon your current tasks to undertake work that allows you to shine, desiring to be highly regarded too. But you are not capable of doing work that allows you to stand out, so isn't this a waste of time? Isn't this neglecting your proper tasks? (Yes.) Do not neglect proper tasks, for neglecting them is not going to end well. Not only does it delay things and waste time, making others look down on you, but it also makes God loathe you, and in the end, you torment yourself to become quite negative. Regardless of a person's age—whether they be young, middle-aged or elderly—they have limits in terms of their caliber and talents; nobody is perfect. Forget about being a perfect person, forget about knowing how to do everything, being able to do everything, and understanding everything—it is troublesome if you have this kind of disposition.

Within God's work, why is it that when He speaks to all kinds of people about any topic or any kind of issue, He talks over and over again about the same thing addressing different states and situations? Those who lack spiritual understanding think, "Speaking in this way is too detailed and long-winded; we already understand." You may already understand, but others may not; and even if you understand, can you resolve the problems of various states? If you can't, it means that you still don't fully understand, so don't pretend that you do. People's states are all different. Only once all the states of each type of person have been spoken about, and all the various states have been covered—that is, once the

states of all types of people within a certain major issue have all been discussed, and everyone understands this aspect of the truth—only then has this issue been explained clearly. What do I mean by this? It is that everyone develops different problems while living under their own conditions; everyone's problems are different, and everyone's personalities, strong points, and the things that they're good at, are also different. Therefore, everyone has their own personal conditions, their own difficulties, and their own different thoughts and views. However, no matter how different people's own conditions are, and no matter how different their abilities, calibers, height of vision, personalities, and habits are, human beings' corrupt dispositions and nature essence are the same. That is, no matter how different the various conditions of people's humanity are, people possess the same common traits. Why do human beings have the same common traits? Because the disposition essence which human beings depend on for survival is the same. Therefore, after the states and problems of all kinds of people have been exposed, what human beings need to do is to practice according to the truths and principles required by God, and then the common problems of humankind will be resolved. No matter your personality or caliber, no matter how capable you are, and no matter whether you are male or female, or whether you were born in the West or the East, or whether you are from the South or the North, as long as your corrupt dispositions are resolved through accepting the truth, accepting the judgment and chastisement of God's words, and through practicing the truth, your difficulties will be resolved. This means that all the various states that arise in people in the context of the common problems of human beings can also be resolved. Why do various states arise in people? It is because the inherent conditions of humanity that each person possesses are different. For example, if you live in the South, and you have some living habits and patterns of southerners, and

you also develop some personality and lifestyle traits that are specific to southerners, then with this kind of background, you will develop some particular notions and imaginings, particular thoughts and views, and particular states. If you were born in the North, you would have the personality and living habits of northerners, or some states that arise out of the customs, cultural background, education methods, and other such things which are intrinsic to northerners. In this way, the states that arise in people who live in the South and the North are different. However, the root cause and essence of states that arise from a single problem are the same, so they can all be resolved with the same truths. This being the case, it doesn't matter whether you are from the North or the South, or from the East or the West; as long as you are a created human being, your problems can all be solved with truths. Have you understood? Is this issue complicated? (Now that I've heard it explained, I feel that it isn't complicated anymore.) Why do you say that this issue isn't complicated? (Although people's own conditions, backgrounds, and personalities are different, and this naturally gives rise to different states, the root cause of these different states is the same, and people's corrupt essence is the same. No matter how much corrupt disposition people reveal, it can be resolved with the same truths; therefore, truths can resolve the problems of every person.) Regardless of whether people are from the South, the North, the East, or the West, regardless of whether they are male or female, young or old, and regardless of what their own conditions are, their corrupt dispositions are the same, and the various states, thoughts and views, and attitudes toward the truth that these corrupt dispositions give rise to have a common trait. What is this common trait? Everything that arises out of these corrupt dispositions is of Satan and does not accord with the truth; of course, to be more specific, it could be said that it is contrary to the truth. Therefore, no matter what differences there are between

the races, religions, or cultures of corrupt humankind, and no matter whether people have yellow, white, brown, or black skin, they are all corrupt human beings, and human beings all have the same essence of resisting God. This is something they have in common. Therefore, regardless of which country people are from or what race they are, they are collectively referred to as corrupt human beings. That is, regardless of whether these races of people are superior or humble, poor or rich in terms of their skin color, appearance, life habits, or racial culture, and regardless of what education they have received, in any case, the rules which they rely on for their survival come from Satan, are inconsistent with the truth, and are resistant to God. Even if people belong to an affluent, noble race with a lofty religious background, their essence is still that of corrupt human beings, they are still the ilk of Satan that resists God, they are still corrupt humans, they are all resistant to God, they are all those who are judged and chastised within God's work, and the ones among them who can accept the truth are those whom God intends to save. What is the implication of this? It is that before you are saved, no matter how lofty your cultural background, educational background, and religious background are, your essence is still resistant to God and hostile to God. As such, the essence of human beings will not change because of their skin color, religion, country of birth, or their educational background or cultural background. Similarly, no matter what race a person is, they will not become noble or lowly in the eyes of God because of their own conditions. So in the eyes of God, what is the standard for evaluating whether people are noble or lowly? There is only one standard, and that is whether or not you accept the truth. If you accept the truth, then no matter your race or the color of your skin, you are noble. If you do not accept the truth, then even if you say, "I have white skin, blond hair, and blue eyes, and my family has been royalty for generations," there is no use in that! Even if you

are noble among humankind, if you do not accept the truth, then in God's eyes you are still a corrupt human being, you are the same as any other corrupt human being—there is no difference. No matter how many members of the human race look up to you, revere you, and present offerings to you, it serves no use and will not change your status, identity, and essence in God's eyes. God's standard for evaluating humankind—which of course is also God's fixed high benchmark and standard for evaluating humankind—is to evaluate them by the truth. If you love the truth and practice the truth, then you are noble; if you do not practice the truth, then this old flesh of yours is a corrupt human being; it is not worth a penny, and is not even as valuable as an ant on the ground. With the exception of microorganisms that people cannot see, ants are relatively small among all living things. Their living patterns, survival rules, and instincts fully adhere to the laws set by God. Their work-and-rest schedule changes according to the climate and fluctuating temperatures of the four seasons, and they will never proactively change these patterns and rules. But humans are different. Humans always want to change the status quo and the world, they always have ambitions, and they constantly engage in betrayal and rebellion. Although ants don't have the faculty to accept the truth, nor the capability to comprehend the truth, at the very least they do not resist God. Humans are different; they will actively come forward to attack and resist God. Therefore, in God's eyes, human beings who have not gained the truth and have not been saved are worth nothing. Isn't this a fact? (It is.) Evaluating and characterizing people based on this fact completely accords with the truth principles. Through fellowshipping on these issues, people should have a correct view and understanding of the essence of humankind and the effect that God's work intends to achieve. After you understand this aspect of the truth, won't you be less constrained when you preach the gospel to people or when you

associate and fellowship with them, no matter what type of person they are—regardless of whether they have a religious background or not, whether they have standing and status in society or low social status, and whether they are white or a person of color? (Yes.) If you don't understand these truths, you'll always tend to view people of other races highly, or feel that you can't fathom them, and don't know how to fellowship or interact with them. Doesn't understanding these truths assist you in associating with those people? It will help you to view the entire human race from the right stance and from the right viewpoint. This is the benefit of understanding the truth. When you understand the truth, your perspective on things will be right and it will also be relatively broad-minded, and not so narrow-minded. Otherwise, you will always lack confidence as a leader or worker. Firstly, you will feel that you lack life experience. Secondly, you will feel that you haven't had enough experiences. Thirdly, you will feel that you aren't good at speaking and cannot see through the states of most people; in particular, when you see older people, you will be afraid and nervous, and you won't dare to speak. Some people say, "Especially when I see that longtime religious believers have some knowledge of the Bible, I don't know how to preach the gospel to them, and I get scared and feel inferior to them." You understand so many truths, so what is it that you are scared of? Isn't this not being able to see through matters? Once people understand the truth, they should be able to resolve these matters and problems, and they will no longer be constrained by these things.

What aspects of truth have you understood through the topics that we've fellowshipped on today? Are you clear on God's work, and on how God saves people, God's methods for saving people, and the aspects of people that God changes? (Yes.) Now that you are clear on these things, don't you feel even more the importance

of practicing the truth and of evaluating everything by the truth? (Yes.) Don't you think even more that it is extremely important to pursue and understand the truth? If someone doesn't understand the truth, then they cannot see through any matter, they cannot see through all types of people, and they cannot see through people from all countries and ethnicities, and so they are a fool, a moron. When some individuals see people that wear glasses, they assume that they are professors or intellectuals, and so they feel constrained and do not dare speak, and whenever they see tall and good-looking people, they feel inferior to them. After understanding the truth, won't people basically not be affected by these things? In one respect, they will not constrain themselves; in another respect, they will—to a certain extent—improve their attitude and viewpoint with regard to dealing with people and things, and they will also have some insight into it. This will be beneficial for the performance of their duty, especially when it comes to the performance of work by leaders and workers at all levels. After people have understood the targets and true significance of God's work, how should they act in order to approach their own inherent conditions correctly? How many principles are there? (The ones I can think of are that people should view their own personality, caliber, and other conditions correctly, stop pursuing supernatural things and stop seeking to be superhuman, do whatever they are capable of doing to the best of their ability, and not force themselves to achieve what is beyond their reach. That way, their life will be more liberated, and their humanity will become more and more normal.) First of all, if you want to avoid doing foolish or stupid things, you must first understand your own conditions: What your caliber is like, what your strengths are, what you are good at, and what you are not good at, as well as what things you can and cannot do based on your age, gender, the knowledge you possess, and your insights and life experience. That is, you should be clear

about what your strong points and weaknesses are in the duty you perform and the work you do, and what the deficiencies and merits of your own personality are. Once you are clear on your own conditions, merits, and shortcomings, you should then look at which merits and strong points should be maintained, which shortcomings and flaws can be overcome, and which ones cannot be overcome at all—you must be clear about these things. In order to achieve this clarity, in one regard, you should seek the truth, ponder on and gain knowledge of these things through comparing God's words to your actual situation, and, at the same time, pray for God to reveal these things. In another regard, you can also ask the brothers and sisters around you and have them give you prompts and pointers. That way, you will have a deeper understanding of yourself, and you will have more ideas and clues when it comes to the matter of knowing yourself. There are some problems that cannot be resolved by people. For example, you may be prone to becoming nervous when speaking to others; when you are faced with situations, you may have your own ideas and viewpoints but cannot articulate them clearly. You feel particularly nervous when many people are present; you speak incoherently and your mouth trembles. Some people even stutter; for others, if there are members of the opposite sex present, they are even less intelligible, simply not knowing what to say or what to do. Is this easy to overcome? (No.) At least in the short term, it's not easy for you to overcome this flaw because it's part of your innate conditions. If after several months of practicing you are still nervous, the nervousness will turn into pressure, which will negatively affect you by making you afraid to speak, meet people, attend gatherings, or give sermons, and these fears will crush you. So what should you do? You can ponder this issue and talk about it with others; see what mindset others have when they encounter this problem, and how they solve it, and then you should also practice this way yourself. Let's say that during

today's gathering you are in pretty good form; you are in a cheerful mood, and what's more, you are also moved by reading God's words, and feel a particular desire to express yourself. It just so happens that it is a small group gathering with only a few people, so you try fellowshipping a few words and feel pretty good about it, and not nervous. In this situation, when you aren't under any pressure and haven't prepared at all, you freely express yourself very well, and everyone is really moved and edified by it. Isn't this progress? Just start practicing talking and fellowshipping in small group gatherings, where there are few people, and gradually you will be able to speak normally, and your nerves will fade away little by little. Practicing this way will achieve the best results. First, choose a small group gathering where there are few people or an informal setting to practice this, talking and fellowshipping in an off-the-cuff manner, as if you were chatting, in order to overcome this flaw of yours. Sometimes, after speaking for a minute you may feel a little nervous, you may feel less confident the more you talk, and you may have less to say the more you go on; in such cases, don't talk anymore—quickly finish up and stop. Sometimes, after you have been speaking for a while, everyone may be willing to listen and feel very liberated; in such an atmosphere, your nerves and stress will be dispelled without you realizing it. Only under such circumstances can this flaw of yours be gradually improved—but it will not be overcome. If you feel that after training for a month, your state has not improved much, and even a kind of pressure arises in your heart, making you more and more nervous, which affects your normal work, life, and performance of duty, then you don't need to continue training. It is enough if you can do your duty normally. Just focus on doing your duty well—this is correct. Keep that defect, that flaw, in your heart, silently pray to God, and then find suitable occasions to work at speaking and associating with people, expressing what you want to say by articulating every

word, speaking with structure and clarity. This way, your defect, this flaw, will gradually improve. It is possible that after a year or two, you may become more mature with age and more familiar with the people around you, and their gaze, opinions, and the atmosphere created when everyone is together might no longer create pressure, bondage, or constraint for you—then your flaw might be overcome and resolved among these people. This is the type of person who has the most severe form of this flaw; they can only overcome it through long-term tempering and training in such environments. Of course, there are also people who gradually resolve this flaw in a short period of three to five months. They are not nervous when interacting and talking with others in ordinary situations, except when facing large occasions. Therefore, if you can overcome this defect, this flaw, in the short term, then do so. If it is difficult to overcome, then don't bother with it, don't struggle against it, and don't challenge yourself. Of course, if you cannot overcome it, you should not feel negative. Even if you can never overcome it in your lifetime, God will not condemn you, for this is not your corrupt disposition. Your stage fright, your nervousness and fear—these manifestations do not reflect your corrupt disposition; whether they are innate or caused by the environment later in life, at most, they are a defect, a flaw of your humanity. If you cannot change it in the long term, or even in your lifetime, do not dwell on it, do not let it constrain you, nor should you become negative because of it, for this is not your corrupt disposition; there is no use in trying to change it or struggle against it. If you cannot change it, then accept it, let it exist, and treat it correctly, because you can coexist with this defect, this flaw—your having it does not affect your following God and doing your duties. As long as you can accept the truth and do your duties to the best of your abilities, you can still be saved; it does not affect your acceptance of the truth and does not affect your attaining salvation. Therefore, you should

not often be constrained by a certain defect or flaw in your humanity, nor should you often become negative and discouraged, or even give up your duty and give up pursuing the truth, missing the chance to be saved, for the same reason. It's totally not worth it; that is what a foolish, ignorant person would do.

Some people can only reach middle notes when they sing and cannot get to the high notes no matter how much they train at it. So, what can be done about this? Just sing notes within the middle and low ranges; it's fine to just sing those notes well. If you constantly want to challenge yourself, saying, "I'm good at singing middle notes. I want to challenge myself to reach high notes," then even if you succeed in this challenge, it will be meaningless, and it will not mean that you have obtained the truth. At best, it will just mean that you have acquired an extra skill, you can do an extra duty, you can sing some more songs, and you can be in the limelight a bit more. But so what? Does being in the limelight more mean that you are practicing the truth more? Is there a connection between these two things? (No.) If you can sing middle notes, then sing them well. If you can't sing high notes well, but insist on straining to sing them, and you end up not being able to sing them correctly, and also make yourself ill from exhaustion, God will not remember this. It doesn't matter whether you can sing high notes or middle notes, as long as you can sing well, and be devoted and give your all in your duty, without being perfunctory, or being slippery and slacking off, or recklessly committing misdeeds, or spouting high-sounding ideas, and you strive—whether in terms of technique, emotion, tonal quality, and notes—to sing in a standard, beautiful way that touches the heart, and to sing in a way that can move people, quieten people's hearts before God, and edify people when they listen to you, then this is doing your duty in a way that is up to standard. If you always want to challenge your limits, and

always want to make personal breakthroughs and surpass yourself, this is revealing your satanic corrupt disposition, and it is not doing your duty. After you have done your own work properly, and done what you are able to achieve properly, it is fine for you to learn something useful for your duty in your spare time, but this is not what God requires. Suppose that you sing middle notes well, and in your spare time you practice singing high notes. After a period of time, you make a breakthrough, and after two to three years of hard work you are also able to sing high notes well. You are able to sing both middle and high notes, and fulfill both of these duties; you are able to do both of these duties according to the truth principles, and to sing with all your heart, without being perfunctory, being slippery or slacking off, or spouting high-sounding ideas. This is even better, it is a good deed, and God will remember it. But say that you cannot achieve this, and still always think, “God has high expectations of me, aren’t I being slippery and slacking off if I only sing middle notes? God is not satisfied!” That is your own imagining. You are speculating about God, and engaging in the practice of “assessing the noble by the standards of the ignoble.” God has placed no such requirements on you. What God requires of you is for you to do well that which you ought to do within the scope of your inherent caliber and abilities, and if you do it well according to the principles required by God, then God will have already given you full marks. But if you do not try to do well that which you are able to achieve, and you do not do it according to the principles, and you are always slippery and slacking off and always want to spout high-sounding ideas, and you do not practice the various singing techniques, but still want to challenge your limits, then you acting like this is devoid of reason, it is a manifestation of arrogance and ignorance, and God will not be pleased. He will absolutely not say, “This person can sing middle notes and they are trying to sing high notes too. Although they can’t

sing the high notes well, this is quite conscientious of them, and that is enough." God will not view you in that way, so don't feel good about yourself. God only observes whether you conduct yourself in a manner befitting your station, and whether you are someone who does the duties of a created being well. He observes whether, in your performance of your duty, you put all your heart and strength into it under the inherent conditions God has given you, and whether you act according to principles and achieve the results God desires. If you can accomplish all of these things, God gives you full marks. Suppose that you don't do things in accordance with God's requirements, and even if you try hard and put in effort, all that you do is just flaunting and showing yourself off, and you do not act according to the truth principles or give all your heart and strength to satisfy God in the performance of your duty. In that case, your manifestations and behavior are detestable to God. Why does God detest them? God says you are not focusing on proper tasks, you haven't put all your heart, strength, or mind into the performance of your duty, and you're not walking the right path. The caliber, gifts, and talents God has given you are already sufficient—it's just that you are not satisfied, not devoted to your duty, never knowing your place, always wanting to spout high-sounding ideas and show off, ultimately making a mess of your duties. You haven't brought into play the caliber, gifts, and talents given to you by God, you have not made a full effort, and you have not achieved any results. Although you may be quite busy, God says you are like a buffoon, not a person who knows their place and is focused on their proper tasks. God does not like such people. Therefore, no matter what your plans and goals are, if you ultimately don't come to do your duty according to the principles required by God with all your heart, all your mind, and all your strength, on the basis of the inherent caliber, gifts, talents, abilities, and other conditions that God has given you, then God will not

remember what you have done, and you will not be doing your duty, but rather, you will be doing evil.

Have you understood the principle of practice for how to correctly approach your innate conditions—that is, your own conditions, merits, and shortcomings? (Yes.) What is the first step? First, make the absolute most of the inherent and existing gifts, abilities, and strengths that God has given you, as well as the technical or professional skills that you are able to attain and achieve, and don't hold back. If you have come to satisfy God in terms of all these things and you feel that you can still reach greater heights, then take a look at which technical or professional skills you can improve or make a breakthrough in, within the scope of what your caliber can achieve. You can continue to learn and improve based on what you can attain with your own caliber. So, how should one practice letting go of their notions and imaginings about God's work? First of all, you have to understand what your innate conditions are, what God has given you, how you should use these things, and how to unleash their full potential and make the absolute most of them, and turn them into basic conditions—rather than obstacles—for you coming to do your duty devotedly. Understand your own strong points and let them come into play. Understand your own flaws and defects and if you can change them within a short period of time, do so; if they are not easy to change, don't let them become stumbling blocks or obstacles in the process of doing your duty, don't be constrained or influenced by them, and don't be fettered or bound hand and foot by them. Say, for example, that you are born with poor health and a weak constitution, and you constantly want to overcome this, and want to be able to eat, drink, and stay up late like a normal person, but God has not given you that capital. Then you should deal with each day based on your own conditions, and do things according to the principles required

by God. Don't challenge yourself, and don't let your own flaws and defects become stumbling blocks and obstacles on your path of following God, doing your duty, and pursuing the truth; don't let them become a trigger for you to be negative, and even more so, don't give up pursuing the truth or doing your duty, or feel envy and hatred toward others just because you have certain defects, flaws, and inadequacies—there should be none of this. You must approach your own defects and flaws correctly; if you cannot change them, you should allow them to exist, and then seek the truth to understand God's intentions, and be able to approach them correctly, and not be constrained by them. Why do you have to do that? This is the reason that normal humanity should have. If your humanity's reason is normal, you should face your defects and flaws in the correct manner; you should acknowledge and accept them. This is beneficial for you. Accepting them does not mean being constrained by them, nor does it mean often being negative because of them, but rather it means not being constrained by them, recognizing that you are just an ordinary member of corrupt humankind, with your own flaws and defects, with nothing to boast of, that it is God who exalts people to do their duty, and that God intends to work His word and life into them, enabling them to achieve salvation and escape Satan's influence—that this is entirely God exalting people. Everyone has flaws and defects. You should allow your flaws and defects to coexist with yourself; do not avoid them or cover them up, and do not often feel repressed inside or even always feel inferior because of them. You are not inferior; if you can do your duty with all your heart, all your strength, and all your mind, to the best of your ability, and you have a sincere heart, then you are as precious as gold before God. If you cannot pay a price and lack loyalty in doing your duty, then even if your innate conditions are better than those of the average person, you are not precious before God, you are not even worth a grain of sand. Have

you understood? (Yes.) Whether it be your natural looks, your natural caliber and talents, or the defects and inadequacies of some aspect of your humanity, do not let it constrain you and affect your loyalty and submission to God, do not let it affect your pursuit of the truth, and of course, even more so do not let it affect the great matter of your salvation. You should approach your defects and inadequacies correctly and let them coexist with you, meaning that you should no longer try to change them, because they will not impact in the slightest your performance of your duty with all your heart, mind, and strength, and of course, they also will not affect your performance of your duty according to the principles, and even less will they affect your lifelong pursuit of the truth in your belief in God, or affect how you view people or things and how you conduct yourself and act in the process of pursuing the truth. Of course, you shouldn't always make demands of yourself, thinking, "Don't show this flaw, don't let others see my defects, and don't let others look down their nose at me!" If you do, then you will live a very tiring life. If you allow your defects and flaws to coexist with you, then allow them to exist, and even if others see your defects, this may even be beneficial to you, and also a protection, which will prevent you from becoming arrogant and conceited. Of course, for many people it takes courage for them to reveal their own defects and flaws. Some people say, "Everyone reveals their own strong points and merits. Who would deliberately reveal their own weak points and defects?" It's not that you deliberately reveal them, but that you allow them to be revealed. For example, if you are timid and often feel nervous speaking when there are a lot of people around, you can take the initiative to tell others, "I get nervous easily when speaking; I just ask that everyone be understanding and not find fault with me." You take the initiative to reveal your defects and flaws to everyone, so that they can be understanding and tolerate you, and so that everyone gets to know you. The more

everyone gets to know you, the more at ease your heart will be, and the less you will be constrained by your defects and flaws. This will actually be beneficial and helpful to you. Always covering up your defects and flaws proves that you don't want to coexist with them. If you allow them to coexist with you, you have to reveal them; don't feel ashamed or discouraged, and don't feel inferior to others, or think that you are no good and have no hope of being saved. As long as you can pursue the truth, and you can do your duty with all your heart, all your strength, and all your mind according to the principles, and your heart is sincere, and you are not being perfunctory toward God, then you have hope of being saved. If someone says, "Look at how useless and timid you are. You get so nervous over just speaking a few words, and your whole face turns red," then you should say, "I have poor caliber and I'm not good at speaking. If you encourage me, then I will have the courage to practice speaking." Don't think that you are no good, or that you're an embarrassment. Since you know that these are your defects and problems with your humanity, you should face up to them and accept them. Don't be affected in any way due to them. As for when these defects and flaws will change, don't concern yourself with that. Just focus on living and doing your duty normally in this way. You just have to remember: These defects and flaws of humanity are not negative things or corrupt dispositions, and as long as they are not corrupt dispositions, they will not impact your performance of your duty or your pursuit of the truth, and even less will they impact your attainment of salvation; of course, what's even more important is that they won't impact how God views you. Doesn't that put your mind at ease? (Yes.) If you still worry about being looked down on by other people, that's a problem of your arrogant disposition, and you must resolve this arrogant disposition. This is the path of practice for approaching your own defects and flaws correctly. Doesn't practicing in this way make it easy for you to let

go of these things and no longer be constrained by them? (It does.)

Will the normal performance of a person's duty and the defects and flaws of their humanity have an effect on each other? (Through God's fellowship, I now understand that defects and flaws of humanity are not corrupt dispositions, and that they will not affect people's normal performance of their duties. As long as people do their duties according to the truth principles, they will get good results. As for defects and inadequacies of humanity, if we are able to overcome them, then we can do so. If we cannot overcome them in a short period of time, then we should allow them to exist, and be able to approach them correctly.) If you have a low level of education, but you need to employ academic knowledge in your duty, isn't this a kind of deficiency? (It is.) So how can this difficulty be resolved? (I can do a duty that suits me instead based on my education level. Or, if this duty suits me, but it requires a certain amount of academic knowledge, I can seek out some educated brothers and sisters to cooperate with me—we can use one another's strengths to make up for our weaknesses, and fulfill this duty together.) Can the truth make up for a low level of education? (It can, because when a person has the truth, they can see through things.) Education is something at the level of knowledge. No matter how knowledgeable you are, if you don't understand the truth, then when you speak or write articles, you will only be able to use correct grammar, you won't be able to explain clearly or resolve issues that relate to the truth. Therefore, education is not important; the truth is more important than education. Of course, if you do not have a foundation of education, and if the duty you do involves academic knowledge, you won't be competent in it. However, if you understand the truth, you can guide other people—you can carry out vetting in terms of the truth principles. If you have a low level of education and lack the ability

to express yourself, and you want to preach sermons or fellowship on the truth, you can seek out an educated person to help you tidy up your drafts. Then it will be easy for you to achieve results when you fellowship or preach. However, at the very least, you must understand the truth. If you do not understand the truth, and you are also uneducated, you won't be able to do duties that involve academic knowledge, and so you should do a duty that suits your education level. Doesn't this resolve the problem? (It does.) So, pursuing the truth is the most important thing, no matter from which perspective you view it. You can avoid the defects and deficiencies of humanity, but you can never evade the path of pursuing the truth. Regardless of how perfect or noble your humanity may be, or whether you may have fewer flaws and defects, and possess more strengths, than other people, this does not signify that you understand the truth, nor can it replace your pursuit of the truth. On the contrary, if you pursue the truth, understand a lot of the truth, and have an adequately deep and practical understanding of it, this will make up for many defects and problems in your humanity. For example, say that you are timid and introverted, you have a stutter, and you're not very well-educated—that is, you have a lot of defects and inadequacies—but you have practical experience, and though you stutter when you talk, you can fellowship the truth clearly, and this fellowship edifies everybody when they hear it, resolves problems, enables people to emerge from negativity, and dispels their complaints and misunderstandings about God. See, though you stammer out your words, they can resolve problems—how important these words are! When laymen hear them, they say that you are an uneducated person, and you don't follow grammar rules when you speak, and sometimes the words you use aren't really fitting either. It may be that you use regional lingo, or everyday language, and that your words lack the class and style of those of highly educated people

who speak very eloquently. However, your fellowship contains the truth reality, it can resolve people's difficulties, and after people hear it, all the dark clouds around them disappear, and all their problems are solved. You see, isn't understanding the truth important? (It is.) Say that you do not understand the truth, and even though you have some academic knowledge and you speak eloquently, when everyone hears you talk, they think, "Your words are just doctrines, there isn't the slightest bit of the truth reality in them, and they can't resolve real problems at all, so aren't these words of yours all empty? You don't understand the truth. Aren't you simply a Pharisee?" Though you spoke many doctrines, the problems remain unresolved, and you think to yourself, "I was speaking quite sincerely and earnestly. Why haven't you understood what I said?" You spoke a whole load of doctrines, but those who were negative remain negative, and those who had misunderstandings about God still have those misunderstandings, and none of the difficulties that exist in their performance of their duties have been resolved—this means that the words you spoke were just drivel. No matter how many defects and flaws there are in your humanity, if the words you speak contain the truth reality, then your fellowship can resolve problems; if the words you speak are doctrines, and they are devoid of the slightest bit of practical knowledge, then no matter how much you talk, you will not be able to resolve people's real problems. No matter how people view you, as long as the things you say do not accord with the truth, and they cannot address people's states, or resolve people's difficulties, then people will not want to listen to them. So, which is more important: the truth or people's own conditions? (The truth is more important.) Pursuing the truth and understanding the truth are the most important things. So, no matter what defects you have in terms of your humanity or your innate conditions, you must not be constrained by them. Instead, you should pursue the truth, and

make up for your various defects by understanding the truth, and if you discover some shortcomings in yourself, you should hurry to correct them. Some people don't focus on pursuing the truth, and instead always focus on resolving the difficulties, flaws, and defects in their humanity, and rectifying the problems with their humanity, and it turns out that they put in several years of effort without getting clear results, and consequently they feel disappointed with themselves, and think that their humanity is too poor and that they're irredeemable. Isn't this very foolish?

Some people appear gentle, tolerant, and forbearing; they speak with refinement and carry out work as quickly and as vigorously as a lightning bolt and with a commanding presence. Their humanity seems quite perfect, and they have the standard demeanor of a leadership figure. However, they understand no truths whatsoever, they try to use doctrines to resolve every kind of problem, and they are incapable of doing any substantive work or implementing work arrangements. Are they not useless? These are standard Pharisees. Outwardly, Pharisees are impeccably dressed, dignified, and poised; they are cultivated, well-versed in etiquette, polite, loving, tolerant, and patient. Their deportment is exceptionally proper, and they speak to others with particular gentleness, modesty, and humility. You can't see any imperfections, cracks, or defects in them. Judging by their humanity, they seem particularly reliable, insightful, refined, and graceful, just like the cultured and elegant gentlemen spoken of by Chinese people. Their humanity appears perfect, and outwardly, no fault can be found with them, but do they understand God's intentions? Do they understand the principles for doing all kinds of things? These people can speak for hours at every gathering, and those who don't understand the truth prostrate themselves in admiration, thinking that they speak in a very eloquent manner, and express themselves

in a very clear and logical way. But those who do understand the truth know after listening to these individuals that what they speak is all doctrine, and that it doesn't resolve people's actual difficulties by targeting their problems. These individuals disregard what people's real difficulties actually are, and only know how to preach empty doctrines and speak endlessly about lofty and hollow theories. After speaking, they even feel quite pleased with themselves, thinking they understand the truth and possess the truth reality. In fact, what they seek is merely to disguise the outward appearance of their humanity to make it seem perfect and elegant, making it appear lofty and grand. However, their essence and corrupt dispositions that resist God haven't changed in the slightest. Their notions about God, their rebelliousness toward Him, their misunderstandings, guardedness, and suspicions regarding God, and especially their unreasonable demands and extravagant desires toward God fill their entire minds. They do not pursue the truth at all, nor do they accept the truth at all. So, to describe their humanity as "perfect" is using "perfect" in a derogatory sense, because no humanity is perfect; their "perfection" is purely a facade and a disguise. Humanity without defects does not exist; it is a facade, do not believe them. The more perfect someone appears on the outside, the more you must guard against them, observe them, and discern them. How do you discern them? Interact with them more, talk with them more, and see if they understand themselves. Suppose that they say, "I am a devil, I am a Satan, I resist God, I am corrupt! I am a sinner, an arch-sinner, God does not find me pleasing, God detests me!" or, "I am blind and foolish, poor and pitiful! I am filthy, I am unclean!" Are there any actual facts in these words? Is there any substantive understanding? (No.) They have no understanding whatsoever of their own corrupt dispositions; they don't even acknowledge the fact that they have corrupt dispositions. They just learn to speak some empty words

and some theories. These empty words and theories are not understanding that comes from what they have felt or experienced in the depths of their hearts; they are just nice-sounding words, they are all a facade that they're presenting. If you then ask them to talk about their own experiences, how they came to understand their own corrupt dispositions, and what pruning they have undergone and which of God's words they have then read to resolve their corrupt dispositions, they act as if they didn't hear you, and again speak a pile of useless words: "My caliber is poor, I was born a sinner, I'm a lowly person in a dung heap, I'm unworthy of God's salvation! I have corrupt dispositions, and I'm not able to bear testimony to God wherever I am; I just like having status." If you ask how they have tried to resolve this, they will still give you an unrelated answer in response: "People shouldn't have status; once people have status, they're finished. Pursuing status is an extravagant desire. Just try to be the least significant person, and no matter where you go, sit on the lowest stool, sit in the most inconspicuous place. People must be humble; this is called humility." Have they undergone any substantive change? Have they had any real experiences? (No.) Neither of these things has happened. Do they have any understanding of their own corrupt dispositions? (No.) They have no understanding of them. So, do they accept the truth or God's words? (No.) People who do not acknowledge that they have corrupt dispositions never accept the truth. If they did accept the truth, they would compare their every word and action and their revelations of corruption against God's words. When they revealed corruption, they would reflect on themselves, asking themselves why, within such-and-such a context, they revealed corruption, and what they were thinking and what they were governed by at the time. Through the exposure of God's words and making comparisons, they would discover that this is a corrupt disposition, and that they are not as sanctified or pure as

they imagined, that it turns out that they too possess deceitfulness, selfish intentions, ambitions, and desires, and that they simply are not people who possess the truth reality. Have they had such experiences? No. They have said many words, but there is not a single fact which proves they acknowledge that they have corrupt dispositions. They have believed in God for so many years, yet they have no experience whatsoever of the truth. They only speak doctrines, only ponder how to put up a facade and adorn themselves to cover up the flaws and defects of their humanity. They adorn themselves with the external behaviors, actions, facial expressions, bearing, and demeanor of false spirituality, while keeping their corrupt dispositions tightly, firmly, and securely bundled up inside them. They do not accept in the slightest any of the various issues of man's corrupt dispositions that God exposes, or the various statements which God uses to expose these dispositions, nor do they take note of them or take them to heart; they just put effort into the outward appearance of their humanity. If you then ask them to talk about their understanding of God's words, whether they have any true understanding or appreciation of His words of chastisement and judgment, His words that expose mankind's corrupt dispositions, or His words on God's disposition, they avoid these practical topics and again spout a stream of spiritual theories: "God is the Creator, God holds sovereignty over all things, God's deeds are wondrous! God is worthy of being praised and extolled, God is unique, God's authority and power are supreme!" People say, "Then talk about your own experience. In what matter did you see God's disposition and God's holiness?" They reply, "God is too great, man is too insignificant, man is unworthy! In God's eyes, man is inferior even to the ants on the ground. God exalts man!" Do they have any of this kind of understanding? (No.) They have no understanding of this sort whatsoever. What kind of person is this? (A hypocritical Pharisee.) This is a hypocritical Pharisee. They do

not accept the truth in the slightest; God's words and the truth are merely slogans and doctrines in their eyes. They do usually read God's words, write spiritual devotion notes, and attend gatherings and pray-read God's words—they perform all these procedures without missing a single one or leaving any out. So, what have they absorbed from reading these words of God? What have they gained? They do not read God's words to understand the truth, much less to match His words to their own corrupt dispositions, their notions and imaginings, or their distorted thoughts and views, so that they can resolve their problems, and come to have a path to follow in their practice. They read God's words to equip themselves with doctrines so they can lecture and teach others lessons at gatherings. What they say differs each time, and they can talk continually for a long time, selecting different words of God to fellowship on for different people, aiming to make others esteem and worship them. Some people are particularly adept at disguising themselves—how despicable can they even get? When they listen to words that I've spoken and find them useful, they memorize them, and then look for opportunities to show off during gatherings. In particular, when they are among groups of new believers—people who haven't heard many sermons, and who can't remember God's words even if they have read some—they exploit this opportunity and begin to show off and flaunt themselves among those newcomers. After listening to them, everyone thinks, "This person has been enlightened by the Holy Spirit, they are spiritual." Using such means to flaunt themselves in order to gain others' esteem and worship—is this not despicable? Is this not misleading people? (Yes.) This is misleading people.

If, throughout your life, you seek the truth principles and seek God's words as the basis to resolve your corrupt dispositions and the things in you that are incompatible with the truth, then in the

end you will surely be someone who attains salvation. But suppose that, throughout your life, you focus your efforts on and seek paths for resolving the flaws and defects of your humanity, devising all kinds of means to rid yourself of any flaws and defects, so that you may become someone who is different from the rest, perfect, and faultless. Some people even say, "I want to become a pure person, a lofty and grand person, someone who transcends all normal humanity." Let Me tell you: By doing this, you have failed! No matter what flaw or defect of your humanity you try to resolve, it has nothing to do with your salvation, because you are not pursuing the truth to resolve your corrupt dispositions. If you do resolve the defects and flaws of your humanity, then at most this just means that no flaws of humanity can be seen in you from the outside, and you appear to be perfect and refined on the surface. Forget about the fact that the flaws and defects of your humanity are fundamentally impossible to change; even if they were changed, your greater flaws and defects—your corrupt dispositions—are still hidden within you! The more you put up a facade and pursue a perfect humanity that's devoid of any defects, the more your corrupt dispositions will deeply and tightly entangle and bind you, making you even more arrogant, deceitful, wicked, and intransigent. And what is the consequence of this? It makes you drift further from the truth and from the path of pursuing the truth. Ultimately, elimination will be your outcome, and you will be done for. There is no chance that God will make an exception and save you just because you are outwardly perfect or appear to be a pure person. On the contrary, the more you pursue a perfect humanity without any defects, the more God will detest you and not work on you. However, some people often feel remorse and sadness because they reveal corrupt dispositions. While feeling remorse, they develop the resolve to pursue the truth, they are able to suffer hardship and pay a price to gain the truth, they persist in reading

God's words daily, and pray to God and seek the truth in all matters. In this way, they become increasingly clear about the truth, gradually achieving some entry, gains, and actual living out with respect to all aspects of the truth. Ultimately, when faced with all kinds of people, events, and things, they have corresponding truth principles to practice and to carry out vetting with. After many years of experience, through God's chastisement and judgment, pruning, and also through the price they have paid in pursuing the truth, they gradually come to have the truth as their life within them. Their hope of salvation grows ever greater, and the likelihood of them rebelling against and betraying God becomes ever smaller. Although the defects and flaws of their humanity and their inherent conditions basically remain unchanged, their corrupt dispositions steadily subside, they resist and rebel against God less frequently, they are increasingly liked by God, increasingly edifying to others, and increasingly fit for use. If people like this continue down this path, then they will surely be those who attain salvation; these are the ones God's work intends to save. Observe the people around you. See who always persistently puts effort into appearances, into the defects, flaws, and weaknesses of their humanity, doing their utmost to cover up and disguise themselves to gain others' esteem, admiration, and worship, and to have status in people's hearts—people of this type are Pharisees. Pharisees have only one final result: to perish together with the mouse. So I say that people of this type are done for and eliminated.

From beginning to end, the work God does is not to change the defects and flaws in people's humanity, it is only to restore the conscience and reason of normal humanity. What God wants to change is people's corrupt dispositions. Of course, God also often speaks of getting rid of people's corrupt dispositions and thereby enabling them to attain salvation. So, on what foundation is the

restoration of normal humanity built? It is built on the foundation of people having cast off their corrupt dispositions. People's normal humanity gradually being restored means that their conscience gains feeling, their reason becomes increasingly normal, and they are able to do right things and say right words from the perspective of normal humanity; they do not cause disruptions or disturbances, their speech and actions are not impulsive, blind, or impetuous, but are based entirely on the principles of God's words, their reason is particularly normal, and their humanity is particularly upright and kind. So, on what basis can these things be achieved, and this degree of restoration be reached? It is achieved on the basis of people's corrupt dispositions being changed, on people casting off their corrupt dispositions through practicing the truth and accepting God's judgment and chastisement. However, if your corrupt dispositions are not changed or cast off, then even if your humanity is relatively good and you possess some conscience and reason, without the truth as your life, your conscience and reason cannot take charge, and you will still often be influenced, instigated, and incited by your corrupt dispositions to do things that go against your conscience and reason. Therefore, even if you possess a bit of a sense of justice, it is merely a kind of wish and resolve. You merely have a bit of kind humanity, but because your corrupt dispositions are your life and control you from within, what you can achieve is merely not doing evil and not taking the initiative to cheat and harm others, which is already doing quite well. In other words, you can only ensure that you do not do evil when your own personal interests are not affected, and once your personal interests are affected, your corrupt dispositions will emerge to suppress your conscience and reason, making you defend your own interests and rights, and thus it will be very difficult for you to let conscience and reason take charge. Why is that? It is because the truth is not your life; rather, Satan's corrupt dispositions are your life. Therefore, you

can only reveal a bit of the conscience or reason of your humanity when your interests are not being harmed. As soon as your interests are harmed or threatened, your corrupt dispositions will immediately emerge to suppress your conscience and reason, making you do things that go against conscience and reason—that is, things that go against morality and moral justice—and you may even be capable of doing anything. Of course, it can be said that all these actions go against the truth; this is inevitable. Therefore, what a person lives out does not depend on the conditions of their humanity, but on what their inner life essence is. If they truly have the truth as their life, then their life contains the truth, God's words, and the way of fearing God and shunning evil. Then their conscience and reason of normal humanity will remain in an optimal state and be able to function, enabling them to practice the truth and act according to the principles. However, if a person's life essence is their corrupt dispositions, then their conscience and reason are reduced to the lowest standard, that is, they merely do not fall below the lowest boundary of humanity. What is this lowest boundary? "I will not attack unless I am attacked; if I am attacked, I will certainly counterattack"; "A tooth for a tooth, an eye for an eye"; "Give others a taste of their own medicine." What else? "Better to be a true villain than a fake gentleman." This is the lowest boundary for how many nonbelievers conduct themselves. For a nonbeliever, being able to practice this way is already pretty good. What have you understood from this? If you do not pursue the truth, your corrupt dispositions will not be cast off, your life essence will not change, and if your life essence does not change, then your conscience and reason of normal humanity will not be restored in essence, and will only, in form, not fall below the lowest boundary of humanity. However, if your corrupt dispositions have been cast off and the essence of your life has changed, then the conscience and reason of your normal humanity will, to a certain

extent, be optimized and elevated. What does “optimized” and “elevated” refer to here? It means that your conscience and reason come to function normally—it’s not the case that they merely do not cross the lowest boundary, instead they reach the standard of practicing the truth. So-called good people among nonbelievers merely exhibit some conscience and reason, do not commit obvious evil acts, and do not cross the lowest boundary of moral justice. This is already doing quite well; they can be considered very good people. However, people who have the truth as their life go beyond this; they have the ability to discern right from wrong, and can identify various kinds of right and wrong, and identify various types of people. So what is their basis? It is the truth principles. They possess the truth principles—isn’t this much higher than the standard of conscience and reason? (Yes.) Because they understand the truth and have the truth as their life, and the basis by which they identify various matters is much higher than the standard of ordinary corrupt people, they will persist in acting according to the truth principles when facing complex matters. After grasping the truth principles, their minds will not be muddled and their thinking will be clear. What does clear mean? It means rational. No matter how complex the matters they encounter are, the truth principles for practice are engraved in their hearts; they have grasped the truth accurately and thoroughly, and it has already become their life. In the face of all kinds of complex people, events, and things, they have a basic criterion, which is to adhere to the truth principles. These truth principles enable them to see through to the essence of various complex things and to what the reality of the issue is; they can identify these things. This is their rationality. Is this rationality not higher than that of ordinary people? (Yes.) Then, having reached this level, has their rationality not been elevated and optimized? (Yes.) This kind of normal humanity is what God wants; God does not want muddled people. Some people

say, “I’m guileless and cowardly, and I’m always being bullied,” while others say, “My caliber is really poor, and I don’t have any ability or talent.” God says that these things are not important, and that what’s important is whether you understand the truth principles. If you understand the truth principles, and you speak and act according to the standards and principles of being an honest person, then even if nonbelievers mock you as foolish, it is not true foolishness. Why? It is because, once you understand the truth principles, your reason becomes sound and optimized, higher than that of ordinary people. When you encounter any matter, you do not get muddled; you have the correct principles, stance, and goals as the basis for handling it. Your mind is lucid and your thoughts are clear. You act, striving to meet those principles and standards, and you certainly do not go against God’s intentions; you surely act in line with His intentions. After you have handled the matter, regardless of whether people saw through it at the time, once enough time has passed and people understand, they will all be thoroughly convinced, and know that how you handled it was highly beneficial. So, what is the root cause of achieving such an effect? It is that you have the truth as your life. Only then can your rationality enable you to have accurate judgments, accurate characterizations, and accurate conclusions about anyone and anything, as well as accurate principles of practice, and of course, accurate principles for helping and guiding people. Has your rationality not been elevated and optimized then? What does normal humanity derive such rationality from? (The truth.) People who have the truth as their life are the humankind God wants. Perhaps you are foolish, guileless, cowardly, and incompetent, maybe you are unpopular and are bullied by people in the world, but none of this matters; this is not what God looks at. Perhaps you are very capable in the world, particularly adept at reading people, discerning trends, and trimming your sails to the wind, but this is

also useless; it does not equate to your rationality being sound. Only when you have accepted the truth, understood the truth, and have grasped, practiced, and gained experience of all truths, and the truth has become your life, can your identification, judgment, and decision-making regarding various matters be accurate.

Regarding conscience—what have we previously said it refers to? It is the sense of justice and kindness of normal humanity. A person must be upright and kind to be said to have a conscience. So, how can the uprightness and kindness of normal humanity be optimized and elevated after one comes to believe in God? This must be built upon the foundation of understanding the truth. That is, after a person understands the truth, the criteria by which they conduct themselves and act will be a positive goal, which will have a positive effect, value, and significance for themselves and for everyone else. Once they understand the truth, they will view and handle everything based on the truth principles taught by God. In the eyes of others, such a person is quite upright. What does uprightness mean? Upright means not erring to the left or to the right, not erring toward impetuousness, feelings, private interests or relationships, or personal intentions, but rather practicing toward the most correct, most proper goal, one that is most worthy of people's respect, admiration, and high regard—or, it can be said, practicing toward a goal that God sees as good and approves of. Is this not superior to "uprightness" as viewed by ordinary corrupt mankind? (Yes.) What does this uprightness mean? It is completely in accordance with the truth principles, entirely based on God's words, and built upon the foundation of conscience. When a person understands the truth, they possess the ways and principles to solve problems and handle matters, so isn't this person's conscience quite perfect? Hasn't it been optimized? (Yes.) Then shouldn't a true person, a true created being, possess such a conscience? Shouldn't

they possess uprightness in this sense? (Yes.) A true person should possess uprightness in this sense that accords with the truth, instead of what people speak of—being resolutely upright and impartial, open and aboveboard, or "a real man hides nothing and always stands by his actions." That is impetuousness, it has no actual content, and it is entirely feigned by people. Uprightness has the truth as its basis; there are actual lived-out practices to it. It means that a person with normal humanity has the truth as their source and starting point, and is able to treat and handle various matters according to God's words—this is called uprightness. Kindness, even more so, goes without saying; at the very least, it surpasses the standard of conscience and reason. Within kindness, there is no hypocrisy, much less viciousness. It is acting entirely based on ways that are beneficial and edifying to people, and that simultaneously conform to God's requirements; it is acting entirely based on the goal and criteria of fearing God and shunning evil, satisfying God, and following God's way. This is the kindest, most wonderful thing under heaven, in the whole universe. A person who has God's words or the truth as their life definitely has the kindest heart, because they are able to accept the truth, and this completely meets the standard God requires of people. Since they possess this kind of humanity, it is appropriate to say they are upright, and it is also appropriate to say they are kind. This is because they are able to accept and practice the truth, and they don't go by their feelings or have ambitions or desires in the performance of their duty, and they do not harbor within them the poisons of traditional culture, and their standard for measuring morality and humanity is not adulterated by any of Satan's philosophies, thoughts, or views—it completely conforms to the truth. So tell Me, isn't the humanity that contains such conscience and reason already very optimized? (Yes.) Because this kind of person possesses the truth, and because the essence of the life they live out is the truth, their humanity that

possesses such a life essence is perfect. If you don't like hearing the word "perfect," then I can also call it "optimized." At the very least, in God's eyes, they are optimized and are loved by God. God uses the little bit of awareness of conscience, reason, and sense of shame that people have to work His words and the truth into them. When the truth of God's words is worked into you, not only are your conscience and reason not weakened or concealed, but instead they become more normal and optimized. Such is the mankind that God wants. Let's not say perfect, let's say optimized. Why not say perfect? If I say perfect, some people who lack spiritual understanding will say, "Didn't You say not to be perfect people?" So I have to avoid this word, in case some people misunderstand. Actually, if something is optimized in God's eyes, then among created mankind it can be said to be perfect. This perfection is not the perfection in people's imaginings, but rather a beautiful and good thing, a force of justice, and also a positive thing, worthy of people's praise, yearning, cherishing, respect, and treasuring. Therefore, if you want your conscience to not merely get stuck at not crossing the lowest boundary of humanity in your self-conduct, but want to make your conscience more sensitive, more aware, and make your reason meet God's requirements, then you only have one path. This path is not overcoming the various flaws and defects of humanity, but pursuing the truth, putting effort into the various truths that God teaches people, and understanding what God's required standards are for you when it comes to various people, events, and things, and how you should view, treat, and handle these people, events, and things. God has required principles and standards for all these aspects. What is your task? It is to practice toward this direction, this goal, according to these standards. First, seek and understand what the standards for practicing the truth are. Next, make demands of yourself according to the standards that God requires, while at the same time letting go of the various

thoughts, views, rules, regulations, and so on in your notions and imaginings that do not conform to God's words or the truth. Then, let God's words little by little become your principles of practice. While learning to let go, don't forget: The purpose of letting go is not to make you an empty-hearted person; God wants your life to have content. What does this content refer to? It refers to God's required principles for various matters. Of course, God does not want people to turn the various principles of practice into empty theories, only talking about them but not putting them into practice. Instead, He hopes that people can firmly turn these truth principles into a part of their life, and bring God's words into their real lives. Take doing a duty, for example—what standard does God require of people in this regard? It is for them to conduct themselves in a down-to-earth manner and according to their proper station. That is, in doing your duty, you must be down-to-earth, you must not be perfunctory or cursory, you must not go through the motions, or perform it for others to see, and you also must not show off; of course, what's even more important is that you must act according to the truth principles. You should act in the way that God tells you to, and you should refrain from doing the things that God tells you not to do. If you cannot completely refrain from doing those things, then start with doing them less, rebel against your own desires and your own preferences, and gradually come to refrain from doing them entirely—isn't this easy to achieve? (Yes.) In the process of pursuing salvation, you should resolve and let go of the various corrupt dispositions exposed by God's words. Of course, letting go of these corrupt dispositions is not the ultimate goal. The ultimate goal is, on the precondition of letting go of these corrupt dispositions, to accept God's words and God's requirements. Accepting them is not for the sake of changing your mood, nor is it for the sake of enabling you to live with dignity; it is for the sake of casting off your corrupt dispositions.

This is the ultimate goal, as you can only attain salvation after you have cast off your corrupt dispositions.

The greatest obstacle for people to attain salvation is their corrupt dispositions. Your low education, old age, or clumsy manner of speaking and lack of ability to express yourself—none of these are the greatest obstacles to salvation. Your poor professional skills in your duty and your inability to get the hang of it—this is also not the greatest obstacle to your salvation. Then what is the greatest obstacle to salvation? It is your corrupt dispositions. Of course, the various corrupt dispositions of man that are exposed in God's words aren't easy for people to resolve. This is not because people are unwilling to let go of their corrupt dispositions, nor because their thoughts and views are outdated, and, of course, it is even more so not because of defects or flaws in their humanity, nor because people are numb, slow to react, and so on—none of these are the root of the problem. Then why is it? It's simply because people's corrupt dispositions have taken root in their hearts, people cannot cast them off just because they wish to, and so their corrupt dispositions often come out to cause disturbances and make trouble while they are doing their duties. For example, suppose you are a church leader, and you did something wrong and were pruned. In that case, you should accept it, admit you did something wrong, be willing to repent, and reverse that wrong approach and act according to the truth principles. This is a very simple matter, but you can't do it. You ponder, "Was I pruned like this because they find me displeasing and want to dismiss me?" Complaints and misunderstandings arise in your heart, and you even try to argue with God, "Since You find me displeasing and want to dismiss and eliminate me, then okay, let's get this straight. I started believing in God at eighteen, I've been a leader all these years, forsaking family and career, giving up marriage and family—how will these be

accounted for?" The more you calculate, the more worked up you become. Is this merely being unable to let go? No. Why can't you let go of these things? There is a root problem here. When you are pruned, you feel wronged, complain and feel defiant in your heart, and you also try to argue and justify yourself, and even ask others to stick up for you. Why do you act like this? (Because we have corrupt dispositions.) There is only one reason, one root cause: You have unresolved corrupt dispositions. Some of you will say, "Is it because my innate caliber and ability are insufficient and I can't do the work?" It's possible that, for some of you, this is one of the reasons; because of poor caliber you are incompetent for the work, and you also don't understand the truth, so you do things that cause disruptions and disturbances. Is this really just because your caliber is poor? That's only one aspect. The root problem is that there is an issue with your conscience. This issue with your conscience is directly related to your corrupt dispositions. You did things that caused disruptions and disturbances and were pruned—how should you approach this? How do you approach the matter of you being incompetent for the work? If you can practice the truth, these are not problems, and you can approach them correctly. But how do most people behave when they encounter these things? They try to argue, they complain, become negative, and they even speak impetuously, "Isn't it just because you think my caliber is poor and I'm not capable? Didn't God give me this caliber? Yet you complain that I can't do the work! If you find me displeasing, you should have said so earlier!" If somewhat harsher words are used while they are pruned, they think, "Is my hope of gaining blessings gone? My status in this life is at risk, and perhaps I have no hope in the world to come either." Do they have any intention of seeking the truth? Can they submit in their hearts? It's not easy for them to submit. All these manifestations, in the final analysis, are because people have corrupt dispositions. Your caliber is poor and you are

incompetent for the work—that is just one of humanity's natural flaws or defects; that is not a problem. Even if your natural flaws and defects are great and you are incompetent for the work, God feels no distaste or detestation toward you at all. But, besides being incompetent for the work, you don't recognize your own problems, and you also complain, feel resistant, and in the end become negative and abandon your duties—what is this? This is corrupt dispositions. This is what you need to resolve. Right? (Yes.) After your corrupt dispositions are resolved, you will become fit for use in work that your caliber and the conditions of your humanity are competent for. But, if you don't resolve your corrupt dispositions, and you cannot practice according to the truth, cannot submit to pruning, or submit to being exposed, then no matter how good your caliber, how superior the conditions of your humanity, you will not be fit for use. Understood? (Understood.) Tell Me, what was the point of what we fellowshipped on just now? (In believing in God, the most important thing is to know one's own corrupt dispositions. The emphasis should be on resolving one's corrupt dispositions, not outward defects or deficiencies of one's humanity. When we encounter situations, we always get caught up in external matters, we are fundamentally unable to resolve essential problems, and we are also unable to achieve submission to pruning or submission to the environments God sets up.) If your corrupt dispositions are resolved, and in the matters you encounter, you can grasp the truth principles, and you know how to handle them according to the principles, then you will be fit for use in doing your duty. Regardless of whether your caliber is high or low and regardless of how much talent you have, if your corrupt dispositions are not resolved, then no matter what position you are placed in, you will not be fit for use. Conversely, if your caliber and abilities are limited, but you understand various truth principles, including the truth principles you should understand and grasp within the scope

of your work, and your corrupt dispositions have been resolved, then you will be a person fit for use. Understood? You might need to digest these words for a while to fully understand them.

Currently, most people still rely on gifts and abide by regulations in doing their duty. As long as they don't sin or do evil, they believe that they have fulfilled their duty. They don't focus on pursuing the truth and reflecting on themselves to resolve their corrupt dispositions. Most people just get caught up and bogged down in approaches and behaviors, but don't focus on seeking the truth and acting according to the principles. They are satisfied with just doing what they can, trying not to cause disruptions or disturbances, or to sabotage things, and that's it. Most people haven't yet encountered pruning or exposure, nor experienced chastisement and judgment, much less the stage of severe trials, so most people's corrupt dispositions haven't begun to change. This isn't good news, but it is a fact. I'll give an example, and then you'll know what's going on. You see, most people doing duties now are ordinary followers; they do not have status, and they have not got to the point where they're performing an item of work while having status and power. The basic principle most people practice is to be obedient and submissive. They think that, in any case, the leaders are fellowshipping according to the Above's work arrangements, so they just do what the leaders ask, in the way the leaders ask them to do it, and think that there is no need to discern right or wrong or to investigate whether it conforms to the truth, and that as long as they don't make mistakes, it's fine. Is this having the truth principles as one's life? (No.) Then under what circumstances can it be ascertained if you have the truth as your life? It's when you are chosen as a leader to do church work; this reveals people the most. Whether you have principles in handling matters and how much of your corrupt dispositions you reveal can prove whether you have

the truth reality, and whether you are suitable to be a leader or worker. If you reveal corrupt dispositions, how should you treat this? Should you open yourself up and fellowship the truth, or conceal and disguise yourself? This is also when people are most revealed. Most people in the church are unable to view things according to the truth principles; instead, they view and comment on things according to their own notions and imaginings, and based on their preferences. Most people think, “As long as I don’t make major mistakes in my duty, and I keep the work moving along like this, that’s enough. If I make a major mistake and I’m isolated for self-reflection or moved to a B group, then that’s just my bad luck.” What does this situation illustrate? Although you are able to be obedient and submissive in the process of doing your duty, doing whatever is asked, this doesn’t mean you have the truth as your life, and it doesn’t mean you are a person who submits to God. When you are chosen as a leader and attain that status, you will be revealed. Why? Once you have status, you will do whatever you please, take charge of everything, assert complete dominance, and establish an independent kingdom; you will act based on impetuousness, based on your corrupt dispositions, and based on your own desires and ambitions. So, you are still not fit for use. Up to now, it can be said that ninety-nine percent of people are in this kind of state and condition. Although most people have done their duty for many years and outwardly have become relatively obedient and well-behaved, does this mean they no longer have corrupt dispositions? (No.) Their behavior is no longer dissolute, outwardly they are well-behaved, and they appear to have a bit of the decorum of a saint, but their corrupt dispositions haven’t changed in the slightest because they don’t actively seek the truth to resolve their own corrupt dispositions. When problems arise in their work, whether they are pruned by the leaders or the Above, at most they think, “Fine, if they tell me to correct it, I’ll correct it. I’ll

just endure a bit more hardship, spend a bit more time, and hurry up and redo it." They merely have this kind of attitude and mentality. This doesn't represent submission to the truth, and it doesn't represent true submission. Where does this mentality come from? It comes from the fact that, in their belief in God, people have a positive yearning, yearning to be good people, yearning to be up-to-standard created beings. This wish brings about this kind of mentality in people's daily lives and in their performance of their duty; in human terms, it is: "Don't cause trouble, let's all behave." What does "behave" refer to? Is this a truth principle? This just gets you to obey, abide by rules, and not cause trouble. This is the minimum requirement for people, and it falls short of being a truth principle. Then what is the truth principle? It is that you must actively seek God's intentions. When you reveal corrupt dispositions, when you have selfish desires or reveal impetuousness, when corrupt dispositions cause a state to arise in you, you must actively compare these manifestations to God's words. With God's enlightenment, guidance, help, support, and even the stern judgment and chastisement of God's words, little by little, you change your attitude toward God's words, your degree of acceptance of God's words gets higher and higher, and you increasingly acknowledge and say Amen to God's words. Then you accept God's words into yourself, let go of fallacious thoughts and views, and no longer hold onto the inheritance of man; you are able to accept the truth, and you are able to handle the people, events, and things around you, and change your perspective, stance, and viewpoint toward people, events, and things, according to God's words and the truth principles. This is the path to resolving your corrupt dispositions. Then do you now have this kind of proactive practice? I think that ninety-nine percent of people do not. Most people's experiential testimony articles are about experiencing an environment that forced them to act in a certain way and achieving

“submission to God” in their actions. They feel quite pleased with themselves, thinking they have the truth reality. Although you wrote a testimony article, it is actually about boasting, testifying for yourself, and establishing yourself: “Look, I have a testimony. I didn’t let God down. I held fast to my duty in this environment!” Some other people’s experiential testimony articles are about how, after being pruned, they reflect and come to a realization, realizing that they were perfunctory and didn’t satisfy God, and are now willing to repent. Even though there is a period of showing repentance, where it seems they are no longer being perfunctory, have their corrupt dispositions changed? No. Behind the scenes, they are still so arrogant and overbearing. The standpoint, perspective, and viewpoints from which they view and deal with people and things are not based on God’s words at all. So their corrupt dispositions have not begun to change at all! So, what is the change you speak of? It is merely a change in behavior, lifestyle, and perhaps the tone, manner of expression, and style in which you interact with others and handle matters. Your faith has also strengthened; you are able to seek the truth after undergoing many instances of being pruned in various environments, and now understand many truths, and your resolve to follow God is firmer than before—these aspects have all changed. These changes make people more confident in gaining salvation, more willing to pursue the truth, and more hopeful and optimistic about following God. Whatever trials or tribulations come their way, they won’t become so negative that they abandon their faith. However, these are merely changes in what is outwardly lived out in normal humanity. These relatively positive and proactive thoughts and views gradually occupy people’s hearts. These changes are signs that their hearts are being awakened and revitalized. That is, people become more proactive and aspiring, and yearn more for positive things, becoming more confident in pursuing God’s words, His work, and

His requirements. Naturally, they also have a clearer concept about the most important work God is doing—the work of saving people. Based on these conditions, many people do their duties in a more down-to-earth way, in a more rule-abiding manner, and more obediently than before. The efficiency of their duties improves, particularly in technical work, which progresses faster now. They are not as sluggish as they were before, when tasks that should take a few days would drag on for a week or more—now there are results in just a few days. Of course, this is good news. But what is the bad news? It is that what you reveal and exhibit are merely changes in behavior, thought, and mindset, and some signs of relatively positive, proactive, optimistic elements in your subconscious being awakened. However, these signs do not mean that your corrupt dispositions have begun to change. This news is not very good, is it? (No, it's not.) Although it's not very good, this is an inevitable process for corrupt humankind to achieve salvation. People are this pitiful and poor, this immature, and the speed of their life entry and casting off corrupt dispositions is this slow. The fundamental reason for this slow speed is that such a mankind lacks the faculty to accept the truth, and that they are this numb to the truth, positive things, and anything that comes from God.

Some people have believed in God for over ten, twenty, or thirty years, yet only now realize that after all these years, they have merely changed somewhat in their outward behavior and experienced a slight awakening in their hearts, but there has not been a fundamental change in their corrupt dispositions. Some, seeing some behavioral changes in themselves, think that this is a change in life disposition and even boast to others, "Look, hasn't my life disposition changed?" In reality, you have only changed in behavior; you don't have the actual manifestations of dispositional change and have not lived out normal humanity. How, then, can

one tell if there has been a change in your disposition? This is not face-reading; one can't tell by looking at your outward appearance, nor by listening to what you say, much less by hearing you express your resolutions and wishes—resolutions and wishes are the hollowest things. How can one tell, then? One can tell by looking at whether, without anyone urging, supervising, or even supporting and helping you, you have the path and ability to view and handle every matter according to God's words, and whether you have God's words as your life within your heart to restrain you in everything you do. If you haven't reached this level, then let's talk about a lower one: whether you have the awareness to use God's words as the principle for everything you do and say. If you cannot achieve this, then unfortunately, you do not have the truth as your life. Your corrupt dispositions are still your life; they can still control you anytime, anywhere, dominating your consciousness and your thoughts and views. Anytime, anywhere, you will treat and handle any person, event, or thing based on your own emotions, mood, wants, judgment, perspective, and preferences. You are still in great danger; you still cannot fulfill your duty independently, and you are not able to live independently—you always have to rely on others, and without others' support, you will fall. This means your stature is too small; it proves you have not gained the truth as your life. What does it mean to have not gained the truth as life? It means you merely have one or two principles restraining you from doing bad things or making major mistakes. That is, when your rationality is normal, and no one is instigating you or egging you on, you absolutely will not intentionally blaspheme God, curse God, or disrupt and disturb the church's work. However, the fact that you will not do so intentionally doesn't mean you are incapable of doing so; you may not do it proactively, but you can still do it passively. What does passively refer to here? It means your corrupt dispositions can emerge at any time to control you and make you

say and do anything, and cause you to view a person or matter with fallacious viewpoints at any time, and then to use your corrupt dispositions to handle a matter or deal with a type of person. For example, suppose you've done something wrong and think you cannot let the Above, the leaders, or anyone else know it. Regardless of the reason behind this, in any case, you have your own devilish ideas, so you conceal it and say nothing. Are your corrupt dispositions in charge here, or is the truth in charge? Clearly, your corrupt dispositions are in charge. Your corrupt dispositions dominate you, making you conceal it and say nothing, and you cannot break free. What does being unable to break free mean? It means that although you are willing to practice the truths you understand, you lack the strength to do so; you simply cannot overcome your corrupt dispositions. This means that you are in trouble; you cannot practice the truth. If you want to conceal things and deceive others, you absolutely are capable of committing acts of concealment and deception, especially toward the Above, reporting only good news but not bad, even deceiving those above and concealing things from those below. You say, "I really love the truth, and I am a person who practices the truth. I carefully take notes on, ponder, and summarize every truth God speaks, and then practice it in real life." You think this way, you have this wish, but it doesn't mean you have practiced the truth. Why? Because you have many fallacious thoughts and views within you that have already occupied your heart. Consequently, corrupt dispositions have become your life. Your corrupt dispositions are in charge, dominating your thoughts and actions. Even if you want to practice the truth, it's useless; you can't bring yourself to do it. Therefore, if your corrupt dispositions are not resolved, even if you are doing your duty, it's impossible for you to come to act according to the principles—it's already quite good if you can refrain from proactively and openly judging, resisting, or blaspheming God.

However, with corrupt dispositions ruling in your heart, you can't help but rebel against and resist God. Perhaps you think that you only try to deceive and hide things from the Above and deceive God in situations where you are passive or in moments of desperation, and that you only suppress people or reveal impetuousness in moments of desperation. Is it really because of temporary moments of desperation? No, it is the result of your deep-rooted corrupt dispositions being in charge. It is inevitable. Why is it inevitable? Because the truths you understand are merely a kind of willingness, a kind of belief to you; they have not yet become your life. Regardless of whether you have knowledge or whether your caliber is high or low, at the very least, the truth has not become your life. That is, the truth is not in charge within you; what is in charge within you are satanic dispositions and Satan's philosophies. When you are dominated by satanic dispositions, you are living by satanic dispositions, and you are still living under Satan's influence. When your interests and pride are not harmed, when your status, fame, and gain are not involved, you are willing to practice a bit of the truth. But as soon as your fame, gain, status, or destination are involved, your corrupt dispositions grip and control you firmly and tightly. You still have no true submission to God; you are still one hundred percent likely to betray God and the truth. Judging from these phenomena, have your corrupt dispositions been resolved? Have they been cast off? Has the truth become your life? When something happens, if the truths you understand cannot overcome your corrupt dispositions, cannot overcome your choices and wants, cannot overcome your desires, ambitions, status, and reputation, then the truths you understand are not your life. When the truth becomes your life, you can naturally overcome these corrupt dispositions. If you cannot overcome your corrupt dispositions, it shows that the truth is not yet in charge within you, and that it has not yet become your life. You say you love the truth, but this is just

your yearning and your wish; it doesn't represent your life. People with normal humanity all have positive yearnings. Does yearning to be a good person mean that you are a good person? (No.) Does loving the truth, fairness, and righteousness mean that you possess the truth, fairness, and righteousness? No—you don't possess these things, you merely yearn for them. What does yearning refer to? (A person's wonderful wish.) Right, it's just a wish. It has nothing to do with how you actually conduct yourself, does it? (No.)

Do you now have the truth as your life? (No.) How can one tell if you have the truth as your life? One can tell by looking at whether the truths you understand can overcome your corrupt dispositions when your interests conflict with the truth, when your interests are about to suffer losses or be threatened. If they can, then you are a person who has the truth as your life. If they cannot, it proves your stature is very small. How small? You don't have the truth as your life. This is the reality. Some people say, "If we don't have the truth as our life, then why can we still forsake everything to do our duties in God's house? Why can we still suffer and pay a price for God?" Some even say, "I already possess some devotion; I have already been made an overcomer." Actually, such statements are adulterated with people's notions and imaginings. It's not wrong for people to have resolutions and aspirations. People's yearning for the light, for justice, and also their yearning to pursue the truth, to attain salvation, and so on—these wonderful wishes can change some of their awareness, the direction of the path they walk, and of course, some of their behaviors, and outwardly, some aspects of their bearing and their way of living. What does change refer to here? For example, suppose that you currently have faith, your state is very good, you are not negative, and your duty is going particularly smoothly. Consequently, you feel that you are especially loyal, and that you have hope of realizing your wish to

attain salvation, and you are fine with enduring any hardship. But good times don't last. In the process of doing your duty, you encounter some setbacks and failures, get pruned, take many detours, and are even misled and suppressed by antichrists, suffering many grievances. You then feel discomfort in your heart. You don't understand the truth, you don't know why these things happened, and you don't get any answers from praying to God, so you feel distressed. To a great extent, the occurrence of these things inflicts a certain blow and devastation upon your resolution of yearning for the truth and the light. After suffering this devastation, you no longer want to do your duty, feeling that it is pointless. What's going on here? How did you change so rapidly? Why are you like a completely different person from before? If you had stature, and had the truth as your life, your devotion wouldn't change. But because you don't have the truth as your life, your inner state, mentality, and your drive to believe in God and expend yourself are always unstable and fluctuating between hot and cold. During periods when everything goes smoothly and you're in a good mood, you have drive, you have a lot to say during prayer, are willing to read God's words, you work very hard in your duty, and are fine with being busy or tired, and with enduring any hardship. But as soon as things become slightly unfavorable, you become negative and weak, losing the drive to do your duty. When you miss one meal or sleep a little less, you feel it's an immense hardship, and complaints arise in your heart: "Why should I suffer? I don't even earn money from doing my duty, it's not worth it!" See, your mentality is completely different. Why has such a big change occurred? It's because you don't have the truth as your life, and your corrupt dispositions still exist within you. When people are enthusiastic, they feel they have no ambitions or desires, or demands of God. In reality, their corrupt dispositions are still in charge inside of them; these things remain unchanged. When people

are positive, they are very enthusiastic and particularly driven, and no one can hold them back. When they are negative, they are like puddles of mush, unable to be pulled up by anyone. They always go to extremes, and they are completely unstable. This shows they lack something in their normal humanity. What do they lack? They lack the truth as their life—that's what it is. Your state fluctuates between hot and cold, negative one moment and positive the next. What causes this? It's your corrupt dispositions causing trouble. Today they make you think one thing, tomorrow another thing; in any case, these thoughts always align with your wants, your impetuousness, and your current state, mood, and emotions. But it's different when people have the truth within them. If the truth becomes your life, it will always enable you to have an accurate and true definition of what you do, and this will never change. You won't run hot and cold, and you won't become negative and stuck in a slump due to one failure and fall, or due to a little pruning or a bit of a setback. Nor will you be so positive that you act like a zealous youth, staying awake for three days and nights. Instead, you will have normal rationality. Right? (Yes.) Once people understand the truth and the truth becomes their life, they become clear on visions. They know why they need to follow God, why they need to do their duty, what results they should achieve in the performance of their duty, and the purpose, significance, and value of enduring these hardships. They understand all these truth principles thoroughly in their hearts, without confusion or turbidity. And so, they suffer willingly and without complaint, they have rules and principles in everything they do, and they never lose faith in God; when they feel negative, they don't complain about God or abandon Him, and when they feel positive, they have no extra demands of God, and their state is very normal. Are you like this now? (No.) What should be done then? (From now on, we should focus on pursuing the truth to resolve our corrupt dispositions; there is no

other path.) There is no path other than pursuing the truth. Let Me tell you: If you do not pursue the truth, and corrupt dispositions always remain in charge as your life, then you will not have a good destination; at best, you will end up as a laborer. But if you pursue the truth, your hope of attaining salvation will be great, and the blessings you ultimately receive will also be great. If you pursue the truth, you will be free from the bondage of corrupt dispositions, corrupt dispositions will no longer be your life, and consequently you will truly see hope of attaining salvation. If you don't pursue the truth, and your corrupt dispositions remain unresolved, and you want to rely solely on self-restraint and willpower to do good things and not commit evil, then it's hard to say whether you can even make it to the end of the path. Understood? (Understood.) What is the greatest problem people need to resolve in believing in God? (Corrupt dispositions.) Resolving corrupt dispositions is the most crucial thing. Don't think, "I'm now doing a duty full-time in God's house, expending myself full-time, so I'm an overcomer!" God speaks of making a group of overcomers—what is meant by overcomers? "These are they which follow the Lamb wherever He goes" (Revelation 14:4). These are overcomers in the simple sense of the word. One cannot be satisfied with just being an overcomer. Being an overcomer in this simple sense doesn't mean one's corrupt dispositions have been cast off, and it doesn't mean one has the truth as their life. Those who are ultimately saved are not just overcomers—it's not as simple as that. Overcomers are merely those who overcome the secular world, Satan, evil trends, and evil regimes—this is what overcomers are. If you merely understand some truth principles, and you can temporarily overcome the flesh and feelings, or are not constrained by various baseless rumors, or are not disturbed by evil people or disbelievers, this still doesn't fully meet the standard of an overcomer. Having only these few minor experiences is not of great value. What is valuable? Having

the truth as one's life is the most valuable thing. How can one make the truth their life? There is only one path: You must read God's words more, and practice and experience God's words more. Only in this way can you gain the truth from God's words and come to have the truth as your life. If you use the truth to guide your whole life, your day-to-day, and the principles by which you act and conduct yourself—if you practice in this way—you will have the truth reality. When you possess the truth reality, your old satanic dispositions will be shunted aside. Before you decide how to act, first ponder, "What I think doesn't represent the truth principles. I must see what God's words say." If you ponder this way every time, and if you speak and practice according to God's words every time, won't the truth come to enter your life little by little? Many little drops make an ocean. Let the truth enter your heart bit by bit to change your day-to-day, your views, your current status of existence, and your state. As your state gradually changes and develops in a good direction, the likelihood of you doing evil and causing disruptions and disturbances will keep decreasing, the likelihood of you showing off will keep decreasing, while your testimonies of practicing according to the truth principles will keep increasing. When critical matters of right and wrong arise, the truth principles overcome your satanic corrupt dispositions, and your personal wants, preferences, and plans. Only then will you be a true overcomer, someone who has the truth as their life, and someone who can attain salvation. Otherwise, if you merely act based on your preferences, thinking, "Acting this way is good, I do these things gladly and willingly and I have no complaints," what use is that? You have no complaints, but what are the principles of your practice? Your practice comes entirely from the preferences of your corrupt dispositions, from erroneous thoughts and views, from selfish intentions, from ambitions and desires, from feelings, and from impetuousness—it is completely guided by your corrupt

dispositions. This is a life that reveals corrupt dispositions, not a life that reveals the truth. God not only does not remember it, but He will also condemn it. You must try everything you can to make it so that what you live out, the words you speak and things you do, and the thoughts and views you reveal all conform to the truth; to make it so that those fallacious thoughts and views produced by corrupt dispositions become fewer and fewer in your heart; and to make it so that what you think in your heart and your views on matters are all related to the truth, and all conform to the truth. You must pursue and focus on this aspect, and then there will be more and more changes inside of you, and your state will get better and better. Nowadays, many people can speak words and doctrines, articulating them clearly and logically, but when it comes to speaking about the truth reality, they have nothing to say, and they are unable to express even a bit of practical understanding. What's going on here? (We don't have the truth.) Your life is still the life of corrupt dispositions, the life of Satan, and it is not the life of the truth.

Have you understood what we have just fellowshipped? If you truly recognize that your corrupt dispositions haven't been cast off yet and that you still live by corrupt dispositions, will you become negative? (Just now, when I heard God say our corrupt dispositions haven't changed, I felt a great sense of dissonance in my heart, thinking that I've been constantly eating and drinking God's words all these years, and have focused on practicing the truth in particular situations—so how come my corrupt dispositions still haven't changed? I felt a bit disappointed and negative. But through God providing guidance and fellowshipping bit by bit, I understood that I only exhibit some external good behaviors, but my corrupt dispositions are still in charge within me; there indeed hasn't been any change. God said that when doing things, people must first

ponder, and that no matter how good their ideas are, they don't represent the truth principles, and that they must see what the truth in God's words says, and train in seeking the truth and practicing according to God's words every time they do something, and then slowly their state will change. After I heard God's fellowship, I seemed to see hope again, and I felt there was a path, and was no longer negative.) Being negative is wrong; you should not be negative under any circumstances. Casting off corrupt dispositions is the great matter of attaining salvation. The more something is a corrupt disposition, the more you must focus on resolving it. You must go all out and devote your full attention to it. You cannot be negative, and you cannot give up. Although you are now beginning to focus on pursuing the truth, sometimes you still don't know how to practice. Talking to you now about the path of practice is more beneficial for your life entry, and at the same time, it can cause a sense of crisis to arise in you, and enable you to focus on the truth, and to understand the truth and enter the truth reality as soon as possible. Don't be complacent, and don't be satisfied with your current situation. You have merely become obedient and well-behaved, and are a bit more sensible than before, but you are still far from casting off your corrupt dispositions! The facts are plain to see, so what use is there in being negative? Being negative cannot solve actual problems. You should find where the problem stems from and start trying to resolve it from there. It's not too late to start now. When will it be too late? It will be too late when God's work ends. Do you have the resolve to enter the truth reality and to come to gain the truth as your life? (We now have this resolve.) Actually, entering the truth reality is not difficult. Think about it, many words of fellowship on the truth have been spoken, and they are very detailed and specific. There seems to be a lot of content, but the principles do not change, and the path of practice does not change. When you reveal a corrupt disposition, consciously seize

that idea or thought, and ponder in your heart, “This is a corrupt disposition, so how should I resolve it? I haven’t resolved it before. I’ve believed in God for so many years, but I’ve only focused on outward actions and on showing off, and I’ve never pondered on the fact that I still have corrupt dispositions. Today I suddenly discovered I have such a thought inside me. Where did this thought come from? From a corrupt disposition. Then how should this corrupt disposition be resolved?” Pray to God and seek the truth, and also ask people around you who’ve had experiences; they will lead you to seek the truth and resolve the problem. When everyone is together, you must support and help each other, and be understanding toward each other. Everyone’s stature is the same, and no one should look up to or down on anyone else. If everyone helps and supports each other like this, and everyone’s stature gradually grows, and in the end, you all attain salvation and enter the kingdom together, wouldn’t that be good? (Yeah.) Alright, let’s end our fellowship here for today. Goodbye!

September 9, 2023

How to Pursue the Truth (4)

At the last gathering, we continued to fellowship about the topic of "how to pursue the truth." What was the main content of the fellowship? We fellowshipped about the differences between people's innate conditions and their corrupt dispositions, and we specifically fellowshipped on these two aspects as well. Through the fellowship, do you have a certain understanding of the work God intends to do and which aspects of people God wants to change in saving people? (Yes. Through God's last fellowship, I understood that what God intends to change with His work is people's corrupt dispositions.) In saving people, God intends to rid them of their corrupt dispositions; He doesn't intend to change their innate conditions, right? (Right.) God expresses the truth and supplies people with the truth, and uses various methods of work—all this is aimed at people's corrupt dispositions. Through His work, God enables people to cast off the dispositions that they rely on for survival, which have been corrupted by Satan. In this way, God's words and the truth are worked into people, becoming their life. This is the ultimate result that God's work aims to achieve. What did you grasp from the fellowship on this aspect? What content left the deepest impression on you? Think about it for a moment. (God's last fellowship helped me correct a fallacious view I had. In the past, I thought that God would change people's inherent caliber, abilities, and personality, but through God's fellowship, I understood that God does not perform supernatural work. God's work is to change people's corrupt dispositions and their various fallacious thoughts and viewpoints, which are things of Satan. By practicing God's words, people's normal humanity is restored, and their conscience and reason become increasingly normal. At the same time, I also understood the importance of pursuing the truth. Only by pursuing the truth and practicing the truth can our corrupt

dispositions be resolved; when God's words become our life, we achieve being saved by God. These two aspects of God's fellowship left a relatively deep impression on me.) The content of the last fellowship involved a truth related to visions; it involved some specific aspects of God's work, the objects of God's work, and the results it aims to achieve. Based on the content that was fellowshipped, some specific questions arose. These questions include which manifestations in daily life are considered one's innate conditions, which manifestations reflect one's character or their humanity essence—that is, what we commonly refer to as some manifestations of whether a person's humanity is good or bad—and which manifestations are revelations of corrupt dispositions. These are specific questions, yes? Although when we previously fellowshipped on this topic we provided some examples, they were not very targeted or specific. Today, we will specifically fellowship on this issue to distinguish between the manifestations people reveal that are innate conditions, those that pertain to their character, and those that fall into the category of corrupt dispositions, distinguishing the specific manifestations of these three aspects. In this way, it will be clearer how people should correlate the myriad issues they encounter in their daily lives with these three aspects based on God's words and the truth. This includes which of people's revelations are innate aspects of normal humanity that do not need to be dealt with or restrained; which aspects are revelations of problems with people's humanity, and how they should change and correct these, or resolve them through seeking the truth; and which manifestations fall into the category of corrupt dispositions, and how people should come to understand the essence of these dispositions and resolve and cast them off through accepting and practicing the truth. These all have specific manifestations, and of course, there are specific paths of practice involved. According to people's different manifestations, we will

fellowship on the principles and paths of practice so that people can understand how to face and resolve these issues, and so people can have more concrete attitudes and paths of practice for various problems. Does fellowshipping in this way sound good? (Yes.)

We have fellowshipped twice before on the three issues of innate conditions, humanity, and corrupt dispositions. Although we did not specifically explain which of these three issues people's manifestations and revelations belong to in a targeted way, we did provide some examples when fellowshipping on each issue. In previous fellowships, when touching upon these three issues, we also fellowshipped on the essence of these issues or the paths and principles of practice involved. Now, regarding the three issues I just mentioned, I want everyone to first discuss what innate conditions refer to. You all can roughly fellowship on this to get a basic concept first. (God, do innate conditions refer to a person's caliber, abilities, innate personality, and instincts?) We have fellowshipped on this content before, so you should all be familiar with it. Are there more? Are strengths and appearance considered innate conditions? (Yes.) What about one's family background? (Yes, this too.) And lifestyle routines and habits, right? Anything else? (Also interests and hobbies.) There is a bit of a difference between interests and hobbies and strengths. Adding interests and hobbies introduces more specifics. Let's list them in order: First is family background. Second is appearance. Third is personality. Fourth is instincts. Fifth is caliber. Sixth is strengths. Seventh is interests and hobbies. Eighth is abilities. And then lifestyle habits and lifestyle routines. These last two are similar but have some specific differences. These add up to a total of ten. Go ahead and read them out. (One: family background. Two: appearance. Three: personality. Four: instincts. Five: caliber. Six: strengths. Seven: interests and hobbies. Eight: abilities. Nine: lifestyle habits. Ten:

lifestyle routines.) These are all innate conditions of people. Shouldn't we also specifically fellowship about innate conditions? Without fellowshipping, can you make the proper differentiations on your own? (No.) In what situations can't you make the differentiations? (Sometimes when we see certain manifestations in someone, we can't tell if they are reflecting that person's personality or instincts, or if they are revelations of corrupt dispositions.) (Also, lifestyle habits and lifestyle routines—I used to think these were formed based on acquired living conditions and background; I didn't realize they could be innate conditions.) You see, when we break down some detailed and specific content within one major theme, on the surface, it seems like you know these specifics, but in real life, you get them a bit mixed up; you still aren't very clear on how to distinguish them, right? (Right.) We still need to do some specific fellowshipping on this issue.

Regarding the three aspects we just mentioned—innate conditions, humanity, and corrupt dispositions—let's list some specific contents for innate conditions and fellowship on them in detail one by one. For humanity and corrupt dispositions, we won't list them out. While fellowshipping on the specific contents and manifestations of innate conditions, we will also touch upon some manifestations of humanity and the revelations of corrupt dispositions. When we fellowship on these, you can distinguish and differentiate whether they belong to innate conditions, which do not need to be changed, or if they belong to problems with people's character or their corrupt dispositions, which need to be resolved through seeking the truth. By engaging in specific fellowship using specific examples and issues, the distinctions will become clearer, right? (Yes.) For example, some people come from poor families and are economically disadvantaged. They live in narrow circumstances; they're always hard up and have to calculate and

plan every expense. Their approach when it comes to spending money is to stretch every penny as far as it can go. They were born into such families and under such conditions. Which of the three aspects we fellowshipped on does this fall under? Is it an innate condition, humanity, or a corrupt disposition? This is an aspect of their family background, which is an innate condition, right? (Yes.) Is this family background good or bad? (From a human perspective, it's bad.) They struggle to get by, their families are impoverished, their economic conditions are not affluent or well-off—these are issues related to their family background. Although this type of person was born into a poor family, has never dined on caviar, never worn brand-name clothing, never got to experience various luxuries, and never been in contact with anything high-end or any wealthy individuals or famous people, they possess conscience and reason. When interacting with others, they never take advantage. When they see someone enjoying good things or they see someone wealthy, although they feel envy, they never think of stealing or seizing others' possessions. Which aspect does this type of person's revelation pertain to? (Their character, their humanity.) It pertains to their humanity. Is the manifestation of their humanity in this aspect good or bad? (Their humanity is good and upright.) This cannot yet be deemed upright; it just means they don't take advantage of small benefits and do not flatter the rich. They are able to treat such matters correctly. How is the humanity of this type of person? (Their humanity is relatively good.) This is an objective statement; their humanity is relatively good, meaning in terms of their character, they relatively have integrity and dignity. Although their family background is poor and not noble, they do not despise the poor and favor the rich, nor do they take advantage of others. There is another type of person: They were born into a wealthy family, or as nonbelievers would say, "born with a silver spoon in their mouth." They have never had to worry about food or

clothing, and everything is readily available for them; whatever food they want to eat is at hand. Their family conditions are particularly good, and their parents treat them very well. Which aspect does this pertain to? (This also pertains to their family background.) One's family background is an innate condition. Although this type of person has a particularly good family background, with good economic conditions and no worries about food or clothing, and has seen good things and experienced what the world has to offer, when interacting with others, if they see someone who is better and more capable than themselves, or who notably excels in some area, or who has prestige among people, they feel jealous and rack their brains for ways to belittle them. Which aspect do these manifestations pertain to? (I think they pertain to both corrupt dispositions and humanity.) That's right. These manifestations pertain to both their humanity and their corrupt dispositions. When this type of person sees someone better than themselves, they feel jealous, hateful, and want to suppress, torment, and exclude them; they want to surpass them. If they only have these thoughts but do not act on them, they are a person with bad humanity—is their humanity evil? (Yes.) If, based on this evil humanity, they feel defiant when they see someone better than themselves, pass judgment on them behind their back, and even engage in shady maneuvers to suppress them, these are specific manifestations of a corrupt disposition. What is the essence of this corrupt disposition? It is viciousness. These manifestations pertain to both humanity and a corrupt disposition. Even though this type of person's family conditions are good and they dine and dress well, and you might expect them to be possessed of insight and tolerant of others, when interacting with people, they always want to take advantage of them and are always overly calculative. When they go out somewhere with others, they nitpick over who spent more money and who paid for the travel expenses, being unwilling to

spend even an extra penny. When working with others, they always calculate who did more and who did less, and they are always thinking of ways to slack off. Which aspect does this pertain to? (It pertains to their humanity.) Which aspect of humanity? (Selfishness and baseness.) Selfishness and baseness, loving to take advantage of others, lacking integrity and dignity—this pertains to their character. When interacting with people, they are calculative and love to take advantage of others, even if the advantage to be gained is only a penny, and they look for every opportunity to gain an advantage. Regardless of whether it is from a public or private source, or whether from young or old people, they take advantage of everyone. No matter who it is, they don't hold back, and they take advantage whenever the opportunity arises. They are especially exacting and calculative in their interactions with others. For example, last time you asked them for a favor, and now they feel you owe them. They will go out of their way to make you return the favor, and it has to be an even bigger favor than the one they did for you; only then do they feel it is a fair deal. Isn't this being overly calculative? (Yes.) This is being overly calculative, particularly exacting with others, and very scheming. Even though they lack nothing in terms of food and clothing, and enjoy a better life in all aspects compared to others, whenever they see someone with something they haven't seen before, they want to use it for a bit and try it out. They feel the need to have whatever others have. If they don't have it, they feel uncomfortable and unbalanced in their heart, to the point of losing their appetite and being unable to sleep; only when they possess it themselves do they feel satisfied. What kind of issue is this? (This is still an issue of humanity.) These specific manifestations are issues of their humanity, not their innate conditions. Innate conditions only refer to their family background and the family circumstances they can enjoy, whereas their ways of conducting themselves and dealing with things pertain to their

humanity. Their revelations and manifestations, such as their attitudes, methods, and motivations for the way they conduct themselves and deal with things, pertain to the issue of their character; it does not yet rise to the level of corrupt dispositions. They are selfish, exacting, overly calculative, scheming, and love to take advantage of others—are these manifestations of good or bad humanity? (These are manifestations of bad humanity.) All of these are manifestations of low character and bad humanity. Are these manifestations of bad humanity visible and perceptible to others? (Yes.)

Some people have well-defined facial features and were born with large, bright, and intelligent eyes that look animated and expressive. Since childhood, they have been quite likable. Which aspect does this fall under? (This pertains to their appearance.) Appearance belongs to innate conditions, right? (Yes.) Having large eyes and well-defined facial features, innately possessing the advantage of good looks—is this an aspect of corrupt dispositions? (No.) Does it pertain to issues of humanity? (No, it doesn't.) It doesn't pertain to humanity or corrupt dispositions, so nothing needs to be changed. Innate conditions are inborn; they were born with this appearance, and didn't undergo any artificial enhancement or alteration. This is just how they are. Although they are naturally good-looking, they are always muddled when dealing with complex issues in daily life and don't know how to handle them. They also lack discernment regarding people, events, and things. They are unclear about whom they can associate with and whom they should avoid. They don't know who is evil and which associations might bring trouble. At twenty-some-odd years old, they don't know these things, and even by thirty or forty, despite having some life experience, they still don't know. Although they have big, expressive eyes, their mind is quite muddled. What kind

of problem is this? (Is this a problem with their innate caliber?) Their innate caliber is not very good. They can never find the principles when interacting with others and dealing with things, and they cannot see through various types of people. They are often cheated, swindled, and toyed with by others. How is the caliber of this type of person? (Their caliber is relatively poor.) Their caliber is not good. Having expressive eyes doesn't necessarily mean having a wise mind. Although in terms of their innate condition, they have good looks, their caliber is not great. However, there is one thing: During their school years, they excelled at acquiring textbook knowledge; they could memorize literature quickly and when learning math, physics, and chemistry, or a new language, they grasped the subject quickly. They smoothly got into university, pursued a master's degree, and obtained a Ph.D. What should this fall under? Can it fall under their good caliber? (No.) So, what does it fall under? (It falls under their strengths, which are their innate condition.) That's accurate. This type of person excels at studying, picking up knowledge, and academic subjects. They quickly grasp textbook knowledge and things that are theoretical and based on regulations, such as aspects related to professional skills and technology or formulas and regulations for math, physics, and chemistry, and remember them very well. This type of person excels at learning these things and has a particular knack for them. They can understand them at a glance, and they especially excel at exams and answering questions; when it comes to answering questions, they do so with ease—this is where they can best bring their strong points into play. You could say that this type of person is at ease in the sea of knowledge. Do these manifestations represent their caliber? (No.) They only represent that they have a particular strength. This type of person shows particularly excellent performance in the field of knowledge, letting people see that their strength in this area stands out. Because they have this strength,

and because they have achieved certain accomplishments—earning a master's and a doctorate degree, and obtaining a high level of education—among other people, they see themselves as knowledgeable individuals, scholars, and high-level intellectuals. The more books they read, the more they feel that they are a renowned individual, a superior person, and that everyone else is ordinary, without knowledge, unable to understand their mind or see through it, and not on the same level as them. As a result, they often feel superior to others and consider themselves exceptional and extraordinary. What manifestation is this? (A corrupt disposition.) Which aspect of corrupt dispositions? (Arrogance.) Their arrogant corrupt disposition leads them to look down on the masses and people from all walks of life even more after gaining a high level of education. Because of their high degree and diploma, after believing in God, they always want to have the final say in the church and aspire to be a leader. Every time there is an election, they hope to be elected. If they are not elected, they become negative and give themselves up as hopeless. Whatever the leaders and workers say, they do not want to listen to it and want to resist it. No matter what duty is assigned to them, they feel repulsed by this assignment and make judgments behind the scenes. In their heart, they think, "You don't have much knowledge. Your words lack logic. In my heart of hearts I look down on you as a church leader. I refuse to capitulate to you! Don't think you are better than me. Let's compare—let's see who's got what it takes. Let's see who can recite more of God's words and who can share a greater understanding. If your fellowship isn't as good as mine, I refuse to capitulate to you! Even though you were elected as a leader, I don't need to listen to, implement, or obey everything you ask of me!" What manifestation is this? (A corrupt disposition.) This is a specific revelation of a corrupt disposition. Does this pertain to humanity? Because this type of person has a natural strength and, based on this

foundation, studies extensively, acquires much knowledge, and gains social status, they feel superior to others, unique, and want to speak from a position above everyone else and act domineeringly; among people they always want to be the one who leads, to have others listen to them—does this type of person have a problem with their conscience and reason? (Yes, they do.) What kind of problem is this? Their strength made it very easy for them to attain a high level of education through studying. Is this strength itself a problem? Is the strength itself an aspect of corrupt dispositions? Is it a manifestation of bad humanity? (No.) However, because they have this strength, they acquired a lot of knowledge and attained a high level of education, aligning with society's assessment and definition for status. This led them to believe that they should have the final say in the church, be an elite among any group of people, and be above everyone else. Does such humanity have any reason? Is such humanity good? (Their humanity is not good.) In what ways is their humanity not good? (They lack reason and conscience; they always want to be above others.) Always wanting to be above others is partly due to a corrupt disposition. In another sense, from the perspective of humanity, isn't this somewhat shameless? (Yes.) God's house is not society. Does God's house compare academic qualifications when electing leaders? (No.) What does God's house base the election of leaders on? It's based on the truth principles, isn't it? (Yes.) In God's house, the election of leaders is based on the truth principles, not on who has higher academic qualifications. Do they know the principles for electing leaders? They do, but they treat these principles as mere bureaucratic statements and as mere theories, and don't know how to practice or apply them in daily life. They constantly spread the idea that only those with high academic qualifications have good caliber, can understand the truth, and can lead others. Because they have high academic qualifications, some knowledge, and social status, thinking that

God's house operates the same way as society, they use their knowledge and high academic qualifications as capital to try to have the final say in God's house. They want to replace the principles for electing leaders in God's house with their own ways of viewing people and dealing with things and their own approaches, perspectives, and viewpoints on social standing and status. Isn't this lacking in reason? (Yes.) What is another way to describe lacking reason? (Being shameless.) In plain terms, it's shamelessness; another way to say it is that this type of person has very poor rationality. You see, although they have received so-called higher education and have read many books, none of those books or any teacher or educator has ever taught them how to act so as to have reason. After learning many things from books, they instead feel that they have gained capital and are superior to ordinary people. Although their strength is not a negative thing and is an innate condition, this strength can easily lead to a certain consequence—it causes them to become arrogant and conceited, lose their reason, and become audaciously brazen and shameless. Despite having read many books and picked up a lot of knowledge, they don't understand the meaning of the word "shame." Therefore, after gaining some academic qualifications, they use this as capital to show off everywhere, and they want to use it to gain status in God's house and have the final say. They think, "I have high academic qualifications and I learn things quickly, which means I have good caliber. What's more, I am deeply knowledgeable, I have seen much of the world, and I'm quick-witted, so I am qualified to lead others." The implication is that their knowledge and strengths are the truth. All of these are manifestations of a lack of reason. Does this kind of person, who lacks reason, have integrity? Do they have dignity? (No.) Lacking integrity and dignity—is this a manifestation of good humanity or of despicable, base humanity? (It is a manifestation of despicable humanity.) Such people do not

have good humanity. What they cherish the most are their academic qualifications, social status, personal worth, and standing. With these as their capital, they are extremely arrogant and conceited, and want to have the final say. This is a manifestation of despicable humanity. This issue involves two aspects: One pertains to their humanity and the other to their corrupt disposition. Their perspective on issues and their attitude and viewpoints in handling issues relate to their humanity. This kind of humanity leads to them developing specific actions, manifestations, and revelations, which are expressions of a corrupt disposition.

Some people are naturally not talkative; from a young age, they do not like to speak much. When interacting with others, they speak in simple, non-profuse terms, and when many things happen to them, they do not have many thoughts, nor do they have much language to express them. Even if they do express themselves, it is very simple. What kind of problem is this? (This is a problem regarding their personality.) This is a problem with their personality, which is part of their innate conditions. Their personality is naturally taciturn. They use simple language, don't have very complex thoughts, and are reluctant to speak when interacting with others. When the truth is fellowshipped during gatherings, they only listen to others speak, and it's already quite good if they can provide a simple response after others have finished speaking. If you ask them, "What is your understanding of this?" they will say, "My understanding is similar to yours." If you ask them to be specific, they will say, "I think the same as you," and then they have nothing more to say. This is just their personality; if you ask them to say more, they have nothing to say. This is part of their innate conditions. There is another type of person who, although they appear to not have much to say and are often taciturn on the outside, likes to ask about gossip in private, saying

things like: “Which pastoral area is brother or sister So-and-so from? I heard they have believed in God for eight years—have they ever been a leader? How old are they? Is it true they got divorced and have a child?” What kind of manifestation is this? On the surface, they don’t talk much and don’t like to speak in public settings. Their language isn’t very rich, and they lack the words to communicate normally with others. However, in other regards, they have plenty to say and always like to inquire about others, saying things like: “Did that person have double eyelid surgery? Her skin is so fair—does she often go to beauty salons?” or “I see that So-and-so always uses the latest computer, and their clothes are all name brands and quite expensive. Is their family well-off? What kind of business does their family do? Is their father an official?” What problems do these manifestations involve? (They involve problems with their humanity.) Liking to ask about gossip, collecting information about trivial personal matters, and enjoying chatting about other people’s affairs—these are manifestations related to one’s humanity. Are these manifestations good? (No.) In what ways are they not good? What problems of humanity do they involve? They haven’t harmed or tormented anyone, nor have they hurt others’ interests, so why are these manifestations considered bad? (They always want to know about other people’s affairs, constantly snooping into others’ business behind their backs. There is a problem with the reason of their humanity.) It relates to the reason of their humanity. If they were to candidly and straightforwardly ask, for example, “Brother So-and-so, how old are you?” would this be a normal manifestation of humanity? (Yes.) Isn’t asking in this way open and aboveboard? Isn’t it proper? (Yes.) So why do some people not ask questions or say things directly to those involved? Why do they resort to pulling shady maneuvers behind others’ backs? If a topic can be asked about or discussed in person, it should be brought out into the open. Why whisper secrets behind

others' backs? Doesn't this involve a certain attitude and method of conducting oneself and dealing with things? Is this attitude and method good? (No.) Why is this attitude and method not considered good? Do these people who like to secretly inquire about things enjoy digging into others' privacy and scrutinizing people behind their backs? (Yes.) Why do they like to scrutinize people behind their backs? If they have questions, why don't they ask them directly? Is there a difficulty in asking face-to-face? They feel it's not easy or possible to ask directly, so they inquire behind others' backs. Isn't this why they act this way? (Yes.) Actually, some things can be asked directly, such as asking someone questions like: "How many years have you believed in God? Have you attended college? What is your level of education? How old are you?" These can all be asked face-to-face. If some people are unwilling to tell you, then don't ask, and don't inquire behind their backs either. If you think they would be willing to share certain things with you, or if you two are familiar and they trust you enough to talk, then you can ask them directly. Why insist on going all around to inquire behind their backs? Is that really necessary? Doesn't that seem quite base? These people don't dare to ask directly because they're afraid the other person won't tell them. But they strongly want to know and find out about these things. If they don't find out, they will feel uneasy, but once they get the information, they feel at ease inside, as if they've obtained a precious treasure. What kind of people are they? Taking pleasure in inquiring about and grasping others' private matters or personal information—such people are prone to gossip and judging others, aren't they? (Yes.) If you believe the other person would be willing to answer your questions, you can ask them and find out about these things directly. If the other person feels that some of your questions are excessive and go beyond what you should ask, and they refuse to answer you, that's fine. If they don't want to answer you or don't want you to know

certain things, then don't inquire behind their backs either. If you insist on knowing someone else's information or private matters, for one thing, they will start to regard you suspiciously: "Why do you want to know these things? Why are you trying to find out about me behind my back? Are you looking to control me, torment me, or sell me out?" That's one aspect. For another thing, what necessity is there for you to know about others? What right do you have to know things about them? Do you want to gather information on everyone? You have to know about everything—are you specialized in collecting information? Is this your job? God's house has not given anyone such a commission. If you constantly try to inquire about others' private affairs, inquiring about things they don't want you to know, it makes them find you very annoying. How is the humanity of someone who others find annoying? At the very least, this person is shameless. What do nonbelievers call such a person? An audacious scoundrel. Their humanity is base, they lack dignity, and they want to inquire into everything, conducting themselves improperly. Isn't this how they are? (Yes.) Is the humanity of this type of person good or bad? (Their humanity is bad.) Their humanity is, at the very least, not good. This is one manifestation within the category of not having good humanity—behaving improperly and always pulling shady maneuvers. On the surface, they seem polite, respectful, and courteous toward you, appearing to be well-mannered and proper in how they conduct themselves. However, behind your back, they pull shady maneuvers, inquiring about your age, family background, and other aspects of you, without openly discussing or asking you directly. When interacting and chatting with others, they are not candid or straightforward; instead, they always pull shady maneuvers behind people's backs, doing things that can't bear the light of day. They constantly ponder others' private affairs and just what others are thinking, always preoccupied with such matters. The humanity of this type of person

is not good, and in any group, such people are disliked by everyone. It's not that people don't want you to know personal things or that they're hiding something from you; it's that your humanity and your method of conducting yourself and dealing with things make others dislike you. The reason people dislike you is that your method of conducting yourself and dealing with things is somewhat sleazy; the tactics you use are base and sordid, rather than proper and aboveboard. Some people appear to have no issues when interacting with others face-to-face, but behind their backs, they always do things in a furtive manner. When others step away, they quickly open their computers to see whom they've been chatting with, what they've talked about, what they've written in their diaries, and what insights they have. Sometimes, when someone has a password on their computer, they try to coax it out by saying, "Did you change your computer password? I just changed mine to 1234567, maybe you should change yours too." What's the purpose of saying this? "I'm telling you my password—you should tell me yours too, so I can have a chance to check your computer." Some people even dare to rifle through others' bags and belongings when they are not around. For example, if they see someone wearing a new pair of headphones and want to know how the sound quality is, they might dare to take the headphones and listen when the person isn't around. If you openly ask to borrow that person's headphones, and they agree, then you can rightfully try them out. If they don't agree, then you shouldn't try them. Isn't that the proper way to handle it? Whether or not others agree, you should handle things openly in front of them, not behind their backs. This type of person just can't do that—they always pull shady maneuvers. To what extent? As soon as you step away, they immediately go through your things, checking what you've written in your spiritual devotion notes and quickly copying it down, afraid of missing anything. On the surface, they seem to yearn for the truth, but their

actions behind the scenes are sordid. When they see you buy a new computer, they feel jealous. Outwardly, they say the new computer is great and fast, but inwardly, they think, “Fast? I hope it breaks some day!” One day, you mention that the new computer isn’t working well and is slow, and they secretly feel elated: “Serves you right for using a new one! I haven’t even gotten to use one, so it’s better if you can’t either!” Their mind is full of base, sordid thoughts that can’t bear the light of day. Some people see that someone has a nice-looking piece of clothing, and they want to try it on too. But instead of asking directly, they just have to wait for an opportunity to secretly put it on when the person isn’t around. They look at themselves in the mirror, thinking they look great, but as soon as they hear the footsteps of the person returning, they quickly take it off and put it back in its place. Although the shady maneuvers of this type of person and their ways of handling things may not involve a corrupt disposition or be as serious as a corrupt disposition, their attitude toward conducting themselves and dealing with things and the way they treat people are quite repulsive and detestable, and this affects the normal lives of others on some level. Therefore, it can be said that this type of person has serious issues with their humanity. How serious? They are improper in how they conduct themselves, pull many shady maneuvers behind the scenes, and their way of handling problems is sleazy and sordid. They are always secretive; they never do things openly, and always do things behind people’s backs. When others aren’t around, aren’t paying attention, or when no one can see or discover what they are doing, they furtively do things. The humanity of this type of person is not good. They always live in dark corners, shrouded in an atmosphere of darkness, unable to face the light or other people. Their humanity is base and sordid. Are these manifestations of their base humanity instinctive? (No.) They feel embarrassed to do things in front of others; they prefer to do them behind their backs, and

when acting behind others' backs, they show no restraint whatsoever. Does this have anything to do with their personality? (No.) If you say that these shady maneuvers or what they reveal and live out in their humanity relate to a certain aspect of corrupt dispositions, that wouldn't be accurate. However, their shady maneuvers are constant. On the surface, it seems like they haven't committed any major mistakes, and when the church assigns them a duty, most of the time they put their hearts into it and are obedient; they even seem rather proper on the outside. But behind the scenes, it's a different story—like a mouse, as soon as no one is watching, they start pulling shady maneuvers and getting up to things. Aren't these people just like mice? Think about it—if this is their humanity and the way they interact with others and deal with things, if the moral character of their humanity is of this kind and they have this kind of humanity essence, how do they treat God and the truth? Do they treat God and the truth in the same way they treat people? (Yes.) They also pull shady maneuvers behind the scenes, don't they? They try every possible way to avoid the supervision of leaders and workers, acting one way in front of them and another way behind their backs. They do not accept God's scrutiny, nor do they accept the truth in the depths of their hearts. No matter what God's words say, they approach them in their own way, pulling some shady maneuvers and doing some things for show, so that outwardly, no one can see any problems or wrongdoings. Outwardly, they appear to do nothing wrong and seem to be practicing the truth, but behind the scenes, they have already pulled their shady maneuvers, and the wrongs have already been committed in secret, without anyone knowing. They do not believe in or accept God's scrutiny, and therefore, they do not accept the truth. What does this involve? It involves corrupt dispositions. When they treat God, the truth, and their duty with this kind of humanity and this way of interacting with others and dealing with

things, the specific manifestations of their humanity that they reveal involve corrupt dispositions. What do these corrupt dispositions include? At the very least, they include deceitfulness. If their actions are even more secretive and deceptive, what does it involve? (It escalates to wickedness.) It involves the deceitfulness and wickedness within their corrupt dispositions. Additionally, deep in their hearts, they always harbor doubts about the truth and about God's scrutiny. This is deeply ingrained in them. They think, "No one knows what I do behind the scenes. I haven't seen God anywhere, so God surely doesn't know either—only I know." Doesn't this also involve a corrupt disposition? Which aspect of corrupt dispositions does this relate to? (Is it intransigence?) They do have an intransigent disposition within them. So, is the essence of these thoughts an aversion to the truth? (Yes.) Their attitude toward the truth is one of resistance and opposition. Besides being intransigent, they are particularly averse to the truth, which makes this a serious issue. Once it involves a corrupt disposition, it's more serious than just poor humanity. It involves rebellion against God, opposition to God, and the essence of going against the truth. It involves a person's attitude toward God and the truth. Once it involves a corrupt disposition, it involves the truth principles and the need to resolve corrupt dispositions with the truth.

Some people are naturally tall and have graceful figures, and, moreover, they have well-proportioned, clean, refined features which others find pleasing. Whatever they wear, people admire them, saying, "They really are like a walking magazine ad—so handsome, so beautiful, so stunning!" Does this fall under their innate conditions, their humanity, or their corrupt dispositions? (This is their natural appearance.) They were born with good looks. Because they're naturally attractive and have a good figure, from a young age, their elders praised them, their classmates envied them,

and their parents especially doted on them. Every day, their parents dressed them up, and before they were three or five years old, one day they were dressed like a little girl, and the next day like a little boy. In short, they were loved like a cherished little toy. As they grow up, they become particularly fond of looking good. Raised in a modern, privileged living environment, they develop the habit of dressing up. Especially after gaining access to various fashion insights, they begin to enjoy matching colors, fits, and styles; they dress especially tastefully, exuding a refined demeanor. Even a simple T-shirt and jeans look different on them, and when paired with a harmoniously colored pair of shoes, their style becomes even more impressive—they're absolutely stunning and incredibly handsome. Just seeing them is a treat for the eyes. Whenever they appear in public places or on the streets they're sure to turn a lot of heads. Because they were born with good looks and have this innate condition, and they know how to dress well, exuding a particularly refined demeanor no matter how they dress up, both same-sex and opposite-sex individuals particularly enjoy interacting and associating with them. People are eager to sit close talking and chatting with them, and to interact with them closely, so that their beauty can bring enjoyment to them. Is this their fault? (No.) Because of their favorable innate condition, people are always tolerant of any problems, faults, or shortcomings they may have. Thus, wherever they go, they are particularly well-received and popular. Even if they say something unpleasant, others still find it enjoyable to hear. When their temper flares or they cop an attitude, people don't mind or take offense—they even feel it's like a reward from them. As these experiences accumulate, their innate condition gives them a sense of superiority. They begin to think, "Being good-looking, having a refined demeanor, and being well-dressed allow me to be popular wherever I go—this is fantastic! This society, this humankind, really values this. It seems that this innate condition

my parents gave me is my capital. Finding a job is easier, and during exams, if I want to cheat off someone's paper, all I need to do is give them a look, and they'll offer it to me." Many people of the opposite sex pursue them, and among the same sex, there are also many who treat them well and constantly praise their beauty and good looks. Over time, this makes them increasingly enjoy this advantage. This advantage brings them many conveniences, many benefits, and lots of preferential treatment, allowing them to enjoy many things. So, in this kind of environment, they develop certain requirements for themselves. They won't leave the house without putting on makeup, and if they get so much as a pimple, they don't dare to be seen. They are cautious about their diet, avoiding spicy foods and soy sauce, worrying to themselves: "When will this pimple go away? I can't pop it—I'm afraid it'll leave a scar. But if I don't pop it, would the members of the opposite sex who once admired me see it and think I'm no longer attractive, no longer the person of their dreams? Would they start being indifferent to me? What should I do? I guess I'll have to wait until the pimple goes away before going out. I absolutely can't let people see me like this; it would ruin the perfect image I have in their minds." Some people have to perfectly match the colors, fits, and styles of their outfits. Before going out, they have to check themselves in the mirror from every angle, and some even take selfies to make sure they look perfect in sunlight or under artificial lighting, making sure that aspects like their skin, complexion, hairstyle, clothing, and demeanor are pleasing to the eye and garner the fondness of others, and only then do they feel ready to go out. Even after starting to do duty, they still maintain this lifestyle. If, due to special circumstances, they haven't showered that day and someone of the opposite sex approaches, they quickly avoid them. They feel that if they haven't showered, they aren't fit to be seen. Because they have so many demands on their appearance and demeanor, it affects

their daily life. If they go somewhere where they can't shower, they feel distressed and suffer to a great extent, and are unable to eat or sleep well. They think, "What am I going to do if I can't shower? I've never gone more than three days without a shower. If I start to smell, will people look down on me? Won't my image no longer be perfect? Won't I no longer be others' dream person? What should I do?" If they find themselves in a place with poor living conditions and meals that aren't nutritious enough or well-balanced, they start to worry: "Will this affect my skin? Will my skin become rough or age? Will I get wrinkles? I can't stay in this place—I need to get out of here!" The sense of superiority brought by their innate condition makes their life especially complicated, causing them to live in a particularly exhausting and restrained way. They are extremely concerned about others' opinions of them, particularly about how others assess their attire, demeanor, and bearing, caring so much about how others perceive them—so much that it reaches what extent? To the extent that it affects their normal life, work, and performance of duty. The sense of superiority that comes from their appearance has made them very superficial, very concerned with their looks, and very concerned with how others perceive them. What kind of problem is this? Are all these manifestations a correct attitude for handling issues in daily life? (No.) Are these warped views that they've developed throughout the course of their daily life? (Yes.) So, what do these manifestations relate to? (They relate to their humanity.) Which aspect of their humanity does this concern? What is the issue with how they conduct themselves? Is it superficiality? (Yes.) Superficiality is one issue within their humanity. What else? Vanity, concern with how others perceive them, the desire to be the most perfect person in others' eyes, and a particular fragility and inability to endure hardship. Additionally, there's also selfishness. To maintain their image, they have everyone wait upon and serve them, while they refuse to endure

even the slightest hardship. The sense of superiority brought by their natural appearance makes them want everyone to revolve around them. The central focus of their daily life and the goal they aim to achieve are to maintain their outward appearance. On one occasion, for instance, while taking a photo, someone notices a piece of lettuce stuck in their teeth when they smile. From that moment on, they stop eating leafy greens. Even if that is the only option available and they have no choice but to eat it, they immediately rinse their mouth after eating and absolutely must check in the mirror to see that nothing is stuck in their teeth before daring to go out and see others. Is this an issue within their humanity? (Yes.) These common issues in daily life fall within the scope of humanity and haven't escalated to the level of a corrupt disposition. The issues they deal with are all only related to aspects of human life—they try to maintain their beauty and high level of attention from others by focusing on their physical appearance and internal demands. Whatever they do—whether it's eating, dressing up, or enduring hardship and paying a price—in handling these issues, their viewpoints and attitude are all geared toward maintaining their outward image so that they always appear pleasing to the eye, ensuring that others have a good impression of them and that they attract a high level of attention. Does this involve their humanity? (Yes.) These manifestations all involve their humanity—they show that their humanity is overly superficial.

There is another type of person who goes all out to show off whenever members of the opposite sex are around, trying to dress in a more special way and apply makeup to appear more seductive. For example, their behavior and appearance are still normal when they are with brothers or sisters with whom they are particularly familiar, but as soon as someone of the opposite sex in their own

age range comes on the scene, they get all excited inside and feel compelled to adopt a special attire and appearance. Some women immediately apply lipstick to make their lips more vivid, touch up their eyebrows, and if time allows, add some blush. Normally, they wear their hair in a ponytail, but once they encounter someone of the opposite sex who is to their liking or whom they find appealing, they spruce up their image by letting their hair down to shoulder length. Some men, meanwhile, make their hair shinier, style it into a Korean, Hong Kong, or Western haircut, trim their facial hair, put on a pair of glasses, change into better clothes, and, if conditions allow, spray on some cologne, all to attract the opposite sex. When speaking with members of the opposite sex, they frequently toss in some fancy words to show off, aiming to display their cultural refinement, elegance, wit, and sense of humor. Their intention behind all these actions is very deliberate—they do it solely to attract the opposite sex. Some people, when they are around someone of the opposite sex whom they like, or someone of the opposite sex who is of a similar age, become even more lively, and talk more, and express themselves better, and their eyes become more animated, and stop being dull and glassy, and their facial expressions also become particularly varied. What's going on here? Why do they appear especially affected and unnatural when they see the opposite sex? When members of the opposite sex first meet, they are usually a bit shy, but after a few encounters, they become more familiar, and behave more naturally. However, some people become particularly lively and stimulated whenever they see the opposite sex. What kind of issue is this? (It's about seduction, which rises to the level of a corrupt disposition.) What kind of corrupt disposition is this? (Wickedness.) Do they not have a problem with their humanity? (They do.) Strictly speaking, this is a problem with the humanity of such people. What aspect of their humanity is problematic here? It's a problem of interactions with the opposite

sex. How do nonbelievers describe this? They call it a problem with one's interpersonal conduct, don't they? (Yes.) If it involves a corrupt disposition, it can passably be summed up as wickedness; but more aptly put, it is a problem of interpersonal conduct between men and women relating to one's humanity. When faced with the opposite sex, some people become particularly lively, and particularly positive and proactive. What these "particularlys" manifest is a problem of interpersonal conduct relating to one's humanity. Is this interpersonal conduct normal or abnormal? (Abnormal.) So then, can it be described as wicked? Is it appropriate to say it's wicked? Is it okay to say it's a bit vile? (Yes.) Such people are a bit vile. Wherever there is someone of the opposite sex they fancy, they gravitate toward that person's group, insist on sitting next to them, and engage in physical contact and make eyes at them. This reflects a problem with their character—they are unruly, ill-behaved, and vile. If a person is superficial, then their manifestations should be the same whether they are in the presence of the same sex or the opposite sex—they just want to look good, and to be liked, admired, and appreciated by others. This is a problem of being superficial in their humanity. However, if their intent is to attract the opposite sex and pester them, then it becomes an issue of their interpersonal conduct with the opposite sex. If a person is excessively superficial such that it affects their normal life, it's just a defect or issue in one aspect of their humanity. But if someone dresses specifically to attract members of the opposite sex, aiming to appear sexy, alluring, and to turn heads, then that's wicked, vile, and indicative of poor interpersonal conduct. Some people become even more vile the more people are present, always seeking contact with the opposite sex and showing off in front of them. Whatever is trendy among nonbelievers, they will dress that way. Especially when attending gatherings or appearing on camera, the more members of the opposite sex there

are, the more they want to dress up. Some women wear camisole tops, let their hair down, apply vivid lipstick, and add blush. Some even contour their noses, apply eye shadow, and wear all kinds of jewelry. They dress in whatever way will attract the opposite sex. This is more serious than being superficial. If superficiality is a defect or flaw in one aspect of one's humanity, and is a minor issue, then the wicked and vile aspects of opposite-sex relations are a major issue. A superficial person may not necessarily engage in licentious activities, but among those who are both wicked and vile, over ninety percent are likely to become involved in licentious activities. Why do I say that? If a person places great importance on their interactions with the opposite sex, and particularly enjoys showing off and displaying themselves in front of members of the opposite sex, then such a person is very likely to get members of the opposite sex to fall for them. What is the purpose of getting members of the opposite sex to fall for them? It is to engage in improper relationships. If they can casually seduce someone of the opposite sex, doesn't this indicate that they are very casual when it comes to relationships with the opposite sex? (Yes.) Such people have no dignity; they casually hit on others and even take the initiative in making a move. The more people they hit on, the happier they become, and they never turn anyone down as long as they like them. What kind of person is this? Leaving aside for now what corrupt dispositions they have, is this kind of humanity good? (No.) No matter what advantages or shortcomings they may have in other aspects of their humanity, if they are especially casual, frivolous, and indulgent in terms of their interpersonal conduct with the opposite sex, this alone is enough to show that their humanity is not good. If they can err or overstep the mark at any time or place, isn't this a serious problem? (Yes.) Is such a person reliable? (No.) What is the root of their unreliability? It lies in their wicked nature. They can entertain lustful thoughts at any time and place, and can

seduce the opposite sex at any time and place—their minds are occupied solely by these thoughts. If the environment or conditions don't allow, or they don't have enough time to dress up, they still find a way; they use flirtatious glances and show off their figure or their expressions, and make eyes at others to seduce them. Such people are worthless; they are so unreliable! They are frivolous, dissolute, and casual, and at any time and place they can seduce others into sinning and commit transgressions; such people have no sense of shame in their humanity, they are irredeemable. Are such people frightening? (Yes.) And they don't think that these are shameful things; no matter how many people are around, they openly dress and show off like this, behaving indulgently and seducing others in this way. Others don't even know what is going on—while they are still focused on their normal work, chatting, or conversing together, these individuals have already started hitting on someone by casting them flirtatious glances. Look at how disgusting and frightening such people are! They don't have any shame, do they? People without shame continuously commit transgressions, and what is their ultimate outcome? (They will end up being punished in hell.) What do God's words say? "Transgressions Will Lead Man to Hell." Therefore, if the issues with your humanity are very serious, you are in great danger. If a person's poor humanity in some regard is a defect, there might be opportunities to correct it. However, if some aspect of their humanity is poor because they naturally have no sense of shame, and are able to seduce others at any time and place, and—even if they haven't revealed an obvious corrupt disposition—they can still commit serious transgressions that lead to severe consequences, then such people have no boundaries in how they conduct themselves, their character is particularly poor, and if they commit a few transgressions, it could ruin them. Regarding issues of humanity, they have blocked their own path forward. This is

because their humanity is so poor and their transgressions are so numerous that it is enough to send them to hell, and things will be over for them before they have any opportunity to walk the path of pursuing the truth and attaining salvation. The lack of a sense of shame is a very serious issue concerning one's humanity. Strictly speaking, it doesn't rise to the level of a corrupt disposition; it's simply a way, an attitude, that a person adopts in conducting oneself and dealing with certain matters. This attitude relates to their humanity and can lead to transgressions, making the problem serious.

Some people love dancing and learn dance routines very quickly. After the teacher demonstrates three times, they've basically mastered the rhythm and movements of a dance and can perform it accurately. They dance quite well too, having won awards, and they hope to pursue a career related to dance, perhaps as a dance teacher or performer. What aspect does this relate to? (This relates to their interests and hobbies.) This is their strength; it is an interest and a hobby of theirs. They learn dancing very quickly, which shows that they are very good at dancing; they naturally grasp this kind of thing with accuracy and pick it up easily. This is a strength, is it not? (Yes.) They have a strength in this regard. After learning to dance, they also enjoy dancing, are eager to dance; and what's more, they plan to pursue a career related to dance in the future, and intend to let dance accompany their future life and future journey—this relates to their interests and hobbies. Dance is both their strength and their interest and hobby—this is an innate condition of theirs. Some people have this innate condition, and after they start believing in God, they also enjoy watching dance videos. So, they take up the duty of dancing in God's house, hoping that what they have learned can be leveraged in doing their duty and can be of use in God's house, and

that they can prepare their own good deeds to be remembered by God. They have a solid foundation in dance, and they also learn various types of dance quickly. While creating dance programs according to the requirements of God's house, they are willing to teach others everything they have learned without holding anything back. Although they have learned more types of dance than others and are more proficient in their profession, they do not put on airs. They get along amicably with others and very patiently teach what they have learned to the brothers and sisters. What is this a manifestation of? (It's a manifestation of their humanity.) Is their humanity good or not? (Their humanity is good.) In what ways is it good? (They are able to teach others everything they know without holding anything back, allowing others to also gain what they have —this is good humanity.) They are able to teach others everything they have learned without holding anything back. What other merits do they have? They don't really show off. This type of person's humanity is good. Because they have a strength in dance, they take up a dance-related duty in God's house. But after some time, due to the needs of the work, God's house arranges for them to do other suitable work. They think to themselves, "Have I wasted the twenty years I spent learning dance? Now that I'm asked to do work unrelated to dance, I feel so discontent! Why not let me use my strength, my forte, instead of making me a team leader or supervisor? This isn't my strength, and I don't know how to do it. This is something I never expected." Although outwardly they say, "This is all part of God's arrangements, and I am willing to submit," in actuality, no matter what the leaders say, they are unwilling to accept it and do not take it in. They think, "You people lack professional knowledge and yet you come to lead us. All you do is talk about doctrine. You're no better than me!" What is this a manifestation of? (Inner defiance.) What kind of issue is this? Is this a revelation of a corrupt disposition? (Yes.) Although their

humanity is generally passable—they are willing to cooperate with others, be kind, and be a good person, not disrupting and disturbing or causing mischief and trouble—and in terms of their subjective desire, they are willing to submit to the arrangements of God's house and do their duty well, when it comes to their status, or to matters that don't align with their own notions and desires, do they have submission? Do they show any manifestations of seeking the truth? (No.) So, what do they manifest? (What they manifest is resistance, complaining, and a lack of submission to the arrangements of God's house.) That's right. So, what kind of problem can these manifestations be summed up as? (A corrupt disposition.) Although outwardly their humanity seems kind and they don't openly oppose, raise an outcry, or pass judgment on leaders, their attitude toward these matters is a revelation of their corrupt disposition. What kind of corrupt disposition do they reveal? (An arrogant disposition.) That's right, arrogance. They think that they are skilled in a certain area and that their humanity is pretty good, so they use this as capital to resist submitting to the church leaders' arrangements. They do not seek the truth and want to do whatever duty they prefer. Even when the church assigns them a suitable duty, they cannot accept it, and if something doesn't align with their notions and imaginings, even if it is an arrangement of God's house, they refuse to submit. These are revelations of rebelliousness and an arrogant disposition. Look at this series of manifestations they exhibit: From the strengths of their innate conditions, to their humanity, and finally to their corrupt disposition—their manifestations cover these three different aspects. The strengths of their innate conditions are something they were born with, and there's nothing to criticize in that. Whatever they are skilled at, it doesn't mean they don't have a corrupt disposition, nor can it show whether their character is good or bad. However, one's sense of superiority brought about by certain innate

conditions, or the positioning and characterization imposed by worldly public opinion upon them, can warp their humanity. What does this warping mean? It means that because a person possesses some innate conditions that are viewed relatively favorably by others, and they receive admiration and esteem from some people in society, they develop an incorrect characterization of their own value and position. They think that they are pretty good, that they are superior to others, and begin to look down on people, always believing they are right and everything about themselves is good, and they want others to listen to them and follow them. In that case, their views and standpoints on things are all wrong. With these erroneous views and standpoints, a person will follow the world and evil humankind. What is the implication of following evil humankind and the evil world? The implication is that you will live according to the fallacious thoughts and viewpoints that come from this evil world and evil humankind, and that you will use these fallacious thoughts, viewpoints, and sayings to distinguish and characterize everything. For example, let's say you are fairly good-looking, with well-defined features and a good figure—these are innate conditions, which are given by God. There's nothing wrong with this; it's simply a fact. However, under the wrong positioning by this society and this evil humankind, this fact can lead you to become cocky and indulgent, superficial, and proud. That is to say, due to possessing innate, superior conditions, combined with the conditioning, temptation, and shaping of the various fallacious thoughts and viewpoints from this society and humankind, your humanity becomes warped. What does "warped" refer to? You possessing these innate conditions is in itself entirely normal—being good-looking isn't anything extraordinary; it doesn't mean you understand the truth, nor does it mean you are noble. It simply means you look nice, appear presentable, and that people might be willing to glance at you a bit more; you're not annoying or

unpleasant to others, and that's all. However, in a societal environment where thoughts of beauty, attractiveness, and classy, high-end glamor are idolized, this trend pushes you to an extreme, making your humanity become proud, indulgent, and superficial. Having good looks is an innate condition. God gave you this innate condition not to make you proud, indulgent, or superficial, but rather, He wishes you to view it normally: "Thank God for giving me this innate condition, this appearance. It's God's grace and conferment. I should be thankful to God. I have nothing to boast about." With such an innate condition, what a person should do is view people and things and conduct themselves and act according to God's teachings. However, after accepting various thoughts and viewpoints from society and Satan, they come to see beauty and attractiveness as a form of capital. They then use this capital to gain favor from every person in every group, leveraging this innate, basic condition to obtain what they want. Some even use this innate condition to do things that break the law, violate moral boundaries, or go against humanity. The reason a person's humanity contains some warped and extreme things is due to the aggravating influence of some heresies, fallacies, and erroneous public opinions from society and evil humankind. Because people innately lack the truth and the ability to discern, they naturally accept these public opinions, sayings, and theories that are from society and evil humankind. They take these negative things as if they were correct, and under the guidance of these fallacious and evil thoughts and viewpoints, their conscience and reason are not elevated or purified, but are instead warped and damaged. If this society didn't praise or laud handsome men and beautiful women, and if there were no external thoughts tempting or shaping you—if, wherever you went, no one lauded you for your good looks, gave you special treatment, or tempted or pressured you to do various things—you would see that having naturally good looks is entirely normal and

not worth boasting about. This means that you would do the things you should do based on your inherent, fundamental condition, and wouldn't do things you shouldn't do just because you have such a superior innate condition. However, due to the temptation and corruption of the external environment, you come to believe that having naturally good looks is something extraordinary and that it makes you better than everyone else. Lacking any self-restraint, you use your attractive looks to seduce others, breaking through the restraint of conscience and reason and crossing the boundaries of self-conduct. In different environments, you can reveal various corrupt dispositions, exploiting your superior innate condition and using various tactics to obtain the benefits you desire. This is the relationship between innate conditions, humanity, and corrupt dispositions. Sometimes, there is a certain connection between these three aspects, and of course, sometimes there is a necessary connection between the first two or the last two. Do you understand? (We understand a bit more now.) What should you know as a minimum? Any innate condition is not in itself wrong; it is simply a basic condition of one's humanity. When it comes to people's humanities there are good and bad, positive and negative. So, how does a corrupt disposition arise? It arises when, based on their inherent, innate conditions, a person is conditioned by various thoughts and philosophies of Satan, and this conditioning leads to the formation of various erroneous viewpoints, which then become a kind of life essence that the person relies on to survive. This is what a corrupt disposition is.

Just now, we fellowshipped about the different manifestations of innate conditions, humanity, and corrupt dispositions. We listed ten innate conditions, and we also just fellowshipped about various manifestations related to humanity. Now, let's summarize: What different manifestations of humanity did we fellowship about? (In

terms of humanity, there are manifestations of good humanity and those of bad humanity. God just gave some examples. Some people naturally have a particular strength in a certain area and are skilled in a certain technical profession, and they are able to teach others without holding anything back. There are also some people who don't take advantage of others. These are manifestations of relatively good humanity. God also provided examples of manifestations of bad humanity. For instance, having base and sordid humanity, and constantly liking to snoop around for gossip behind others' backs; and, in terms of one's interpersonal conduct with the opposite sex, being casual, and lacking dignity and integrity; and being selfish, base, and loving to take advantage of others, as well as being overly calculative in one's interactions with others, without any ounce of conscience or reason—these are all manifestations of bad humanity.) Among the manifestations of bad humanity, what is the worst? Which type of person is the most disagreeable to you? (Those who have no sense of shame and are especially casual in their interactions with the opposite sex.) Casual, dissolute, and lacking a sense of shame. A more cultured way of putting it is that these people "know no shame." In plain language, they are "shameless," or closer to the mark, "downright barefaced." No one likes such people.

Some people were born in a place where eating chili peppers is common; perhaps because of the climate, or because their family has a habit and likes eating chili peppers, they eat them every day, and their daily diet is often dominated by spicy flavors. This is obviously an innate condition. Which of the innate conditions is it? (A lifestyle habit.) Their lifestyle habit is that they cannot do without spicy flavors in their daily diet; everything they eat must have a spicy taste. How far does this preference go? They even add spice to sweet foods, eat hamburgers and pizza with spicy flavors,

and even put chili peppers in tea and coffee—this is the extent of their spicy food consumption. This is a lifestyle habit. Is there any right or wrong in this? (No.) The preference for spicy food is caused by one's living environment and lifestyle habits; there is no right or wrong in this. Some people eat spicy food to an excessive degree; if there is no spicy food, then they won't eat. No matter whether you can accept it or not, they insist on eating spicy food, and no one can change it. In short, the love of eating chili peppers is a lifestyle habit, there is no problem with it, and it does not involve the truth. Some people say, "This lifestyle habit is so extreme; should it be considered a negative thing? Should it be criticized or regulated? Should we promote some health knowledge, and spread the idea that the principles of eating and lifestyle habits should prioritize health?" Can you be certain that eating chili peppers and spicy foods is unhealthy? They have been eating this way for many years, for several generations, and they are quite healthy. In particular, people in some places eat chili peppers to such an extent that it is hard for others to accept. When people see how spicy their food is, they feel uncomfortable, yet these individuals are strong, healthy, and fairly well-built, with the stamina and endurance to do physical work. This proves that eating chili peppers does no harm and does not affect health; and it seems that their spicy diet also aligns with health principles. The love of eating chili peppers is an innate lifestyle habit. Regardless of whether or not others like it or can accept it, as long as a person enjoys it and it does not affect the lives or diets of others, it can be maintained. There is no right or wrong in this; it is not a major issue, and God's house does not make any judgments about it. Some people say, "Eating chili peppers is bad for the stomach." If you're worried that it's bad for your stomach, you can simply choose not to eat them. If others have been eating spicy food for a long time and their stomach becomes uncomfortable, they will sense it themselves and make their own

choice. So, everyone has their own tastes—whether they like sweet, sour, bitter, or spicy flavors, it's a personal matter. No matter how you eat or to what extent, there's no need to feel guilty. As long as the conditions and environment allow it, you can put aside all worries and eat without scruples. As far as I'm concerned, there aren't any prescriptions regarding this. If anyone has something to say about it, you can respond with, "This is my freedom, it's my right, and you don't need to interfere. Even if I eat a meal consisting solely of chili peppers, that's none of your business. Whether it harms my stomach or not is my own responsibility, not yours." Is it okay to speak like this? (Yes.) That's your own business; it doesn't concern others, and it doesn't concern Me either. Why do I say this? Because this matter doesn't involve the truth, it doesn't involve a corrupt disposition, and it is not one of the issues God aims to resolve in saving people. Therefore, when it comes to issues of lifestyle habits, we can disregard them. This is not something positive, but it's also not something negative—it's simply a preference some people have.

Some people who do hosting like to eat chili peppers, and they want to have spicy food for all three meals of the day. So, when they cook, they prepare spicy dishes for every meal. Some people who have never eaten chili peppers find it hard to handle and suggest that non-spicy dishes be made instead. However, the one cooking is unwilling to accept this and says, "That won't do. I'm used to eating spicy food; if I don't make it spicy, it doesn't taste good to me. You should practice eating spicy food; after eating it for some time, you'll get used to it and won't be afraid of the spiciness." What is the problem here? (There is a problem with their humanity.) What kind of problem does their humanity have? (They're forcing things onto others.) Forcing things onto others is not good. Is this not compelling others to do what they don't want

to do? Such people attempt to put themselves at the center of everything they do, believing that what they like is the best, and that others must accept it. If they like something, they try to make others like it too; everyone must satisfy them. Isn't this selfish and base? Not only do they force things onto others, but there is also a bit of maliciousness in it. Is this type of person's humanity good? (No.) People with poor humanity cannot bring benefit to others; they can only cause hurt, and in severe cases, they can even bring harm. Such people are too selfish and base, and they are also unreasonably rude. If a person has reason, they might say, "I like to eat spicy food, but some people don't. So when I cook, I can't just think about myself. I need to make both spicy and non-spicy dishes, so that both I and everyone else are satisfied. The principle I follow when doing my duty is to satisfy everyone, ensuring everyone eats well, and not to focus only on myself. I must do this duty well according to the principles." What do you think of someone like this? (Their humanity is comparatively good.) In what ways is it good? (They know to care for others and look after others. It's not that they just satisfy themselves.) They are comparatively kind, right? Good humanity includes kindness—being considerate of others and looking after them. Does this involve one's humanity? (Yes.) Regardless of a person's age, gender, or temperament, if they have good humanity, the people around them and those who interact with them will benefit. More specifically, some people will receive support and help from them, while others will be cared for by them in daily life. This is one manifestation of good humanity.

There are also people who love spicy food so much that even when they go out to do their duty, they specifically look for places that serve spicy dishes when it's time to eat. If they have a meal without spicy food, they feel uncomfortable inside: "Not being able to eat spicy food here, doing my duty really feels unappealing. I

want to go home, where I can enjoy spicy food at every meal—that would hit the spot! Without chili peppers, nothing has any taste; even braised pork loses its flavor. What should I do?" So, they keep searching for places where they can eat chili peppers. Later, they find out about a restaurant that specializes in spicy food, but it's over an hour's drive away. They say, "No matter how far it is, I have to go! If I don't eat something spicy today, I won't do my duty. If I don't get my spicy food, I won't feel at ease, and I just can't get through the day!" Someone tells them, "The environment outside is dangerous right now, and this area is pretty chaotic! Let's not go there to eat." But they don't listen, and say, "What's there to be afraid of? Eating is what matters! Don't you usually go out too? Don't be afraid, nothing will happen—God will protect us!" After eating, they are pleased. As long as they get to eat chili peppers and the delicious food they hanker after, everything feels just right, and they are so happy that they can't stop smiling, even in their sleep. What kind of humanity is this? (A selfish and base humanity.) In addition to being selfish and base, there is another characteristic: They do not consider the objective environment or conditions when they want to do something. As long as they can satisfy their own desires and preferences, that is all that matters. They are willing to pay any price just for one bite of something they want to eat—even if it means going to great lengths, they will do whatever it takes to achieve their goal. Is this merely being selfish and base? Isn't this also willfulness? (Yes.) This is willfulness in the extreme! Anyone who is with them has to pay the price for their willfulness and endure grievances because of it. Whatever they say goes, and whatever they want to do is what happens. Today, they're in a bad mood, so they don't want to eat. When asked why they aren't eating, they say, "I'm angry today, I'm in a bad mood, so I don't feel like eating." Later in the evening, when it's time to rest, they don't go to sleep either, saying they can't sleep and want to sing to

express their emotions. Someone tries to persuade them, saying, “You’ll affect others’ sleep if you sing.” They respond, “I’m in a bad mood right now. I want to sing. Whether you can sleep or not is none of my concern. I’m in a bad mood, and yet no one is comforting me or caring for me—you’re all so selfish!” Isn’t this being willful? They’re extremely willful; they don’t behave themselves, and do whatever they please. When they’re happy, nothing others say bothers them, and they even say, “I’m a broad-minded person. I don’t like to fuss over things.” But when they’re not happy, everyone has to be extremely careful with their words, seeking to not upset them, as doing so could lead to big trouble. They might throw tantrums, smash things, and even refuse to eat. In more severe cases, they might want to give up their duty, down tools and go home, all while saying, “None of you treat me well; you’re all bullying me. There are no good people in the world!” Isn’t this being willful? (Yes.) Is willfulness a problem within one’s humanity? (Yes.) They’re extremely willful—everyone has to cater to them, and if things don’t go their way, they immediately turn hostile, and their explosive temper flares up. No one can cross them, and everyone has to coax them. Despite them not being young anymore, their humanity remains immature, like that of a child. No matter where they do their duty, they never follow public rules. When they’re happy and want to talk, everyone has to listen, and if someone doesn’t listen, they hold a grudge against that person. When you speak to them, you have to smile; if you show no expression and don’t seem that willing to listen, they get angry and lose their temper. In the church, they do whatever they want, whenever they want, without regard for how it affects the normal life routines of others. As long as they feel comfortable and are in a good mood, that’s all that matters to them, and others aren’t allowed to raise any objections. If anyone raises an objection to show disgust or unhappiness, it provokes them, and they won’t let it

go. Some people like this are young, with immature humanity, but others are in their forties, fifties, or even seventies or eighties, and they still have this kind of humanity in old age, being especially willful. Regardless of whether the environment or conditions allow it, they do whatever they want. For example, they arrive at a place where the conditions don't allow for showering, but they insist on taking a shower, saying, "At home, I take a shower every day; I can't go without one." However, this place lacks the proper conditions; even taking a shower once a week is difficult. So what would you do? A person with normal humanity knows how to approach and handle this situation. If the weather is humid and stuffy, getting a basin of water and simply wiping down at night so they can sleep is enough—this is a hardship that can be endured. It's not impossible to overcome. However, this type of person can't handle it; if they don't shower, they can't sleep, can't eat, and even feel like they can't survive, as if they're enduring a huge humiliation. Just how willful are they? They're so willful that they can't do their duty normally, can't interact or get along with others normally, and can't even live like a normal person. To others, this type of person seems like they have a mental disorder. If they have a good relationship with someone, they're inseparable, as if they were one person. But if they have a bad relationship with someone or if someone has ever offended them, they can go their whole life without speaking to that person. When they do see them, they roll their eyes, and their face immediately darkens, as if they're facing an enemy—particularly extreme. Is the humanity of this kind of person normal? (No.) This kind of person is extremely willful, and their humanity is not normal. What does "not normal" mean? It means they lack normal humanity. Can such people have normal interactions and cooperation with others? Can they live normally among people? Can they do their duty well? (No.) As long as they want to achieve their goal—whether it's having a meal, enjoying

good treatment, or doing something they want to do—it must be fulfilled. If not, it feels as if the sky is falling, as if their world is coming to an end. They become perturbed and start to grumble, complaining about others, complaining about the environment, and even complaining about God, saying, "What kind of environment has God arranged for me, making me suffer so much? Why haven't others encountered such environments and suffered like this? Why am I the one suffering? God is biased!" You see, their demonic nature has emerged, right? Is this kind of humanity up to standard? (No.) Such people need to be dealt with. How should this kind of person be dealt with? (Send them away to an ordinary church.) If they reach the point where they can no longer do their duty, only causing disruptions and disturbances when they do their duty, making everyone who sees them feel disgusted and annoyed, and others are unable to get along with them, then they should be sent away immediately—this kind of person is like stinking dog poop. Willfulness includes being selfish, base, and also unreasonably rude. Sometimes it also includes being overly calculative, harsh, and even vicious and malicious. When this type of person does their duty for a period of time, everyone is deeply harmed, and whoever sees them is frightened. If you try to avoid them and not provoke them, they'll still have something to say: "What are you hiding from, a thief? How did I offend you to make you avoid me?" But if you approach them and try to say something, they still won't engage in a normal conversation with you. They lack normal humanity, and those who interact with them suffer not only verbal harm but also harm to their integrity, emotional harm, and even some physical harm. Such people are truly detestable! Would it be appropriate to categorize them as having bad humanity? (Yes.) This type of person has bad humanity and is willful. A willful person not only fails to edify others but also makes them feel annoyed and disgusted, and they can't get along with anyone. Tell Me, can a willful person

accept the truth? (No.) Then what kind of disposition do they have inside? (Intransigence.) Their intransigence is obvious, but there is something else as well—what is it? (Being averse to the truth.) That's right. Having the corrupt dispositions of being intransigent and averse to the truth—these are two characteristics of willful people. This type of person is not only willful but also selfish and unreasonably rude. Their unreasonable rudeness includes an element of bothering others unreasonably and arbitrarily. When you interact with them, speaking kindly doesn't work—they think you have ulterior motives. If you speak sternly, they think you're bullying them, but after their willfulness has caused harm to others, they'll still say, "I didn't mean to hurt you. If you feel hurt, I apologize." Although these words sound nice, when the person who was hurt doesn't forgive them and even criticizes them, the willful person gets angry and says, "You just can't let it go—aren't you just taking advantage of my apology? Do you think I'm easy to push around because I apologized? And now you're pointing out my flaws! Do I have flaws? Are you qualified to point them out?" Isn't this a case of not accepting the truth? (Yes.) This involves their corrupt disposition. These traits in their humanity naturally also manifest themselves in certain traits of corrupt dispositions—they are connected. The characteristics of corrupt dispositions in people of this type include intransigence, aversion to the truth, and a bit of viciousness. These aspects are the traits of their corrupt dispositions.

Innate conditions include one more aspect, which is human instinct. For example, after some people believe in God, they see the CCP government's frenzied oppression, arrests, and cruel treatment of God's chosen people, and they become frightened, agitated, timid, and scared. Sometimes, their legs even go weak, and they constantly want to go to the restroom. What is this a manifestation

of? (Instinct.) This is an instinctive reaction. Within normal humanity, when it comes to certain terrifying events, situations involving people's own lives, or matters that could bring danger to themselves, whether it's upon hearing information or when confronted with reality, they will have some instinctive reactions, feeling timid and scared. At the same time, their bodies will naturally exhibit some normal reactions, such as being flustered, muscle spasms, temporary deafness or blindness, as well as dry mouth, weak legs, profuse sweating, loss of control over bladder or bowels. Are these reactions likely to occur? (Yes.) These reactions, whether controlled by the nervous system or caused by some other reason, in any case, are responses brought about in the flesh by an external factor, and these reactions are collectively referred to as instinct. The body's ability to endure has its limits; once it exceeds the limits of a person's courage, the body will display some instinctive reactions. These reactions may be seen by others as weaknesses, or they might seem laughable, pitiful, or worthy of sympathy, but these are undeniably manifestations of a person's innate instincts. There are also people who, when faced with danger, will hold their heads and cry, shed tears, or even scream loudly; others may curl up in a dark corner to hide—all such responses are instinctive reactions. These instinctive reactions, whether it's crying, laughing, or being so excessively frightened that they do something humiliating—is there any right or wrong in these? (No.) So, for those who become afraid when they hear about the government arresting believers, can we say that these people are cowardly and lack humanity? (No.) Is the statement, "Believing in God should come with faith; one should not be afraid!" correct? (No.) "This is weakness, a manifestation of cowardice and incompetence. It shows a lack of faith in God, and it shows that they do not know to rely on God. Such a person is not an overcomer!" Can we say this? (No.) Why not? (It's simply a

physiological reaction that occurs when someone faces external circumstances.) This is a normal physiological reaction, not a manifestation driven by a corrupt disposition. This means that when people have these manifestations and revelations in such circumstances, it is not due to the influence of a corrupt disposition, nor is it because they're being dominated by some thought or viewpoint within their humanity. These reactions are not something you preconceive; it's not that when faced with such circumstances, you suddenly have wild thoughts, and then, as you think about it more, you panic, your body convulses, or you even lose control of your bladder or bowels. That's not the reason behind these reactions. Rather, it's because after hearing about these events or this news, without any deliberate thought, without any mental filtering or processing, your body quite naturally produces some instinctive physiological reactions. So, this kind of natural reaction is brought about by the innate instincts of the flesh. It carries no right or wrong, no distinction between strength and weakness, and certainly no differentiation between positive and negative. Some people say, "No matter how the government carries out its arrests, I'm not afraid!" I would say, that makes you a blockhead then. When the great red dragon tortures you, let's see if you're afraid or not—at that time, it'll be impossible for you not to cry out. What will you think when the pain reaches its peak? "I'd rather die. If I die, I'll be free, I won't be in pain anymore." These are all instinctive reactions of the flesh, and none of these are an issue. Some people might say, "I'm not afraid; if someone hits me, I'll hit back, and if I can't win, I'll just run away." But when you run and someone points a gun at you, your legs will go weak, your heart will grow timid, and you won't be shouting "I'm not afraid" anymore. When your life is at stake, you'll also be afraid of dying—this is your instinctive reaction. Since these are instinctive reactions, no matter what manifestations one has or what

revelations of human weakness one has, it's not considered wrong, nor is it shameful, and God does not condemn it. Naturally, you shouldn't try to inhibit these reactions, and onlookers shouldn't mock them either, because everyone is the same—everyone is made up of flesh and blood. The instinctive reactions of flesh and blood are like this; you're like this, they're like this, everyone is like this. It's like when a person encounters a wolf; what is their first instinctive reaction? "Run! Run as fast as possible!" And while running, they look to see if the wolf has caught up with them, worrying: "What if it catches up with me? What if it bites my neck —will I die? If only I had a gun or an iron rod." They only think of these things while they're running. But regardless of what you think about, your first instinctive reaction is definitely to quickly escape its pursuit, to run as fast and as far as possible, to avoid being caught and eaten. These are all instinctive reactions. What is your instinctive reaction? It's about saving yourself, protecting your own life, and ensuring that your life isn't put in danger. No matter whether these instinctive reactions may seem cowardly, intolerable, or shameful to an observer, they are actually not shameful, because they are the normal manifestations of people who are flesh and blood; they are natural revelations. An instinctive reaction is simply a natural revelation, and there is nothing shameful about it. For example, you will laugh when you hear a joke. Even if you have food or water in your mouth, you will laugh nevertheless, because this is an instinctive reaction. An instinctive reaction is a God-given, innate function, which will naturally occur and play out when the conditions are right. So, when it comes to instinctive reactions, they are natural revelations. They might be revelations of a weakness or defect of humanity, or they might be revelations of a natural manifestation of your flesh. Regardless, since it is an instinctive reaction, there is no right or wrong. If you feel ashamed, it shows that you lack insight and that your humanity is quite superficial—

you want to leave a good impression on others. If you try to inhibit your instinctive reactions, it proves that you are foolish and that there is an issue with your reason. In special dangerous environments and situations, even if you are so scared that you wet your pants, you shouldn't see it as something shameful. In fact, this is a manifestation of normal humanity. Anyone would have these manifestations in such circumstances—even famous or great people are no exception. In harsh circumstances, there are no supermen—you're just an ordinary person, nothing exceptional, and nothing to brag about. Even if you were so scared that you wet your pants, and others found out, it's not a disgraceful thing, as this way, people won't look up to you or idolize you, and at the very least, you'll be safe. This should be clear now, right? Instinctive human reactions are very normal and natural. For example, when your hair is dirty and your scalp itches, you instinctively scratch it. Even if your nails get filled with dirt afterward and people think you're unseemly or unhygienic, what can you do? When your hair is dirty, there will be dirt, because you are flesh and blood, made of dust, and you should acknowledge this fact. This situation is simply telling you that your hair is dirty and needs to be washed. When your scalp itches, scratching is an instinctive reaction. An instinctive reaction is a natural, normal response, a normal manifestation under the innate conditions and nervous system that God created. Even though sometimes the manifestations might make you feel embarrassed, unseemly, or undignified, you shouldn't try to change or inhibit them. For one thing, doing so helps you treat human instincts correctly; for another, it is also edifying and beneficial for how you conduct yourself. Once you gain a certain understanding and awareness of this aspect, when interacting and dealing with others, if certain aspects of human fleshly instinct naturally manifest and are revealed, you won't need to deliberately cover them up. And if, sometimes, an embarrassing situation really does arise, there'll be

no need to explain, or to disguise it or put up a facade, because it is a revelation of normal humanity, and it is also an instinctive human reaction—all of this is within the bounds of what a normal person can accept. For example, when people eat beans, their bodies naturally produce some gas, and instinctively they will burp or pass gas. This is a very natural thing. Young men and women often feel that such manifestations are shameful, but there is actually nothing shameful about it. This is simply a normal instinctive reaction of the body, and it has nothing to do with principles of how to conduct oneself or act. Although some people may not understand or may be dissatisfied with it, it definitely doesn't rise to the level of having no boundaries for one's self-conduct, having a poor upbringing, being unruly, willful, selfish, or having bad or evil humanity—there's no need to escalate it to this extent. This issue doesn't involve self-conduct, and it certainly has nothing to do with a corrupt disposition. There's no need to overstate the matter. These things should be approached correctly.

Some people, because they were born in underdeveloped countries or environments, or into families with poor conditions, aren't so particular about things in their lives. They may not be meticulous about food hygiene, they may wear the same clothes for a long time without washing them, and may not even notice if their clothes smell of sweat. What kind of manifestation is this? (It is a manifestation of one's lifestyle habits.) This is a matter of lifestyle habits; it's not paying much attention to hygiene. Some people use the same towel for washing their face and feet, and then use it to wipe sweat when they go out working during the day. Sometimes, if they see someone injured, they even use that same towel to cover the wound. They show no concern for hygiene at all. What issue is this? This has a certain connection with the conditions of the family they were born into. Some people come from families with good

living conditions, where each person has multiple towels and bath towels, with clear distinctions between those used for the face and those used for the feet. They bathe and wash their face every day, and the towels and bath towels are also washed daily, so it seems that they are especially fastidious. How are such habits formed? They're the result of having a certain economic foundation and financial conditions in the family, which lead to these refined lifestyle habits. This makes a person appear very attentive to hygiene and respectable. On the surface, it seems they are very fastidious, but in actuality, behind all this are the innate conditions that have led to it. So, why are some people not attentive to these things? Some people are naturally not inclined to pay much attention to such matters, and even if they have the means, they don't take these things too seriously—this is not a significant issue. For others, it's due to their family conditions and environment. In a family of seven or eight people, they might all use the same towel for washing their face and feet, with one person using it after another. Some people even go to bed without washing their feet and still sleep soundly. This doesn't affect their daily life or their self-conduct. Those who are fastidious might say, "But there are germs on your feet—they're so dirty!" To which others might respond, "Feet aren't dirty; they're covered all day and don't come into contact with the outside world, so there aren't any germs, just some foot sweat. People think foot sweat is dirty, but it's actually not. In some places, feet are even used to produce food. Who knows, the food you buy in the market might have been made by mixing dough with people's feet. You can't see that, and you eat it —yet you still think yourself so fastidious!" Whether someone is particular or not, all of this is lifestyle habits or ways of living that are shaped by innate conditions. This doesn't have anything to do with how they conduct themselves. So, what kinds of manifestations involve a person's conduct? For example, when faced with a

dangerous situation, when being hunted by the great red dragon, everyone feels tense and scared, and they will have some instinctive reactions. However, some people might say, “No matter how tense and scared we all are right now, we must calm down and deal with the problems of the situation. We should first cover for the leaders and workers, and the brothers and sisters from other regions, so they can leave quickly.” But others might think differently: “Cover for them? What about me? What if I can’t escape in the end? I need to run first! Whoever runs first won’t get caught, and won’t be sentenced or tortured.” You see, when faced with danger, although everyone has the same instinctive reaction of fright, some people prioritize protecting others and put the safety of their own life in the background—such people demonstrate love and kindness. Others, however, first think of themselves, running off without considering others—this is selfishness. Actually, in the sense of conscience of their humanity, does this latter group know that they should first protect the leaders and workers and the brothers and sisters from other regions? In terms of rationale, do they get this? (Yes.) When everyone equally understands this rationale and has instinctive reactions, people differ in terms of their manifestations. This reflects the differences in humanity between individuals. Some people are selfish and base, only looking out for themselves and ignoring others, while others are kind-hearted, able to be selfless and considerate of others, prioritizing their protection and not acting selfishly. Does this reflect different types of humanity? (Yes.) This makes the distinction clear. So, of these types of people, with their two different types of humanity, which type of person is able to accept the truth and cast off their corrupt disposition? (The type of person with good humanity is able to accept the truth and easily cast off their corrupt disposition.) What about selfish people? (It’s not easy for them to practice the truth; even if they understand it, they can’t put it into practice, so it’s hard for them to cast off their

corrupt disposition.) Exactly. So, while everyone may reveal a corrupt disposition, if people's humanities are different, then they will likewise differ in terms of whether they can cast off their corrupt disposition. When people have different types of humanity, they respond to the same situation with different attitudes and approaches. This determines whether a person can ultimately accept the truth and positive things, whether they can walk the path of pursuing the truth, and whether they can cast off their corrupt disposition. One's humanity is crucial, isn't it? When encountering danger, everyone will have some instinctive reactions—they all feel fright, panic, and terror, they are uncertain, afraid of death, and want to run away. In such a critical situation, a person with good and kind humanity will first think of protecting the leaders and workers, and the brothers and sisters from other regions—what they think about first is the safety of others. Although they also have instinctive reactions—fright, panic, terror—and naturally also possess the instinct for self-protection, the way they handle the situation is not to protect themselves first but to protect others. This is the way a person with kind humanity conducts themselves. And what about the way a selfish person conducts themselves? They might think of others, but they don't protect them—they protect themselves first. Therefore, people with kind humanity, who can empathize with and protect others, are likely to accept the truth. The conscience and reason of their humanity align with the conditions needed to accept the truth and to cast off their corrupt disposition. As for the selfish type of person, even if they understand the truth, they neither accept nor practice it. When faced with danger, their humanity manifests self-protection and selfishness. It's therefore evident, judging from this humanity which they manifest, that they lack the basic conditions necessary to accept the truth and cast off their corrupt disposition. This means that in situations where practicing the truth is required, their

conscience and reason lose their function. They act against their conscience and reason. They do not choose to seek the truth and do the just things that they should do, but instead they choose to go against their conscience and reason, and even go against moral justice and against the truth, fully satisfying their selfish desires and the needs of their interests to protect themselves and preserve all their interests. Therefore, it will not be easy for this type of person to walk the path of pursuing the truth or the path of salvation. The implication of this is that their corrupt disposition is very difficult to cast off. To put it somewhat prudently, instead of saying that they are unable to cast off their corrupt disposition, we will say that it is very difficult for them to do so. So, looking at the issue now, does whether a person can cast off their corrupt disposition and attain salvation entirely depend on their innate conditions? (No.) What does it depend on? (Their humanity.) It depends on their character, and whether the conscience and reason of their humanity can function when they face various people, events, and things. In other words, it depends on whether they act according to their conscience and reason when things happen. If a person acts under the direction of their conscience and reason, they will choose positive things and choose the truth. However, if they act against their conscience and reason, then regardless of how much truth they understand or whether their caliber is high or low, they will go against moral justice, go against the truth principles, and even forfeit their humanity. What does this make clear to you? Is humanity crucial? (Yes.) If a person, regardless of the situation, acts against their conscience and reason and against moral justice whenever it relates to their interests, they will forfeit their humanity. They will do anything to secure and protect their own interests. So, when faced with a situation, they won't choose to act according to their conscience and reason. Instead, they will go against them for the sake of their own interests, sacrificing their

integrity and dignity to achieve their goals. Looking at it from this perspective, no matter how well this type of person usually behaves, they pursue nothing but their own interests—their corrupt disposition is very difficult to cast off. They do not accept the truth—the more critical the moment, and the more they are confronted with reality, the more they choose to go against their conscience, reason, and the truth; and the more critical the moment, the more they reveal their corrupt disposition of being averse to the truth and their selfish, base humanity. Therefore, for this type of person, it is very difficult to cast off their corrupt disposition. By now, is it clear that a person's humanity is a fundamental condition for casting off a corrupt disposition? What kind of humanity a person has determines whether they can ultimately cast off their corrupt disposition, whether they can ultimately walk the path of pursuing the truth, and whether they can ultimately attain salvation.

Some people are naturally taciturn, with a personality that is gentle and tolerant. They seldom fuss over things or dispute with others, nor are they overly raucous. Their speech is not ostentatious, and their voices are soft. Outwardly, they appear especially gentle, and they do things in a methodical and unhurried manner. There are even some bashful people who do not like to have much verbal communication with others and are unwilling to have too much interaction with people. Wherever they go, they basically do not have any sense of presence. What kind of issue do these manifestations relate to? (This is an issue to do with their personality.) This is an issue with their innate personality. These people have this kind of personality on the outside, and inwardly their thoughts are also very simple. They are relatively nice to others, interact with others relatively fairly, do not take advantage of others, and when they receive favors or help from others, they repay them, and they also remember the kindness of others in their

hearts. These people outwardly appear to have good humanity: They are harmless to both humans and animals; they are tolerant, sensitive toward others, and do not fuss over things with others; they do not get entangled in disputes, nor do they gossip about others; they do not pass judgment on people behind their backs, and they never proactively attack or harm others; when someone is in difficulty, as long as they can help, they will never refuse, and they do not ask for anything in return. Most people would say that these individuals are quite easygoing. So, do these people outwardly appear to have good humanity? (Yes.) But on one occasion, God's house asks them about how things are going: "How is the work of your church leaders? What do the brothers and sisters think of them? Has the gospel work had any results during this period? Has anyone disrupted or disturbed the work of the church?" They mull this over: "Why are they asking me about this? What are they getting at? Are they implying that I should say the leaders aren't doing well? Are they looking to dismiss our leaders? They are trying to worm words out of me and get confirmation from me. Well, I'm not going to say anything. If the leaders are dismissed one day, and they find out that I reported their issues, won't they hold a grudge against me?" So they reply, "The leaders have been doing a pretty good job recently; I haven't noticed any issues." That's all they say. When they're asked again, "You really haven't noticed any issues?" they reply, "How about you ask Sister So-and-so to tell you, she frequently interacts with the leaders. They associate quite often and she knows them well. I don't know them that well." But actually, they think to themselves: "Even if I do know, I can't say anything. If I speak up and the leaders are dismissed later, won't they hold a grudge against me? Even if they aren't dismissed, if they find out I said something bad about them, won't they make things difficult for me? Could they torment me? Would my duty be taken away? I can't say anything!" What kind of manifestation is this? (It's a

manifestation of deceitfulness.) And what kind of problem does this relate to? A corrupt disposition. This kind of person outwardly seems to have a naturally good personality and good humanity, but whenever it comes to evaluating others or reporting issues, they claim they don't know, saying that they've been a believer for a short time and don't understand the truth, that they're too foolish to see through things. No matter whose problems they notice, they never report it or speak up about it. When someone passes judgment on the leaders behind their backs or does their duty perfunctorily, they pretend not to notice or know about it and never report anything. When the leaders ask, "You've spent a lot of time with So-and-so; what is their performance of duty usually like? Are they able to endure hardship and pay a price?" they respond, "Well, I see that they get up pretty early in the morning and go to bed quite late at night." In actuality, they had long since noticed that this person often watches the videos of the nonbelieving world and does not pay a price in doing their duty, but they do not speak the truth; they always maintain a superficial harmony with everyone. Outwardly, their innate personality seems fine, and their humanity appears good as well, but what is hidden beneath this appearance of good humanity? They are people pleasers; they are people pleasers who offend no one, never harm anyone, never take advantage of others, and never make enemies. What is their principle for conducting themselves? (To offend no one.) They offend no one, harm no one, and only seek to protect themselves. Is this being slippery? (Yes.) Even when someone sincerely fellowships with them, saying, "We've spent the most time together doing our duties. Please point out any issues you see with me. I promise to accept it and change. Please also fellowship with me about the principles of practice in this regard"—even when the other person is so earnest, they still don't tell the truth. Instead, they insincerely say, "You're much better than me. Actually, none of you realize it, but I'm really

weak. I get negative, and I'm also rebellious." No matter how sincerely others ask them to, they still won't say anything. They absolutely refuse to offend anyone and will never make a single truthful statement. They won't speak the truth to anyone, keeping everything buried in their hearts. From this, it can be seen that it's not that they have no thoughts, because they aren't robots, and they don't live in a vacuum. They do have opinions about different people and matters, but they never express them or share or convey them to anyone. They just keep everything to themselves, in part because they do not want others to see through them, and in part because they do not want to offend anyone. So, what is their principle for conducting themselves? Do they have no principles? (Yes.) They have no principles. They never seek the truth or uphold principles. They only focus on defending and safeguarding themselves. As long as they don't get hurt, they don't care about what God requires. They have no principles or boundaries in how they conduct themselves, and they offend no one—they are simply people pleasers. Therefore, in the eyes of others, they are also seen as good people because those who interact with them often receive their help, and whenever others ask them for anything, they never refuse, leading people to believe they are good people. However, if you closely examine the principles by which they conduct themselves, you'll find that they have no principles for conducting themselves. When it comes to issues related to corrupt dispositions, will they seek the truth to resolve them? Will they practice according to the truth principles? (No.) The answer is definitely no. These people hold on to their own subjective understanding, believing that they have good humanity and kind hearts. They think that they never harbor ill intentions toward others, or at the very least, would not actively harm others or damage their interests. Whenever others have any request or need, they always respond. In their understanding, they believe that not offending or harming

anyone makes them good people. By not making any enemies, they think they won't put themselves in any dangerous situation, and no one will see them as an enemy. This way, they won't get hurt and will remain safe. What is the goal of people of this type in how they conduct themselves? Their only aim is self-protection; for them it is sufficient to live in what they believe is the most comfortable and secure haven and comfort zone. They have no intention of changing the principles and boundaries in how they conduct themselves, or the direction of their conduct, and they certainly have no intention of casting off their corrupt dispositions. These people are people pleasers and trouble avoiders. No matter how others fellowship about the truth principles or about the boundaries and principles of how to conduct oneself, they won't change the way they conduct themselves. So, do these people have good humanity? (No.) Can these people accept the truth or uphold principles? (No.) Why can't they uphold the truth principles? Because in their minds, their standard for conducting themselves is to be people pleasers. When it comes to any matter that requires having an opinion or taking a stance, they remain silent, maintain an indifferent attitude, and take a hands-off approach, remaining unconcerned and aloof as if it doesn't concern them. As a result, they have no edge in how they conduct themselves and act; they are like a slippery eel. They don't care about the people and events around them. No matter how significant the issues are in any environment or with any person, they have no interest in caring, inquiring, or knowing about them. They believe that as long as it doesn't involve them, there's no need to be concerned. There's a saying for this, how does it go? "Seek not merit, but to avoid blame." This is also a principle by which people pleasers conduct themselves. What are the characteristics of such people's corrupt dispositions? Deceitfulness, wickedness, intransigence, a refusal to accept the truth—they possess nearly all the characteristics of corrupt dispositions. Outwardly, they may not

do evil and rarely commit transgressions, but if you observe the principles and ways in which they conduct themselves, the most notable feature is that they never uphold the truth principles and have no boundaries in how they conduct themselves. Even when someone insults them or hurts their dignity, they can put up with it and laugh it off, never revealing or manifesting their inner thoughts. Outwardly, they seem very tolerant, with kind humanity, and show no intention of attacking or seeking revenge. However, it's not that they have no thoughts—they remember what you did, and at the right moment, they will come out and protect and defend themselves, giving you a certain counterattack that you might not even notice. They are not upholding the truth principles; the principles and the boundaries in how they conduct themselves are solely to defend their own interests, safety, and reputation. For people like this, it is correct to describe them as wicked, and to describe them as intransigent, deceitful, and averse to the truth. Some people might say, "They haven't harmed others' interests or done anything evil, so how can you say they have these corrupt dispositions? What are you basing this on?" It's based on their thoughts, viewpoints, and attitudes when it comes to how they view people and things and how they conduct themselves and act. Have you noticed this? (Now we see it.) Why is it that you couldn't see it before? What about them misled you? (We thought they were quite easygoing in their speech and actions, and in how they interacted and cooperated with others, and they didn't hurt anyone, so we assumed they had good humanity. We were misled by their outward facade.) Outwardly having a gentle personality and never attacking people and hurting animals does not mean that someone has good humanity. What kind of revelations of humanity represent truly good humanity? (For one thing, not harming others or taking advantage of them. Additionally, when danger arises, one's first thought is to protect the leaders and workers, as well as the

brothers and sisters who pursue the truth, without considering one's own safety, and being able to put the interests of God's house first in every situation. These are all manifestations of good humanity.) To be kind-hearted, loving, patient and tolerant, respectful of others, willing to consider others, to not take advantage of people, to be relatively upright, as well as humble, low-key, and not overbearing: possessing these qualities of humanity, combined with the ability to uphold the truth principles and safeguard the interests of God's house—this is good humanity. If someone outwardly possesses qualities of humanity like tolerance, patience, kindness, not taking advantage of others, sensitivity toward others, caring for others, but when it comes to the interests of God's house, they readily hand them over and even actively sell them out, do they have good humanity? (No.) This means their humanity is not good. How is good humanity measured? What is the minimum requirement? (At the very least, being able to safeguard the interests of God's house.) Being able to safeguard the interests of God's house; and then, on this foundation, being able to cooperate harmoniously with others, being kind-hearted and tolerant, not taking advantage of others, and being able to be patient and understand others' weaknesses, being sensitive toward others, being able to be loving, being able to help and support others, and care for those who are weak, and so on—these are all characteristics of good humanity. Conversely, selfishness, baseness, greed, being harsh and overly calculating with others, loving to gossip and oppress people, being willful, showy, particularly superficial, wicked, dissolute, brazen, and lacking a sense of shame—what kind of manifestations are these? (These are manifestations of bad humanity.) Can someone with these manifestations still safeguard the interests of God's house? (No.) Possessing the manifestations of good humanity, along with the ability to safeguard the interests of God's house—this is what truly good humanity is.

Some people outwardly appear very kind; they are able to be patient with and tolerant of others, and they possess all the characteristics of good humanity. But when it comes to the work of the church, God's offerings, or the interests of God's house, they are able to sell out all of this. Would you say that this kind of person has good humanity? (No.) For example, when buying things for the brothers and sisters, some people choose items that are of good quality, cheap in price, and practical. But when it comes to spending offerings to buy things, they opt for expensive goods. Even if it's just a tractor, they'll even want to get one with navigation. No matter what they're buying, they always go for the best, the most expensive, and the high-tech options, refusing to consider anything cheaper. Usually, they seem to get along normally with others; they don't take advantage of people, are quite tolerant, and treat others well in all ways. But when it comes to spending offerings, their ruthless side emerges, and their sinister face comes out. Can they be considered as having good humanity? (No.) Is their good humanity truly genuine? It's just outward pretense and affectation, it's all a facade. When it really comes to matters involving the interests of God's house, especially when it comes to spending offerings, their greed surfaces, and their sinister face, devilish visage, and ferocious demeanor are revealed. Is this good humanity? (No.) For example, someone is applying for the copyright of The Word Appears in the Flesh, and they say: "If we apply in the name of the church as an organization, it will save a lot of money. But if we apply in the name of Christ incarnate, it will cost much more. We should save money on this; offerings must not be spent carelessly!" Is this statement correct? Do they have principles in handling such an important matter? Just who were these words expressed by, God or the church? (They were expressed by God.) So who should the copyright belong to? Is it more appropriate for it to belong to God or to the church? (It's more appropriate for it to belong to God.)

This is a crucial issue. What are the consequences of focusing on saving money in such a critical matter? What problems could arise? The consequences could be unimaginable! If you disregard the interests of God's house and only consider saving money, what kind of person does that make you? Do such people have a conscience or humanity? (They have no humanity.) No matter how kind or tolerant such people may seem on the outside, do they truly have humanity? (No.) In the church, all expenses for food, drink, and daily needs are covered entirely by God's offerings. Have I ever been petty with you about these expenses? The only requirement is that you avoid waste, but have I ever scrutinized your normal expenses? (No.) In all aspects, I have been mindful of you and never scrutinized your expenses, yet you turn around and cut corners with Me. Is this not a lack of humanity? (Yes, it is.) No matter how kind or tolerant toward people someone without humanity appears, it's just a facade. When it really comes to moments where conscience and reason should come into play, they are revealed as being devoid of all humanity. Are they even human? (No.) They cannot be called human. When I make purchases, I also shop carefully and frugally, considering when items are discounted and suitable ways to buy them, and if something is practical, suitable, and reasonably priced, I'll purchase it. But I don't buy recklessly, I don't spend money on unworthy purchases. However, there are some expenses that can't be avoided and must be spent, and in those cases, I spend according to principles. I also try to be frugal with My own food, clothing, and daily needs. It's not about buying whatever I want; I have to carefully consider My purchases. You see, I dress simply, appropriately, and presentably. My spending follows principles: I buy what is necessary and practical, and I don't buy what isn't. Don't squander or waste money; don't spend money that shouldn't be spent; save where you should, and avoid unnecessary expenses—these are the principles. However, when some people without

humanity see an opportunity to spend God's offerings, their eyes widen. As long as it involves spending on people's food, clothing, housing, or transportation, they rush to take action. Especially when it comes to buying clothes for others or doling out living expenses, they become overly enthusiastic and very generous. In their hearts, they think, "Well, it's not my money being spent. It's God's money being spent, and this helps my reputation, so why not?" So they take the opportunity to splurge. In their hearts, they harbor ill intentions, wanting nothing more than to do harm to God's house! But if it were their own money, they'd calculate everything, refusing to spend even a penny more than necessary. No matter how kind they usually appear, such people do not have good humanity. In My view, their attitude toward God's offerings speaks volumes. The fact that they can squander offerings and are totally devoid of a God-fearing heart shows, at the very least, that they are not kind, they are base, and they have poor humanity. Isn't this the case? (Yes, it is.)

There are many manifestations related to one's innate conditions, humanity, and corrupt dispositions. We've skimmed a portion of them today; there are likely other manifestations, which we can cover in future fellowships. Let's end our fellowship here for today. Goodbye!

September 23, 2023

How to Pursue the Truth (5)

Have some people heard some negative rumors recently? (Yes.) What was your reaction when you heard these rumors? Were you afraid? Were you curious? Do you want to know what these rumors are all about? (We do not want to know, because we already know that the great red dragon often fabricates rumors out of nothing. No matter what it says, it is false. Therefore, we are not interested in the details of these rumors and do not want to try to figure out the devilish words it says.) The great red dragon fabricates all sorts of rumors to mislead and corrupt people, and many people, after hearing the rumors, are misled. Some people become afraid and dare not accept the true way; some who have accepted it also become doubtful and no longer want to believe in God. These people, before hearing the great red dragon's rumors, seemed to have faith in God without any doubts and were willing to follow God and do their duty. But after hearing the rumors, they immediately develop doubts and no longer have the heart to follow God and do their duty. In particular, some of those who are arrested by the great red dragon, under the coercion of its cruel torture, give in and deny God's name, and some of those people sign the "Three Statements" and are even forced to verbally insult God. There are quite a few such people. You have all heard a lot of rumors and negative propaganda and have also seen that after the great red dragon arrests believers in God, it brainwashes them—indeed, quite a few people have been misled. Furthermore, it also uses those who betray God to render service for it, having them monitor the church and follow and tail believers in God. In order to eradicate religious belief and eliminate God's church, the great red dragon treats the suppression and arrest of God's chosen people as important national work, as a political mission, and carries it out with great thoroughness and effort. This causes many believers in God to feel

afraid, so they dare not believe in God and dare not do their duty. Especially after hearing the rumors fabricated by the great red dragon, many people are misled. As for these rumors, God's house has long since summarized them and discerned them, so there is no need to discuss them here. If you truly encounter being arrested, and the great red dragon uses these rumors to try to brainwash you, forces you to take a stance, and forces you to sign the "Three Statements," what should you do? You now know that the rumors fabricated by the great red dragon are all false, misleading, and deceptive. Although your attitude is to not listen to, not look at, and not believe them, if these rumors were placed before you, causing you to hear them, see them, and even think they were factual, would you be swayed? What would you think in your heart? Would you want to know the truth about the facts? Would you want to verify them? As for the great red dragon fabricating rumors to mislead and intimidate people, or using rumors and atheism to brainwash people and conduct ideological work, do we need to fellowship the truth to inoculate people? Is this a necessary item of work? Some people say, "The great red dragon has been fabricating rumors about us for so many years, especially the rumors about Christ, about the man used by the Holy Spirit, and about the church and the church's work. We have never clarified them, never come forward to make our attitude or viewpoint clear, never made any defense—is this appropriate?" Some people, from the time they began to believe in God until now, have never been able to clearly discern the various rumors of the great red dragon and the religious world. In their hearts, they have always had a question mark concerning these things. This question mark doesn't mean complete disbelief, nor complete belief; instead, it means that they take a middle-ground stance to view these matters, thinking that these things might all be rumors fabricated by the great red dragon, or they might be facts. Does this "might be" reflect a perspective of

seeking the truth? (No.) This is a perspective of believing that the rumors need to be verified and confirmed, or a perspective of waiting and observing, waiting for informed people to disclose some real circumstances. Tell Me, what consequences do you think will result from people having either of these two perspectives? Are such people in danger? Which of these two perspectives can enable people to stand firm? (Neither of these two perspectives can enable people to stand firm. If someone has this “might be” thought, it shows that they are still not certain about the true way and still have elements of skepticism within them. In this case, rumors become a great temptation for them. If people cannot be certain about the true way, cannot believe in the truth, and cannot see through to the essence of the great red dragon, they are actually in great danger.) These people, to this day, are still not certain about the true way. What is their essence? (In essence, they are disbelievers.) They are disbelievers. Are there many people who hold either of these two perspectives? Certainly, there are quite a few. When these people hear rumors, they develop doubts about God in their hearts and want to get to the bottom of the rumors, to figure out whether they are true or false. However, because they do not know how to seek the truth to resolve this matter, in the end, they simply let it remain unresolved. In fact, this problem still exists in their hearts, and does not get resolved. When you hear these rumors, do you seek the truth? Do you seek the truth to dissect and discern the rumors, or do you examine the rumors one by one to distinguish whether they are correct or incorrect and see whether they are actually true or false? After you hear the rumors, you think in your heart only that they are untrue, that this is purely the great red dragon fabricating rumors and carrying out a smear campaign, but you do not refute them based on the truth and facts, and actually you still have some doubts in your heart and simply use these doctrinal statements to resolve your doubts. Can thinking like

this enable you to stand firm? Is this seeking the truth? Does this show you understand the truth and have gained the truth? Has the problem been resolved at its root? (No.) So, do you want to use the truth to resolve this problem, so that you can discern these rumors, not be misled, have no questions whatsoever in your heart, and completely eliminate your doubts, suspicions, and guardedness toward Me? Some people think, “From the time we began to believe in God until now, we have been listening to Your sermons and accepting Your watering and shepherding, and we have made some gains and progress. But we have not actually lived with You or had real contact with You as a person. So, we are totally in the dark and uninformed about what kind of person You are, what Your personality and character are like, and what kind of life You lead.” That is, when it comes to the various manifestations and revelations of the humanity of this flesh, as well as My life, and My attitude and specific manifestations in dealing with people and matters, people have always attached question marks to these things and harbored misgivings toward them. In one regard, people harboring these misgivings stems from people themselves not being 100% certain about the incarnation of God, and in another regard it stems from people being influenced by the rumors of the religious world or the great red dragon because their understanding of the truth is too shallow. Thus, you have many speculations about Me. Of course, the content of these speculations is certainly not positive or proper; it certainly contains some dark and negative elements. Harboring these speculations—is this a good thing or a bad thing for you? Is it an encumbrance, a bondage, or an impetus? What do you think? (If people have these negative speculations in their hearts, it is not a good thing but an encumbrance. It will cause people to be guarded toward God; it will not do anything to help their belief in God.) What impact do these negative things have on you? What consequences will they cause? In certain environments,

are these things dangerous for you? (Yes.) Since these things are an encumbrance and not a good thing for you, should you use the truth to resolve them? Or should you set them aside, not bother with them, and not think about them, waiting until some issue actually arises to address them? What is your attitude? (When I heard rumors, I did set them aside and did not bother with them. But just now, through God's fellowship, I have realized that when these problems arise, they must be resolved with the truth. Otherwise, one cannot lay down this encumbrance in one's heart, and in certain situations, it can lead to bad consequences, even to being skeptical of God and denying God, which is very dangerous.) Although you say out loud that these are rumors, if you never truly discern these rumors or have the correct attitude toward them, and always carry these negative things in your heart, then you will often be constrained by them. These rumors will be a ticking time bomb for you, ready to explode at any moment and any place. The consequences of this will undoubtedly be unimaginable, and you will be blown to smithereens. Aren't those who sign the "Three Statements" the ones who have detonated the bomb and blown themselves to smithereens? After they sign the "Three Statements," the great red dragon still does not let up. It demands that they must verbally say a few things that insult God, and only then can the matter be considered settled. Although they are unwilling in their hearts, they feel they have no choice, and capitulate to Satan to avoid imprisonment. After verbally insulting God, they feel that their hope of receiving blessings is gone, that they are completely done for. They no longer need to think about whether those rumors are true or false, and the worries, concerns, timidity, and dread they have carried for many years of believing in God completely disappear. At the same time, their hope for salvation is also shattered. Tell Me, even if people are skeptical of God incarnate or of this stream, should they insult God? (No.) When the great red

dragon tells you to insult God, why do you obey it? No matter who it is, even if one denies the true way, denies this stream, they still should not insult God. What kind of people are those who insult God? (People who can insult God are those who have evil humanity and also those who have a particular hatred for the truth and submit to Satan's influence.) Tell Me, if people truly believe in their hearts that God exists, believe that God is the Creator, that humankind was created by God, that human life is granted by God, and that God is sovereign over all things, would they insult God? (No.) They never would. No matter the circumstances, they would not insult God. Even if they are skeptical of the name Almighty God or of this stream which is the work of Almighty God, they would absolutely never insult God. So, the kind of person who can insult God not only denies this stream and denies Almighty God incarnate but they also deny God's work and the truth expressed by God. To what category do people of this type belong, then? (They are devils; they are people who deny God in their hearts.) People of this type are part of the gang of Satan and devils; they are not God's chosen people, not God's sheep—they are non-human. Some people, after being arrested by the great red dragon, because they do not understand the truth and have no discernment, become doubtful when they hear rumors. They develop doubts about God incarnate, and under threats, inducements, and the coercion of cruel torture, they deny God's name, deny this stream which is the work of the Holy Spirit, and deny the church. This already amounts to betraying God. But some people can even insult God—this is utterly lacking conscience and reason, it is unforgivable, and it is committing an unpardonable sin. When you insult people, or attack, judge, or defame them, in legal terms this would at most be defined as the offense of defamation or, in the most severe cases, a personal attack. It is not really serious and does not result in death. However, when someone can insult God, the nature of the problem

changes. It is no longer simply insulting God—it is blaspheming against God! What does it mean to blaspheme? It means directly attacking, defaming, insulting, or slandering positive things, the truth, or God—these all constitute blasphemy. God is holy, God is supreme, God is sovereign over all humankind, God is the One who provides life for humankind, and God is the source of human life. God's essence, identity, and status are supreme. God is perfect, good, and holy, He is faultless and beyond reproach. Precisely because God is holy, perfect, and supreme, and because God is the source that provides life for humankind, any slander, attack, or insult directed toward God by created humankind constitutes blasphemy. You ought to understand what "blasphemy" is now, right? (Any attack, insult, or slander directed toward God constitutes blasphemy.) If the word "blasphemy" is to be explained, it means slander, judgment, or condemnation of positive things, and it is especially the slander, judgment, or condemnation of the truth or God. This is called blasphemy. Therefore, the word "blasphemy" can only be used to describe humankind's slander, insults, attacks, or judgment toward God—this is relatively apt. When people judge, insult, attack, or condemn other people, if it does not align with the facts, it is, at most, defamation. If it aligns with the facts, then it does not constitute defamation. However, people's judgment and condemnation of God is a twisting of the facts and turning truth into falsehood—this constitutes blasphemy. What is the nature of people daring to condemn God? Does God have sin? (No.) God is holy, God is without sin, so any slander, attack, judgment, or insult directed toward God is called blasphemy. Those who insult God think, "As long as I say a few things that insult god, I can be released and escape danger. Given the circumstances, god won't remember this." From a human perspective, it's just a few insults, which don't seem to be a big problem. But how does God view this matter? That you can insult God shows that you have already

denied God in your heart. It is only because you harbor hatred in your heart toward God that you can insult Him. Whether you proactively insult God or are forced to insult Him by others, it is a manifestation of denying God and hating God. Therefore, this sort of behavior and action is blasphemy, to a T.

Some people can never let go of various rumors, always thinking that they might be true. They always want to verify whether the rumors spread by the great red dragon that is the ruling party, the religious world, and nonbelievers—especially those rumors and remarks posted online—are true. If God were to never make His stance known or His house were not to provide any clarification, they would fully believe these rumors were true, and would deny God and betray God—what is the problem here? Just on what basis do they believe in God? If their belief is based on whether the rumors are true, then that is a huge mistake. In fact, many rumors have already been very clearly dissected and refuted in the sermons and fellowships, and films of God's house; there is no need for Me to go into detail here. So which types of rumors do you still want to verify? Let's lay this topic bare today. If you want to verify rumors, I'll tell you what I have to say about them, so that some people won't keep thinking, "Are You hiding something from us that You don't want us to know? We always feel like we can't fully figure You out. Although we have followed You and heard so many truths, we still feel uncertain in our hearts about whether the rumors are true or false, so we always have the idea and thought of verifying them." If you want to verify them, say so boldly. Let's openly talk about this matter. I'll tell you what I have to say about them—there's nothing to hide. Does anyone want to verify them? (No.) Is the reason you don't want to verify them established on the foundation that you don't believe the great red dragon's rumors, or is it because you have an attitude of, "I don't want to bother with

this matter—I'll just let it be"? Or is it because you are afraid that after verifying the rumors, you will be disappointed and unable to face the result, and you don't know if you can stand firm, and you don't want to face such consequences? Regardless of what the content of these rumors is, whether or not you want to verify them, whether or not you want to hear what I have to say about these rumors or My comment on them, and regardless of what your attitude is, I have only one attitude: If you understand the truth, you will naturally be able to discern these rumors; if you do not understand the truth and do not seek the truth, then I have no comment. This is because I have spoken so many words expressing the truth; I have no need to explain these rumors to you—this is not the work I should do. Can you still not discern the rumors even after listening to so many sermons? If you cannot, it means you do not understand the truth. No matter how much is said to someone who does not understand the truth, it is useless—it is like speaking to nonbelievers; no matter how much you say, they will not understand. Therefore, I have no comment when it comes to any rumors! I do not want to explain anything, nor do I want to say anything, nor do I want to justify or defend anything. No matter what is being said in the outside world, I have no comment! Have you heard this clearly? (Yes.) "No comment"—this is a kind of attitude. Additionally, what is it that I want to say to you regarding this matter? It is that, no matter when, God's identity and essence will not change, God's status will not change, God's disposition will not change, God's authority and power will not change, the fact that God is sovereign over humankind and provides life for them will not change, the fact of God's incarnation will not change, and the fact that God is the truth, the way, and life will never change. Are these words sufficient to resolve your doubts? (Yes.) This is all I have to say to you about this matter. If you understand, then accept it. If you do not understand, then take your time to ponder it. If you

still have doubts in your heart and these words cannot resolve your doubts, then there's nothing more I can do. Just let things take their course. This is all I can say and do for you. Is this approach appropriate? (Yes.) Can these words have a certain effect on people? When faced with various complicated matters, if a crack appears in the relationship between you and God, or if you develop serious doubts about God, and these words cannot resolve the problem you are currently facing, then you are a disbeliever. What you accept is not the truth but Satan's lies and whatever devilish words Satan speaks. It's just like with Adam and Eve at the beginning—God said, "You may eat of every tree in the garden, but of the tree of the knowledge of good and evil, you shall not eat, for in the day that you eat of it, you shall surely die." They kept God's words in their hearts after listening to them. But when Satan said to them, "God said you shall not eat of the fruit of the tree of the knowledge of good and evil—this is not necessarily true. If you eat it, you will not surely die," Adam and Eve immediately became doubtful. They abandoned God's words and believed the serpent's words. They suspected that what God said was a lie. Because of what the serpent said, they no longer believed God or obeyed God but completely followed the serpent's lies. It is plain to see what the final consequence of this was. While believing and accepting what the serpent said to them, they were also denying what God had said, thinking that what God said was a lie. They no longer believed that God's words were true, and they no longer believed in God's identity and essence. Instead, they were skeptical of God, suspecting that He had ulterior motives in regard to them and was deceiving them with lies. Conversely, they believed that what the serpent said was true and that the serpent was speaking for their benefit. The final consequence was that they were seduced by the serpent and corrupted by Satan. They strayed from God's care, lost God's protection, and embarked on a path of no return.

Has the problem of rumors been resolved for you? If it has not been resolved, slowly process it yourselves. As for how to treat rumors, I have already fellowshipped plenty. If there are still people who cannot see through various rumors and cannot discern them, fellowship about this and resolve it yourselves. Although this matter does not count as a major one, in people's daily lives it is something that can often disturb their minds and disturb their lives. Although some rumors do not go so far as to take your life immediately, they are also a kind of harassment to you, like a pesky fly that does not bite people but disgusts them—they emerge from time to time to disturb you. Especially when you are weak, when you face failure or setbacks, or are negative, these rumors and devilish words will emerge to disturb you, to torment you in your heart, pulling you back, making you sink down little by little. It is in just this way that some people have withdrawn and stopped believing. You see, the people sent to B groups or to ordinary churches are in great danger—but are the people who do duty full-time not in danger? Some of them are also in great danger. Which group among them? The group of people who continually fail to understand the truth. However many of God's words they have heard, they do not understand them. In their hearts, they are always doubtful: "Why can I not make out which of God's words are the truth? Everyone says that the truth is the way, the life—why do I not feel it is the life? I have also heard many of God's words, but the life within me has not changed; I am still me, I have not changed!" They never understand what the truth is, never understand God's work, and they always remain unclear about visions. Such people are in danger. People of this kind, when hearing rumors, never seek the truth to discern them; they only know to evade and reject rumors. If they can evade them, they luckily avoid disaster; if they cannot evade them, they are captured by Satan. Tell Me, is it a coincidence that such people can be captured by Satan? (No.) Those who never

understand the truth, who never understand what believing in God is—are these people God's sheep? Can they understand God's words? (They cannot.) These people never understand God's words, nor do they seek the truth; and they are always concerned with: "When will God's day come? When will we enter the kingdom of heaven?" Regarding the things people ought to understand in believing in God, they have understood none of them. Just how muddleheaded can they be! Tell Me, when I speak to this kind of muddleheaded person, what feeling do I have in My heart? Is it honor or sorrow? Or is it a feeling of indignation? Seeing these people makes Me irritated. What can these muddleheaded fools gain by believing in God? After the great red dragon arrests and brainwashes them, they are revealed and eliminated. These people do not understand the truth in the slightest, and God's house does not want such people. It is through the great red dragon that they are revealed and eliminated. Tell Me, is this unloving? (No.) If such people were not arrested by the great red dragon, and without these rumors misleading them, would they always cling to the church? What circumstances can cause them to withdraw? (It is precisely through the rumors of the great red dragon. After they hear the rumors and believe them, they withdraw.) It is precisely through the demonic claws of the great red dragon, this foil, that they are captured and end up no longer believing. In fact, these people cannot comprehend the truth, cannot do any duty, and cannot render any service. In God's house, they are merely making up the numbers, freeloading and waiting for death. Each one of them is in a pathetic state, yet they claim to be followers of God, to be God's chosen people—are they not disgraceful? Those who follow God must at least be humans, not dead people without spirit, not beasts. They must be people who can understand the words God says. Only those who can understand God's words and understand the truth are God's sheep. Only God's sheep can sincerely do their duty and

follow God. Those who are not God's sheep are not sincere followers. They infiltrate the church with a purpose, which is to gain blessings. There is no God in their hearts. No matter how many years they believe, they can never possibly have a God-fearing heart. Devils, Satans, and those possessed by filthy demons and evil spirits also know that this is the true way, and they also desire blessings. But does God want such people? (He does not.) Various evil spirits and filthy demons possess animals, and after they undergo many years of cultivation and become supernatural beings, they always want to turn into humans. They are unwilling to remain as filthy demons, evil spirits, or various animal spirits; they want to rise to a higher level—to be human. Similarly, these muddleheaded fools also want to elevate their rank, wanting to be God's chosen people. Tell Me, does God want such people? He does not. Even if they infiltrate the church, it will be in vain; they must be cleansed away no matter what. Once they are cleansed away, God's house will be pure, and the church will be pure. Those who remain must at least be people who acknowledge God's identity and essence, who acknowledge that God is the truth, the way, and the life, and who can willingly render service for God. Can those muddleheaded fools achieve this? They fall far short of achieving this. They are all dead people without spirit, yet they always want blessings, always want to enter the kingdom, always want to go to heaven. Their ambition and desire are not small, but they do not even look at what they are—they overestimate themselves! It is right that such people are eliminated. Do you feel it is a pity? (No.) From the beginning, God said, "What I want is excellence in people, rather than greatness in their numbers." This is God's required standard for His chosen people, as well as a requirement and principle regarding the number of people in the church. "What I want is excellence in people"—here, does "excellence" refer to the good soldiers of the kingdom or to overcomers? Neither is accurate.

“Excellence,” to put it accurately, refers to those who possess normal humanity, those who are truly human. In God’s house, if you can do duties that a human ought to, if you can be used as a human being, and if you can fulfill a human’s responsibilities, duties, and obligations without others pulling you, dragging you, or pushing you, and you are not useless trash, not a freeloader, not a loafer—you can shoulder the responsibilities and obligations of a human and shoulder the mission of a human—only this is being up to standard as a human! Can those loafers and those who do not attend to proper tasks shoulder the mission of a human? (No.) Some people are unwilling to shoulder responsibility; others cannot shoulder it—they are useless trash. Those who cannot shoulder the responsibilities of a human cannot be called human. Look at those who are intellectually disabled, idiotic, cerebrally palsied, or physically paralyzed—can they be called standard human beings? (They cannot.) Why not? Such people have no ability to live, no ability to survive, and no ability to care for themselves. They rely entirely on others for assistance and care, live without the ability to support themselves, and are unable to shoulder the responsibilities and obligations of a human. Those who are unable to shoulder their own duty in God’s house are not normal humans, and God does not want them. Whether you are a leader or worker, or doing specific work involving professional skills, you must be able to shoulder the work you’re responsible for. Beyond being able to manage your own life and survival, your existence is not merely about breathing, not about eating, drinking, and having fun, but about being able to shoulder the mission God has given you. Only such people are worthy of being called created beings and worthy of being called human. Those in God’s house who always want to freeload and always try to bluff their way through, hoping to finagle themselves through to the end and gain blessings, cannot shoulder any work or any responsibility, let alone any mission. Such people must be

eliminated, and it is not a pity. This is because what is being eliminated is not human—they are not qualified to be called human. You may call them useless people, loafers, or idlers; in any case, they are not worthy of being called human. When you assign them work, they cannot complete it independently; and when you assign them a task, they cannot shoulder their responsibility or fulfill the obligation they ought to—such people are done for. They are unworthy of living; they deserve death. God sparing their lives is already His grace, it is an exceptional favor.

Regarding the topic of rumors, we will stop here. If you still have any problems, you can bring them up and fellowship on them or seek the truth to resolve them by yourselves. We will not speak about it anymore, okay? Does anyone have any objections? (No.) If there are any problems that I have not discussed, then you can think of a way to resolve them by yourselves. In this matter, I have fulfilled My responsibility. Suppose someone says, “We have not yet received the answer we want; are those rumors true or false? Please give us a clear answer.” Even if I give you a clear answer, what problem could it resolve? That’s why I say you should find this answer by yourselves. I have no comment on this. It all depends on whether you have discernment. Those who have obtained the truth will never be misled. In fact, these rumors have revealed many people. Those who have believed in God for years but have not obtained the truth have all been revealed—this is God’s wisdom. This is My answer. Do you understand? (Yes.) So, what is it that I want to tell you? What I want to say is all in the volumes of The Word Appears in the Flesh and in all the sermons. These words are what I want to say to you. Aren’t they enough? (They are.) If some people still insist, saying, “Then, regarding the rumors, do You have any answer?” I say no, I still have no comment. I’ve already said a lot of what I want to say in all the sermons. If you are willing to

seek the truth, and you can accept and abide by these words, then your problems will be resolved. If you do not accept these words, then your problems will forever remain problems. I have fulfilled My responsibility; it has nothing to do with Me anymore. Have you heard clearly? (Yes.)

Let us continue to fellowship on the subject of "How to Pursue the Truth." During this period, we are still discussing content related to "letting go" within "How to Pursue the Truth," talking about the major topic of "letting go of the barriers between oneself and God and one's hostility toward God." The first aspect of this topic is letting go of one's notions and imaginings about God. In this aspect, we have discussed people's notions and imaginings about God's work, which involves a relatively complex issue: the distinctions between innate conditions, humanity, and corrupt dispositions. There are many details in this. When people face issues in daily life, they always confuse concepts and cannot distinguish clearly just which category some issue belongs to or how to differentiate them. For example, regarding certain manifestations, people cannot distinguish whether they relate to humanity or innate conditions. And for some other manifestations, people cannot tell whether they are issues related to corrupt dispositions or humanity. People cannot distinguish these matters. People often regard certain problems and flaws of innate conditions as corrupt dispositions, or regard certain defects and problems of humanity as corrupt dispositions. Sometimes, even when it's a revelation of a corrupt disposition, they instead regard it as a revelation of an innate condition that cannot change. Therefore, people often feel very unclear about issues of innate conditions, humanity, and corrupt dispositions during the process of believing in God, and cannot distinguish them. Last time, we fellowshipped on a part of this and of course gave some examples, but I feel it was not specific enough.

Today, we will take the issues within these three categories and fellowship on them more specifically. I will talk about some specific manifestations and examples, and then you will discern which category they belong to: innate conditions, humanity, or corrupt dispositions. If you cannot discern them, we will explore them together. How does that sound? (Good.) Last time, we fellowshipped a bit more on innate conditions, so your discernment in this regard is of course somewhat clearer. However, there are still some things that are relatively borderline or similar to aspects within humanity, and people still cannot distinguish whether they should be categorized under innate conditions or humanity. I will propose some manifestations or some behaviors and actions, and then you will say which aspect they should be categorized under. What is the benefit of fellowshipping in this way? Once you know which aspect some manifestation belongs to, you will know how to approach it and how to handle it.

Let's start with the first manifestation: being diligent in doing things, meaning one is very hardworking. Which aspect does this belong to? (This is a manifestation of one's humanity.) Then, is this a merit or a defect of humanity? (A merit of humanity.) Being very diligent and hardworking is a merit of humanity. Being fond of tidiness and cleanliness, and maintaining hygiene—what kind of manifestation is this? (A merit of humanity.) (This is a good living habit, it falls under one's innate conditions.) Is it an innate condition? Isn't this a merit and a strong point of one's humanity? (Yes.) Just now someone said it was an innate condition; this is incorrect. This involves one's humanity, as well as living habits; it is, of course, also a merit and a strong point of humanity. The next manifestation: Some people are lazy; they like comfort and hate labor, and do not like to work. When not working, they feel particularly at ease, but when they start working, their mood

worsens—they become fretful, irritated, and angry. When there is work to do, they feel sluggish, lacking energy, and do not want to work. However, when it comes to eating, drinking, and having fun, they have boundless energy. Laziness—what kind of problem is this? (Bad humanity.) At the very least, this is a defect of humanity, a flaw and a significant problem in humanity. It does not yet rise to the level of bad humanity. If such people like to boss others around and exploit people, making others do the work while not doing any themselves, what kind of problem is this? (Bad humanity.) When asked to do some work, they find all kinds of reasons and excuses to evade it; they simply do not want to work. They do not openly state their intentions but instead use various methods, tactics, or lies and scams, trying to make others do the work while they avoid it to enjoy leisure. What kind of problem is this? (A corrupt disposition, a wicked disposition.) Is it merely a corrupt disposition? People who like to exploit others and boss others around, first of all, have bad humanity and vile character. Secondly, their cunning methods of bossing others around expose their deceitful, wicked disposition. Their manifestations of liking to exploit and boss others around show both that they have bad humanity and that their corrupt disposition is severe—deceitful and wicked. You see, some manifestations merely reflect bad humanity or a certain shortcoming in one's humanity, and do not rise to the level of corrupt disposition. However, some manifestations, based on the foundation of vile humanity, directly involve corrupt dispositions. Therefore, no manifestation is that simple. Some manifestations do not involve just one issue, but two.

Superficiality—what aspect does this fall under? (This is a defect of humanity.) Correct, this is a defect of humanity. If it is merely about loving to doll oneself up, to make oneself look pretty, and liking to receive compliments about being good-looking,

beautiful, handsome, or youthful—wanting others to have a high opinion or positive view of one's appearance—then this is limited to being an issue of humanity. What sort of issue of humanity? Clearly, it is not a merit but a defect. Some people may say, "Everyone has a love for beauty—how can this be a defect?" So why do I say superficiality is a defect of humanity? Since superficiality is a defect, its manifestations are not legitimate. Superficiality is not about looking proper, dignified, devout, or serious, giving others an impression of dignity and decency; it is not on the level of looking proper, rather it is more excessive and severe than a legitimate focus on looking proper. When people are superficial, they pay particular attention to dolling themselves up and showcasing themselves, getting others to focus on their image, to the point of even being somewhat shameless—in other words, these people are influenced and constrained by appearance in many matters. This is a defect of humanity. For example, some people feel embarrassed to go out without wearing makeup. They feel embarrassed to meet others unless they spray some perfume on themselves. They are always preoccupied with these matters, always wanting to doll themselves up excessively to make other people think highly of them and like them. This is being overly superficial—at this point, it becomes a defect. This defect has already gone beyond the scope and required standards of normal humanity. Being too superficial is a defect of humanity. That concludes our discussion on this manifestation.

The next manifestation is loving to take the limelight. What type of manifestation is this? (It is a shortcoming of one's humanity; it is liking to push oneself forward, liking to show oneself off.) Then, is there a corrupt disposition within this? (Yes, because if someone loves taking the limelight, they then want to show themselves off, wanting to stand out.) Loving to take the limelight

and always wanting to showcase oneself—what kind of problem is this? Is it because they have leadership ability, or because they understand the truth and have a sense of burden? If they have a sense of burden, have work capabilities, and can shoulder an item of work, this is not loving to take the limelight. Then what kind of problem is loving to take the limelight? In one aspect, it is a defect of one's humanity. People of this type love to take the limelight. Wherever they go they love to show themselves off, afraid that they will not be seen by others. They also speak in quite a showy, exaggerated, and loud way. The more people there are, the more eager they are to speak, always wanting to have a place in the crowd. Loving to take the limelight cannot be considered a manifestation of bad humanity. It does not involve a person's character, and it is merely a defect of humanity, a kind of flaw or problem. Why do I say it is a flaw or problem of humanity? Because it is a manifestation of lacking reason. These people constantly seek to take the limelight, but are they really capable of shouldering the work? Why do they always want to take the limelight? Is it because they are driven by ambition and desire? Is it because they love status, being exalted, and making themselves the center of attention? Is it because they love having prestige among people, being superior to others, and love leading others? (Yes.) Isn't the humanity of this kind of person exposed? What kind of humanity is it? It lacks reason. Isn't this a defect of humanity? (Yes.) In one regard, it is a defect of humanity. In another regard, this kind of person does not just occasionally push themselves forward or show themselves off; rather, because they are driven by ambition and desire, love status, power, and having the final say, they love to take the limelight. So, doesn't this involve a corrupt disposition as well? (Yes.) What kind of corrupt disposition is this? (An arrogant one.) This is arrogance. What gives them the right to take the limelight? What gives them the right to have the final say and lead

others? Some people say, “I understand the truth and I have a sense of burden.” Even if you have a sense of burden, it is still necessary to look at whether you can do real work. It is not the case that just because you have a sense of burden and want to do it, you can actually do it well. There is no logical connection between these two things. Wanting to do it and loving to do it does not mean you can do it or that you are competent in leadership work. You love taking the limelight, you love status—does that mean everyone must elect you? What are the principles for electing church leaders? (It must be based on whether the person has work capability, whether they are someone who pursues the truth, and whether they are a right person.) At the very least, you must be a right person. You must have spiritual understanding, have the ability to comprehend the truth, and also have work capability. Only then do you meet the conditions for being cultivated and become a candidate for cultivation. You must meet all these conditions. If you do not meet any of these conditions, would everyone elect you to be a leader just because you love taking the limelight? That would never happen. So if you always love taking the limelight, always love to show yourself off, isn’t this arrogance? (Yes.) It is arrogance and overestimating oneself. Arrogance, from the perspective of humanity, is a lack of reason. If measured by the truth, this is a corrupt disposition, and it is a satanic disposition. The manifestation of loving to take the limelight is both a defect of humanity and a corrupt disposition, which also involves two issues. Although loving to take the limelight does not reach the level of having poor or bad humanity, it is nevertheless a specific manifestation of lacking reason and also a manifestation of an arrogant disposition. If a person merely loves taking the limelight, and they don’t suppress or torment people, and they don’t use the means of evil people to sow discord or form cliques, then this is only a defect of their humanity. However, if they exhibit the

manifestations of evil people or antichrists, and also engage in some evil deeds, then this defect of humanity escalates—what does it become? Poor, terrible, and evil humanity—these aspects are used to characterize such humanity. Additionally, the manifestations of the corrupt dispositions such people reveal include both arrogance and viciousness; of course, there are more specific manifestations as well. So, such people's humanity should be characterized based on the degree to which they reveal these corrupt dispositions. If they merely love taking the limelight, and they don't show manifestations of evil humanity—without suppressing or tormenting people, without forming cliques and establishing an independent kingdom in secret, or using unorthodox methods to mislead people and make them obey—then this love of taking the limelight is merely a defect of humanity. But once such evil deeds are committed, this is no longer merely a defect of humanity. What kind of problem is it then? (It is poor, terrible, and evil humanity.) Exactly. It is no longer merely a defect of humanity, but rather, it is evil humanity. A love of taking the limelight is merely a defect of humanity. If such a person has spiritual understanding, a certain caliber, and work capability, would you choose them as a leader? (Yes.) Why would you choose them? (Because they are not an evil person.) Their love of taking the limelight is merely a revelation of a corrupt disposition. There is no element of evil in their love of taking the limelight, and they are not an evil person. As long as they meet the conditions for being a leader, they can be elected and cultivated further. Although loving to take the limelight is a manifestation of having poor reason in humanity, given that they can do work, have work capability, have spiritual understanding, have the ability to comprehend the truth, and in addition they are willing to do some work and be a supervisor, they can be elected. Why can they be elected? Because their humanity is up to standard, as is their caliber. As long as they are not an evil person or an

antichrist, they would not torment or suppress people, and they would not try to establish an independent kingdom, they can be elected as a leader. But if their love of taking the limelight contains elements of evil humanity, should such a person be elected? (No.) Before they are even elected as a leader, they already start using devious means, secretly forming cliques, and tampering with votes. In order to achieve their goals, they pull shady maneuvers, and they are even capable of fabricating rumors and speaking ill of some good people who are relatively earnest in their pursuit of the truth and do their duties. They do many things that go against the truth and human morals, committing some evil deeds. Can you elect such a person as a leader? (No.) Why not? (Because their humanity is evil.) To be specific, it is because they are an evil person; they do not meet the principles of God's house for using people. God's house does not use evil people. What are the consequences if God's chosen people fall into the hands of evil people? For one thing, they will be tormented and suppressed. For another, the church will scatter like loose sand and become disorderly. In this case, you would not be doing your duties but serving evil people, being controlled by evil people, and following evil people. What would the consequences of this be? Your hope of gaining salvation would be ruined. Do you understand now? (Yes.) So, if two people both love taking the limelight and both have arrogant corrupt dispositions, on what basis would you choose one to be a leader? (On the basis of their humanity.) That's right, on the basis of their humanity. The revelations of various corrupt dispositions, like arrogance, deceitfulness, and intransigence, are universal; everyone is the same in this regard. So, where does the distinction lie? In people's humanity. On the surface, some people are more unrestrained, while some are more conservative; some are relatively muddleheaded and slapdash, while others are relatively shrewd and meticulous. Some are more extroverted and cheerful, while others

are more introverted. The external manifestations of people's personalities differ, and their humanity essence is certainly not the same either. Some people have boundaries of conscience and morality, while others do not. Some are even evil, ruthless, and vicious—they kill without batting an eye and devour people, bones and all. They are capable of doing anything. Therefore, for evil people, tormenting others is nothing to them. If you fall into the hands of evil people, your good days will be over and you will thereafter live in darkness. If someone falls into the hands of evil people, it is the same as falling into the hands of the great red dragon. Have you experienced this? (Yes.) The most prominent and obvious manifestations of evil people in terms of their humanity are evil, viciousness, ruthlessness, an absence of moral boundaries, and no standards of conscience. Judging from their attitude toward God and toward the truth, they do not have a God-fearing heart at all. They are audacious and reckless, daring to do anything, with no boundaries of conscience. Regarding the truth, they do not accept it in the least. On the surface, they can exert effort and endure hardship in their duties, and they can also give alms. However, they do not have the slightest fear in how they treat God and the truth. Whenever it comes to bearing witness to God, bearing witness to God incarnate, bearing witness to God's identity and essence, bearing witness to God's deeds, or bearing witness to how God pays a price for humankind and how God uses His heart's blood and His life to save humankind, they have nothing to say and do not want to speak. In their hearts, they despise God. But when they bear witness to themselves, they have plenty to say and speak endlessly. Loving to take the limelight is merely a defect of humanity. If such people do not commit evil, and have boundaries of conscience and morality, then provided they can understand some truths, they can generally measure matters according to the boundaries of their conscience; their conscience functions. For example, if they find

someone of the opposite sex to be to their liking and want to approach them, because they have boundaries of conscience in their humanity and a sense of integrity and shame, they will naturally restrain themselves. Evil people, however, do not care about such things. If they like someone, they will forcibly approach them; if the other party does not consent, they will devise all sorts of ways to torment, subdue, or make trouble for them. People with boundaries of conscience are restrained by their conscience; there are certain transgressions they will not commit and certain lines they will not cross because they have a sense of integrity and shame. If they understand the truth, and their acceptance of it is relatively deep and strong, they will have a God-fearing heart. Because they dread and fear God, they generally will not cross certain lines. Therefore, having someone with boundaries of conscience as a leader is so beneficial for you. At the very least, they will not hurt you, much less hinder you or harm you, and they can also offer you some provision and help. Evil people, however, are different. They do not merely use words to mislead you; they also employ various methods to torment you, oppress you, and trample on you. If you do not obey them, do not listen to them, or have an argument with them over something, they will not only attack you but also condemn you, embarrass you, and even seek to subdue you. In this way, you will fall completely into their hands. The greatest difference between ordinary corrupt humans and evil people lies in whether their humanity is good or evil, and whether their conscience functions. Evil people have no conscience, so they also have no sense of integrity or shame and are capable of committing any kind of bad deed. Ordinary corrupt humans, while their humanity also has defects and flaws, are restrained by conscience and reason, so there are many kinds of lines they are incapable of crossing. Even if they do not believe in God, they will not commit certain obvious evils; they are incapable of committing such acts as sexual

immorality or theft, for instance. Think about it: Before you believed in God, while you were in the world, could you engage in promiscuity if someone let you? What does promiscuity refer to? It refers to having multiple sexual partners, even being involved with several people of the opposite sex at the same time, without feeling any sense of wrongdoing or inner accusation. Could you do such a thing? (No.) Look at those promiscuous women, prostitutes, and lechers—they can do such things. Aren't you different from these people? (Yes.) Where does the difference lie? It lies in whether one has the conscience and reason of humanity. Conscience and reason give you a sense of integrity and shame, so you will not commit acts of promiscuity and you have a standard: "Conducting oneself that way is not good; I will not be that kind of person. I will draw a clear line between myself and those people. Even if I were beaten to death, I would not engage in promiscuity." If sold into that kind of situation, some people would say, "I would rather die than become that kind of person!" Some people endure humiliation and injustice, reluctantly going along with it, but they are unwilling in their hearts and will seize any opportunity to get out of the situation. Others, however, will seek out that kind of setting themselves, even if others try to stop them. They do it even if they earn no money from it—they simply enjoy engaging in promiscuity, and couldn't care less whether it's profitable. Aren't these two types of people different? (Yes.) This is precisely the difference between people's humanity. The difference in humanity is crucial. If you can see through the differences in the manifestations of humanity among different types of people, then you will be able to discern people. Therefore, evaluating a person cannot be entirely based on their corrupt disposition or on their manifestations and revelations for a short time or in one incident. Rather, the kind of person they truly are must be evaluated based on their humanity and their nature essence. That concludes our discussion of the manifestation of

loving to take the limelight.

Let's move on to another manifestation. Some people do things methodically, with a mental outline, and in an orderly manner; they can determine what to do first and what to do later through thought and consideration. They follow steps and have plans rather than doing things rashly. No matter what they do, they follow steps, even for the simplest task like washing clothes. They separate the clothes by color, washing dark and light items separately; they know how much water and detergent to use based on the amount of laundry, avoiding waste—all of this is planned, so organized, meticulous, and economical. What kind of manifestation is this? (This is a merit and a strong point of humanity.) Then can this merit represent that this kind of person has good humanity? (No.) This is merely a merit and a strong point of their humanity. It does not rise to the level of involving one's character or the principles of self-conduct, nor does it involve a corrupt disposition. It is simply a lifestyle habit or an attitude toward life. Some people do things with a mental outline, with a plan; they can grasp patterns, and when the task is done, others find it satisfactory. These are people with good caliber. But for those with poor caliber, it's different—they do everything disorderedly and chaotically, without a mental outline or planning, in a totally haphazard way that ends in a complete mess. What kind of problem is this? (A defect of humanity.) What does this defect of humanity involve? (Extremely poor caliber.) Such people with extremely poor caliber are simply referred to as brainless. Some people, when I say to them, "Are you pig-brained? How can you not understand such a simple thing?" respond with, "I'm brainless." What does it mean to be "brainless"? It means having no caliber or poor caliber—this is a problem of caliber. What does this issue come under? Isn't this an innate condition? (Yes.) If someone is innately brainless, is there any point

in training them? Such people approach everything without planning or a mental outline. A simple task takes them all day, delaying important matters. This is having no caliber or having poor caliber. Nonbelievers often describe people with bad humanity as having no caliber. For example, when someone sees another person littering, being unhygienic, or shouting loudly in public, disturbing others who are studying or resting, they might say that person has no caliber. To Me, this is not understanding behavioral norms and lacking humanity—how can this be called having no caliber? Does "no caliber" refer to this? What does "caliber" refer to? It refers to the efficiency and effectiveness in doing things—this is called caliber. So, are people who do things without a mental outline of poor caliber? (Yes.) This is also a defect of humanity. Is this defect innate? Is it easy to change? Can it be changed through training? Can a pig be made to climb a tree? A pig is not cut out for that—it doesn't have the caliber. Lacking a mental outline in doing things is a problem of caliber.

Doing things with a strong start but a weak finish—what kind of issue does this fall under? (A defect of one's humanity.) This is a defect of one's humanity. Some people, when beginning an undertaking, plan it quite well, initiate some grand moves, gather a group of people, create reports, assign tasks, and even make big statements of resolve, but as they proceed, all this evaporates, and they don't follow up, supervise, or inspect what's going on. If no one who understands the truth is there to provide supervision and guidance, the undertaking may fizzle out entirely, or undesirable consequences may even arise, leaving the work in total disarray. There are also people who can speak doctrines quite lucidly and clearly, but when it comes to actually doing things, they have no idea how to proceed and no concrete plan. When special circumstances or unexpected situations emerge, they do not know

how to handle them, nor do they fellowship with others, or seek from or consult those above them. When they begin doing something, they seem confident and they make a grand start, as if they are about to accomplish something significant, but as they proceed, they lose enthusiasm and run off—it's as if they vanish into thin air. When someone asks them, "What are you working on now? How is that task coming along?" they reply, "It's not going to get done." Yet they fail to report in a timely manner that they cannot get things done, delaying things for two or three months with no results. Isn't this infuriating? (It is.) Such people are truly detestable! This kind of person has another problem in addition to doing things with a strong start but a weak finish: Everything they do becomes increasingly chaotic the more they do it. At first, they may have some mental outline, some ideas, and a bit of structure, but as they continue, their thoughts become muddled. They lose sight of why they started the task or what results they are supposed to achieve. When someone advises them to do some seeking, they say, "There's no need to seek anything. Let's just keep doing it this way—in any case, no one is sitting idle." You see, they start off doing things with great momentum, like rolling thunder. But as they proceed, things trail off into nothing. It's just all thunder and no rain—no results at all. If you don't ask about, follow up on, or inspect the task, they'll let it fizzle out unfinished, without even giving a report. Where did the resolve they expressed at the beginning go? It's been forgotten. What about the initial plan they wrote? Gone without a trace. And those ideas they had at first? They've disappeared; they've been forgotten. This is just the sort of creature they are! This type of person, when you see their initial enthusiasm, seems like a real doer. But in actuality, they are utterly useless; they are simply not someone who does things in a down-to-earth manner; they are a restless person. They are only willing to take the limelight, but do not want to endure hardship and fear

taking responsibility. Everything they do is left unfinished. What kind of humanity do such people have? (Poor humanity.) Tell Me, can this kind of person accomplish anything? (They cannot.) They always start strong but finish weak, in complete chaos—this is their style. No matter what duty they are doing, they start off quite enthusiastically, listening to music and humming along. But after a while, they lose interest and just drop the work and quit. What sort of creatures are they? Aren't such people detestable? (Yes.) They recklessly take on tasks they know they might not be capable of accomplishing, trying to display their competence, bragging, and making big claims—don't they know their own capabilities? If they can't do the job or deliver results, why don't they just say so? They shouldn't delay things! Instead, they stay silent, holding up your work while trying to hoodwink you. Aren't they of low character? (Yes.) Their character is far too low! Can such people be entrusted with handling things? (No.) Are they worthy of trust? (No.) Such people are untrustworthy. If they give you their word, would you dare to believe them? (No.) What kind of people are they? Aren't they frauds? (Yes.) Although they don't deceive you for financial gain or for sexual purposes, their way of conducting themselves and handling things is so detestable and loathsome. So, what is the root cause of why these people are so loathsome? They are of low character, do not know their place in their self-conduct, love to talk big, love to display whatever competence they believe they have, love to take the limelight, and love to show themselves off. They never stick to anything they do. At the same time, they overestimate themselves, and are ignorant of their own stature and what kind of tasks they can handle. Yet they still try to display their competence, boldly taking on any kind of important work. After taking it on, even when they don't do it well and delay major matters, they remain indifferent; as long as they have the limelight, it's fine for them. Aren't they base, low people? (Yes.) Then don't

these people have very poor humanity? (Yes.) If you encounter such a person, would you dare to entrust them with major or important things? (No.) For example, if you have to go out to preach the gospel and you need someone to look after your young child, what kind of person should you look for to help? Would you dare to choose someone like this, who has no sense of responsibility, cannot stay the course, and is untrustworthy? (No.) Why not? Because they might lose your child. If you ask them how your child got lost, they'll say, "I don't know. I just dozed off for a moment, and the child was gone. How can you blame me for that? The child has legs and can walk on their own—they weren't tied to me. You can't blame me!" They even shirk responsibility! Isn't this a shameless scoundrel? (Yes.) Matters of life and death absolutely cannot be entrusted to such people. In their self-conduct, they are restless, and they have no integrity or dignity. When problems arise, they have the nerve to resort to shamelessness and deny things. Although doing things with a strong start but a weak finish is merely a defect of humanity, this particular defect is an extremely serious issue—it is an issue of integrity. Some people love to take the limelight, and eagerly take on tasks, but they do not dare to take responsibility. As soon as they encounter difficulties, they immediately shirk the responsibility and distance themselves from the situation. They are completely irresponsible. They are also particularly restless and cannot stick to anything they do. When it gets as bad as this, it is no longer merely a defect of humanity—it is a matter of having a truly low character and poor humanity. Why do I say that such people have poor humanity? It is because they are untrustworthy—you wouldn't dare to entrust them with anything. No matter what task you entrust to them, they agree readily, but the moment you turn around, they disappear, and you have no idea what they're up to. It might even be several days before you see them again. If you don't ask them how the task is progressing, they won't report back to

you, acting as if nothing happened. What sort of creatures are they? They are utterly irresponsible! They even fail the test and cannot be trusted when it comes to something minor like this. What else do you think they could possibly accomplish? (Nothing at all.) If you entrust them with looking after a child, problems could arise at any moment. The child might fall and get injured, eat something they shouldn't, or, when going outside to play, wander off or be abducted by bad people—all of these are possible outcomes. Because they are irresponsible and of extremely low character, and they observe no boundaries of conscience in everything they do and act solely to satisfy their own selfish desires, ignoring everything else. When you entrust them with a task, they feel that refusing might make you lose face; in consideration of their own pride and to satisfy their vanity, they agree, but afterward, they take no responsibility whatsoever. They talk the big talk while failing to carry out the task well. This is what it means to be untrustworthy. Are such people good? (No.) Can people who do things with a strong start but a weak finish be elected as leaders? (No.) Why not? (They could damage the work of God's house.) Exactly. When they speak and make promises, they seem to have what it takes, and people are willing to trust those who can talk big. But when it comes to actually doing things, their actions are unpredictable. Even if they mess up, they won't inform you; and if any problems arise, they won't give you an explanation of what happened. You are eagerly hoping for them to handle things well, but they end up making a mess of it and are even completely indifferent about this, not regarding what you entrusted them with as a serious matter at all. In their actions, they tend to be restless. Some of them do things solely based on their own interests, hobbies, and curiosity; some of them love to attract attention and only do things to attract attention and be seen. Such people are restless and irresponsible, and they are incapable of doing things in a down-to-earth manner. This is

quite troublesome. This still hasn't touched on whether they have spiritual understanding, can accept the truth, are submissive, or are people who pursue the truth—this still hasn't touched on these aspects. Purely in terms of their humanity, such people are untrustworthy. Can such people be elected as leaders? (No.) People whose humanity is not up to standard do not even have value for cultivation. Why not? Because their character is too low—they lack even basic integrity and dignity. Therefore, they are not qualified either to be leaders or to be cultivated as leaders.

Next, let's discuss being cautious in doing things. What kind of manifestation is this? (It is a merit of humanity.) Being cautious in doing things, not being reckless, and when matters arise, being able to approach them calmly and seek the truth—this is a merit of humanity. In this evil society, amid various groups of people with complex backgrounds, you need to approach with caution the emergence of various people, events, and things. Even when you are doing your duty in God's house, there are some complex situations among the various things that you encounter, and you should approach them with caution. For example, when you encounter evil people causing disturbances while you are doing your duty, you should first learn discernment, and then approach the situation according to the truth principles. This is an attitude you should have toward your duty. What does being cautious in doing things involve? It involves a person's reason. When you encounter matters you cannot see through, you need to be cautious. Even if you understand some truths, when you still cannot see through to the underlying essence and root cause of certain special matters, do you need to be cautious? (Yes.) Such situations even more so require you to be cautious. Being cautious is not being conservative or taking little steps, nor is it not daring to act or being afraid to take responsibility—it doesn't refer to these things. The caution spoken

of here refers to a merit of humanity. What are the specific manifestations of caution? It is when, while doing something, you first seek the truth principles, and then seek the specific steps of practice, specific path of practice, and desired outcomes for that task or that work. That is, you approach important matters and your own duty with a careful and cautious heart. Of course, some people are also particularly cautious when they approach various issues that they encounter in their daily lives; they are not careless, but instead incredibly cautious. This is not a bad thing; it can also be called a merit of humanity, not a shortcoming. Caution can be said to be a merit of humanity; having a cautious attitude can only benefit people, and it will absolutely not constrain or bind people in any way. If you dare not speak when matters arise, if you dare not do anything or interact with anyone—if you're afraid of a falling leaf hitting your head—then this is being excessively cautious. Living in your own little world all the time, passing your days in an overly wary fashion—is this caution? (No.) Being afraid that if you go out shopping you'll be cheated, being afraid that if you open up a store you'll lose money, being afraid that if you buy a house it'll end up being a stigmatized property, being afraid that if you buy a computer it'll have viruses—being so bound by excessive fear that you dare not do anything and find it difficult to take a single step—these are definitely not manifestations of the kind of caution we're speaking about here. These manifestations indicate that a person is ignorant, useless and timid, immature, and devoid of the ability to live independently. They are manifestations of poor caliber. That is to say, when such individuals are faced with this evil society and complex groups of people, they have no countermeasures whatsoever. They are always worried, fearful, and so afraid that they shrink back and don't dare move forward. Either they are afraid of being tricked and cheated, or they are afraid of being harmed or murdered. They dare not interact with anyone or handle

any matters. When they go to work, they are afraid that they won't be paid their wages. Some women even dare not work for fear of being mistreated. Some people dare not even leave their homes, fearing they might encounter bad people, and they are afraid that if they buy things they will be robbed of them. In short, they are afraid of everything. Isn't this being excessively cautious? This is being overly wary. Aren't they crazy? Some people have this kind of mindset, they worry all day about this and that, and the result is that they dare not handle any matters or go out to meet people, and they can only stay at home. What kind of person are they? (A crazy one.) They are crazy; they are abnormal, they are a non-human. Lacking any ability to make judgments, having no principles or minimum standards in anything they do, this kind of person is a beast reincarnated, they do not have normal humanity, and their being overly wary is not caution. What does caution refer to? Caution means doing things in a measured, methodical, and rule-abiding manner, and, on the foundation of this principle, acting quite rigorously, and, when things happen, being calm, not hasty, reckless, or impulsive, and being able to seek the truth principles and seek out wise methods. This is called caution, and only this caution is a merit of humanity.

Loving to talk big and brag—there are many such people. This is also a trend of evil society. Many people speak with exaggeration, heedlessly make things up, and shoot off at the mouth. What they say does not align with the facts at all and they talk a lot of hot air. They still believe themselves to be capable, not having any sense of integrity and shame. Are such people worthy of trust? (No.) Do such people have integrity or dignity? (No.) Such people have no integrity and dignity, are not worthy of respect, and are not trustworthy. Then, can they be entrusted with handling important matters? (No.) So, what kind of problem is loving to brag? (It is a

defect of one's humanity.) It is a defect of humanity, but you also have to look at this person's humanity—whether their humanity is evil and whether they can accept positive things. If they are merely scummy and, influenced by their family life or the social environment over many years, have developed a bad habit of loving to brag and talk big, speaking irresponsibly and without considering consequences, then this is merely a defect of their humanity. They are not bad; they are just at the level of being severely scummy. If such a person, besides loving to brag, also acts in quite a domineering and vicious way in interacting with others, and their purpose in talking big and bragging is to suppress others and make the things they brag about and exaggerate seem loftier than, better than, and high above the things that other people have done or possess, then this is no longer a problem of them being scummy. What kind of problem is it? (It is the problem of evil humanity.) This is the problem of evil humanity. So, is there a corrupt disposition involved here? (Yes.) What kind of corrupt disposition? (A vicious one.) They have an arrogant, vicious disposition. Some people love to brag simply because they are severely scummy. This is caused by their living habits and living environment. They simply do not understand what it means to speak truthfully, speak from the heart, discuss real situations, or talk about life and proper matters. They lack this awareness. Such education is absent in their family and school environments, and even more absent after they enter society. As a result, their innate scumminess is very severe. They are flippant and lack a proper demeanor, and just love to talk big and brag to show off and get others to think highly of them. In their hearts, they have no other ambitions, desires, or needs. If they only exhibit these manifestations, this is merely scumminess; this is a defect of their humanity. But if their bragging has an aim, and through bragging they present themselves as being highly capable and exceptionally able, as well as superior to, distinct from, and

high above ordinary people, then this is no longer a problem of being scummy. Their love of bragging is guided by specific thinking, driven by a craving for status, ambition, and desire. They use bragging as a way to suppress and impress others, making others feel inferior to and not as good as them, and be deferential toward and obey them. This is the evil of their humanity. Their love of bragging is aimed at gaining the upper hand: "Whatever you have, I have too. Whatever you can do, I can do too. Whatever you know, I know too. Whatever you have seen, I have seen too. I am not inferior to you!" It is even the case that if you have eaten a particular food, they, despite obviously never having eaten it, will claim they have—and not only that, they will say they have eaten more of it, and that the food they ate was better than the food you ate. They will brag even about things that just didn't happen. What is the purpose of their bragging? It is to outshine you, to compete with you, and to make you feel that they are better than you, that they are every bit as good as you. They are driven by an ambition and desire. So, is the manifestation of humanity that is driven by such ambition and desire merely scumminess, or is it evil humanity? (It's evil humanity.) Is there a corrupt disposition involved here? (Yes.) Being driven by ambition and desire—this is a corrupt disposition. What kind of corrupt disposition? (Arrogance and viciousness.) Exactly. There are these two types of corrupt disposition: arrogance and viciousness. Additionally, there is also a bit of wickedness. That is, whatever you say, they always mull it over in their hearts, always try to make something out of it, and always approach it with wicked thoughts and extreme ideas. For example, if you say, "My family's car is a Toyota; it's a Japanese car," they say, "Japanese cars are no good. German cars are better. The German car I used to drive not only had excellent performance but also ran for over ten years without breaking down—that's far better than your car!" They absolutely have to outdo you. You say,

“I didn’t even graduate from high school,” they say, “I graduated from high school. You’re jealous of me, aren’t you?” In reality, they didn’t even graduate from middle school, but they still want to outdo you. They enjoy the feeling of others being jealous of them, thinking highly of them, and looking up to them. You see, their response to information they receive from anyone is always wicked and extreme. They lack the thinking of normal humanity. A normal person, upon hearing that someone else has something good, might say, “That’s great you have that. Could you tell me about its specific features and advantages? I’d like to learn more about it.” Someone with normal humanity would respond in this way. But people who love to brag do not have normal humanity. They think, “Why should you have that and I don’t? Even if I don’t have it, I still need to say I do, and what’s more, I need to say mine is better than yours!” If you ask them to take it out and show you, they’ll say, “I won’t let you see it!” when actually they don’t have it at all. Is this wicked? (Yes.) In other words, when anything happens to them, or when they see or receive any information, their response is always extreme, inconsistent with humanity, and wicked, so there is also some wickedness in their disposition. To put it another way, when you converse or fellowship with them normally, and you feel you haven’t said anything that could provoke an unwarranted mental reaction, their mind is already filled with a multitude of thoughts. They are already jealous of you, and defiant and hateful toward you, while also wanting to suppress you. Their mind is consumed with these things. Wouldn’t you say this is wicked? (Yes.) Wicked people are not pure. Most of the expressions, words, and actions they reveal are inconsistent with the conscience and reason of normal humanity. It is possible that there is some aggression in their words; aside from containing aggression, some of their words may be untrue, and some may be boasts. This is because they have wicked thoughts within them, and, driven by these wicked

thoughts, the words they speak are all lies, all originating from Satan and devils. Such people have no humanity; they are non-human. People who love to brag and talk big can be divided into two types. They should be characterized based on the essence of their humanity. That is, one must look at whether they are scummy and whether their humanity is evil to judge what problem they have. If they have evil humanity and are severely scummy, capable of committing many evil deeds, then they are not good people and should be characterized as evil people. However, if they merely engage in a bit of talking big and have a bit of scumminess, but cannot bring themselves to do any bad things, still have some conscience and reason, and can also do some good things, then they can still be considered people with good humanity. This is not a major issue, and if their caliber is good, they may even be elected to be supervisors or leaders or workers. Even though these two types of people all talk big and love to brag, it comes down to whether their humanity is good or evil. If they are merely scummy, this is a defect of their humanity and does not involve a corrupt disposition. However, if their bragging has intent and ambition behind it, then it indicates evil humanity, and does involve a corrupt disposition. In terms of their humanity, it is evil; the corrupt dispositions this involves are arrogance, wickedness, or viciousness. It involves both poor character and corrupt dispositions, doesn't it? (Yes.)

Let's discuss another manifestation: carelessness. Being careless in everything one does—what aspect does this fall under? (A defect of one's humanity.) Such people view everything in a rough and general way, unable to grasp the key points. Everything they do is slipshod. They cannot do meticulous work, such as text-based work or document management. They cannot handle tasks that require precision either. When making clothes, they sometimes sew pant legs where the sleeves should go, sometimes make long sleeves into

short ones, or make a 26-inch waist into a 24-inch waist. They make the clothing either too large or too small. No matter what they do, they are always so careless, so reckless, and so clumsy that they can't get anything done well. Just how careless can they be? When going out to take care of something, they can even forget the things they are supposed to bring. For instance, when meeting a lawyer for a lawsuit, they forget to bring their ID card, as well as the evidence the lawyer requested. They leave behind many things. Sometimes, they don't even know where they've placed their important belongings and don't make an effort to remember. As a result, they often lose and forget stuff, and the things they do and their daily life are a complete mess. Such people are never earnest in how they treat their work or their duty. Whatever they do is always cursory and slapdash—they only ever get a rough impression of matters they observe, only ever get a rough understanding of words they hear, only ever say things in rough and general terms, and only ever retain a rough outline of things in their memory. As a result, they are unable to handle important or confidential work; they are not suited for such tasks. If their carelessness only involves their personal life or hygiene, without affecting other people or any important matters, then it is merely a defect of their humanity—whatever problems arise, they can just take responsibility themselves and that's that. However, if it involves duty, important work, someone's fate and prospects, whether someone stays or leaves, and so on, then such people are unsuitable for handling these matters because they are too careless. For one thing, they are not meticulous in these matters; they only take a rough look, being too lazy to use their brains or put in the thought and energy to handle them. For another, their style and approach to doing things are consistently cursory and slapdash, and they often lose and forget stuff. If this only involves their personal life, it is not a major problem. However, if it involves important

work or confidential matters, they can mess things up or even cause a major disaster. For example, someone urgently needs to go to Paris, but due to their carelessness, they buy a plane ticket to Rome instead. They even feel quite pleased, saying, “The ticket I bought today was so cheap!” Others look at it and say, “Of course it’s cheap —you were supposed to go to Paris, why did you buy a ticket to Rome?” This is being far too careless! Such people view everything with a dismissive and perfunctory attitude. They just take a single glance at something to get a rough idea of it and that’s the end of it. This is precisely the kind of irresponsible attitude they have. Of course, this attitude is also characterized by not wanting to put their hearts into anything and by laziness—they are too lazy to put their hearts into anything, to use their brains, or to apply thought when handling any matter. Careless people like this are unsuitable for important work, especially tasks involving text-based work, document management, or work involving confidential professional skills. Then, if such people become leaders, can they be up to the task? (No. Their work is never done properly; it’s always done roughly and in broad strokes, and it’s always left incomplete. They cannot do real work.) Such people lack detail in their work; they are always cursory and slapdash, handling things in a superficial, perfunctory manner. Their words are also always vague, and they tend to use terms like “roughly,” “perhaps,” “likely,” or “possibly.” Such people cannot accomplish anything. Many items of work in God’s house, such as administrative work, personnel work, work related to church life, and gospel work, involve specific details. When faced with detailed work, such careless people get a headache and feel confused, and they feel stifled; they are unwilling to engage in such detailed work. They have this lazy attitude, so when it comes to doing work, they always think, “Doing a rough job is fine; after all, this is close enough to what the work arrangements say.” They always maintain this “close enough is fine” attitude—can

the work be done well like this? (No.) When they assess people, they also do so roughly—they assess leaders and workers roughly, and they assess the supervisors of each team roughly too. When someone asks, "How long has that supervisor believed in God?" they reply, "More than three years, it seems." But a person who has believed in God for three years might not even have established a foundation yet—can such a person be reliable as a supervisor? Careless people simply cannot see through this. That's why their speech is always peppered with terms like "roughly," "likely," "perhaps," "possibly," and "it seems"; they simply never use precise wording. When someone asks, "Has he ever served as a leader while believing in God?" they respond, "Seems like he hasn't, because I haven't heard him mention it." You see, they never treat anything scrupulously. If you press them for details, they simply rely on feelings and impressions. They won't say, "I'll immediately go ask about it and confirm." They just don't treat it scrupulously. In everything, they consider it fine as long as it's "roughly right" or "close enough." Some people say, "Why should one have to live so meticulously?" While this is true in one regard—for matters related to fleshly life, you can be a bit rough—when it comes to church work, you cannot be rough. Being rough in work impacts its results. Good results in any item of work are only ever achieved because of specific planning, arrangements, follow-ups, supervision and urging. If tasks are carried out in a rough, cursory manner, no work can ever yield results. Therefore, carelessness is a defect of one's humanity, and such careless people are not up to important work; in particular, they are not up to doing the work of leaders and workers. No matter what the matter is, such people only ever hear a rough outline and then assume they understand it. For example, in the work of establishing churches, how to establish a church, how many people are required to establish one church, how many churches form a district, how many districts form a region—the

work arrangements of God's house have specific rules for all of these, with additional specific rules for special circumstances too. However, careless people neither seek nor try to learn about these rules, yet still claim to know how to proceed. When asked to provide details, they respond, "It's just establishing churches. Once there is a certain number of people, you establish one." But when asked, "How specifically should it be established?" they don't know and cannot provide the details. If they are a new leader and don't yet know how to establish a church, that would be understandable. The problem is that they don't know but they also aren't scrupulous about it, and don't study, and don't seek either. Can such people do church work well? (No.) For such people, we have only two words —"step down!" They are not up to leadership work. No work is more complex than work involving people. If you lack a cautious and responsible heart, and your work is rough and not done meticulously, then no matter how good your caliber is, you will still not be up to the role. Being too careless, doing everything only roughly, focusing only on the outline, focusing only on going through the motions, not focusing on details, not knowing to treat things scrupulously—this all means you are absolutely not up to the work of leaders and workers. Understood? (Yes.)

Carelessness is a defect of humanity. Then, being meticulous and scrupulous in doing things, and also being able to grasp the core, key points, being able to identify where problems lie and see through to the essence of problems—is this a merit of humanity? (Yes.) The attitude of meticulous people in doing things is fairly proper; they are quite meticulous and earnest in doing things, they are able to quiet themselves and not be rash—this is a merit of humanity. Although a person possessing this merit of humanity can undertake full-time work, if they are too slow in doing things and the efficiency of their work is not high, then the results will not be

very good. What does this involve? It involves caliber, one of the innate conditions. Do you think that anyone who is meticulous can necessarily do good work? This view is incorrect. Some people are too meticulous in doing things, to the point of being a bit neurotic. For example, when washing vegetables, they wash the front side of the leaves and then the back side, remove every yellow leaf, and cut out every insect hole, ensuring that the vegetables are washed completely clean. Being very meticulous in doing things is a merit of humanity, but if one is excessively meticulous to the point of being unprincipled, and doing overly trivial things, then it becomes unnecessary and inefficient. This indicates poor caliber, being unable to accomplish things, and being incapable of shouldering work. Some people who are meticulous in doing things grasp the principles, grasp the core, key points, act quickly and nimbly, with swift judgment, and are able to solve problems rapidly—this is having good caliber. Being meticulous in doing things does not equate to being efficient in doing things, nor does it equate to achieving good results in doing things. It only means being able to remain focused patiently, being quiet, not being rash, and not being ostentatious, and not being reckless. At most, this is only a merit of humanity, and falls short of good caliber. Some people are quite meticulous in doing things, appearing quite conscientious, neither rushed nor flustered, and quite quiet. However, they are inefficient in handling matters, unable to prioritize things based on importance and urgency. They latch onto some insignificant task and work on it endlessly, making others feel anxious and exasperated, wanting desperately to give them a good kick. They work too slowly, with no efficiency at all—they are simply good-for-nothings! A person with normal survival ability works ten or twenty times faster than them. They do things too slowly, and no matter how much they do, they cannot find a method, cannot find principles, don't have the knack, and lack efficiency. A task that should take one hour can

take them a whole day, a task that should take one day can take them five days, and a task that should take five days can take them ten days, which makes you feel both angry and exasperated watching them. Some women are sluggish in handling matters. Knowing full well that they need to go out to take care of something soon, they still insist on washing their hair. In washing their hair, they can't find a method. Instead of washing all their hair at once, they wash it strand by strand, and after half an hour they are still not finished. Aren't they crazy? Because of washing their hair, they end up delaying proper matters. The more pressing the matters are, the less urgency they feel, and they even focus on handling those insignificant matters, delaying the important ones without feeling anxious or worked up. If you urge them, they even have a pile of excuses: "How can I just leave these proper things undone?" When you see such people, what do you think to yourself? You would want to give them a kick so badly. Don't such people deserve to be kicked? (Yes.) For people like this, even if there is work to be done, there is no need to have them do it. They work too slowly and are too inept! When you see such people, who do things at a snail's pace, do you feel anxious? (Yes.) They say, "I am meticulous in my work!" I say, "What use is your meticulousness? Others are not much less meticulous than you, but they do more work than you and do it better. Can your meticulousness achieve results? This is the key. If you are meticulous in doing things and also achieve efficiency and good results, then that meticulousness has value. But if you are just meticulous in doing things and in the end achieve neither results nor efficiency, is that useful? It's useless!" Some people are extremely meticulous in making clothes, but they can never get the sizes right. They cannot judge accurately whether the clothes would suit the intended wearer, they cannot tell if the sleeves are too long or too short, or if the clothes are too tight or too loose, they don't

know the standard cuff width, and they don't know if the collar is suitable. The clothes made by such people will certainly not be up to standard. If one is both meticulous and principled, this truly is a merit of humanity. But if one is merely meticulous and has no principles, is unable to grasp the key points, and always makes a fuss over trivial matters and pointlessly ruminates on them, this is annoying. The word "meticulous" is generally considered a positive term by most people, but not all instances of meticulousness are merits. It depends on the situation. Some people are meticulous in a blind way without any principles. This is not meticulousness but being neurotic and unable to grasp the key points; it indicates poor caliber, and it's being unable to find a knack for doing things and unable to grasp the principles. Therefore, in My view, although meticulousness as a manifestation or way of doing things is a merit of humanity, you also need to look at the caliber of the person. If caliber is not taken into account, then having a meticulous attitude in doing things is nevertheless good. If one has both caliber and efficiency in doing things, and can abide by principles, and is meticulous on top of that, this meticulousness is truly the icing on the cake and genuinely a merit of humanity.

Let's talk about another manifestation: loving to show off. What kind of issue does this fall under? (Corrupt dispositions.) For example, some people type very quickly. In order to let others know they have this strength, they intentionally hit the keyboard very loudly, as if to say, "Just listen to the rhythm of my typing, and you'll know how fast I type!" Some people are university graduates, so they habitually say things like, "Back when we were in university," "our university professors," "our university campus," and so on. What kind of manifestation is this? (Showing off.) This is called showing off. Some people buy a new car and are afraid others won't know it's a high-end famous brand. After getting out of

the car, they don't leave but instead one moment they are looking to see if there are fingerprints on the windows, and the next moment they are checking whether there are scratches on the paintwork. Why do they keep hanging around the car? It's just to let others know that the car is theirs. What kind of manifestation is this? (Showing off.) Some people have a high-end phone. To let others see it, even when the phone is out of power, they still pretend to be on a call. What is this called? (Showing off.) Why do they show off? Isn't vanity at play here? Some people wear a mink coat, and even after entering a very warm room, they don't take it off. When someone asks them, "Aren't you hot?" they reply, "No. I'm wearing mink—it's very warm!" They assume others don't know anything about it! When taking it off, they make sure to flash the label, parading it to people: "Not only is this coat mink, it's also from Such-and-such, a high-end designer brand. You don't even know it!" If others don't know it, what are you even showing off? Isn't that showing off for nothing? Some people even parade themselves to Me, saying, "You're wearing a duck down jacket? You should wear a mink coat—it's very warm!" I say, "It is warm, but that coat is very heavy!" They wear a mink coat and even parade themselves before Me. Tell Me, aren't such people who love to show off shallow? In terms of their humanity, they have two problems. One is that they are particularly superficial. When it comes to external possessions and material things like the food they eat, the clothes they wear, and the items they use, they want to make a show of all of them. They cannot suppress the desire to show off and always want to display these things to others, letting others know that the clothes they wear and the things they use are all high-end and exceptional. What does it matter if others know? Even if others see it and don't think highly of them, they still make a show of it. Isn't this shallow? (Yes.) They're shallow and childish—this is the other problem with people who love to show off. Tell Me,

what can they gain from showing off like that? Is it just to make their presence felt? Is this necessary? Isn't it superfluous? (Yes.) Back in the 1980s and 1990s, if the soles of someone's leather shoes wore down unevenly, they would nail on iron taps, which made a loud sound when walking. Some people had to nail iron taps onto brand-new leather shoes before even wearing them, just to let others know they owned a pair of leather shoes. This gave them confidence and made them feel a sense of enjoyment. They believed, "Having others' attention is a good thing. It proves that I have charm and that my existence is validated. So, I have to share my fortes, strong points, and the good things I own with everyone." Is this really sharing? This is called flaunting. Aren't there quite a lot of people in this world who love to flaunt? (Yes.) People all think this is quite normal, don't they? No one disdains such people, nor does anyone regard them with a strange look, because the world is full of such people who are obsessed with all sorts of material and monetary pleasures, and the pleasures of status. Therefore, this world glorifies these things. In God's house, such people make others feel revolted and disdainful. Why? Those who believe in God, from the beginning of laying a foundation to gradually understanding the truth and the value and meaning of being human, begin to care less about material pleasures and some of the world's superficial things. Their inner drive to pursue external possessions diminishes, the goals and direction of their pursuit change, and the needs of their inner world become different. They develop a different perspective on material needs, feeling that such things are all empty and cannot satisfy the needs of their hearts. Therefore, their tendency to show off and flaunt all sorts of things lessens. What are some things that believers in God might at most show off or flaunt? They might flaunt things like their skills or strengths. For example, some people who love singing always want others to hear their voices. They say, "Listen to how good my voice

sounds!" They are afraid that others won't know they sing well, and they constantly want to show themselves off in this regard. In summary, loving to show off is a defect of humanity. It is a manifestation of immaturity, childishness, and shallowness in humanity. When people only understand some words and doctrines and have not truly gained the truth or entered into the truth reality, they are very likely to display the flaw of loving to show off, and this defect of humanity is not easy to overcome. This is because, before people have gained the truth, the things they can show off and flaunt are their capital and self-assurance for living. You have confidence in your self-conduct and motivation in doing things all because you rely on things like appearance, bearing, strengths, level of education, qualifications, or professional skills to live. Therefore, most people, to varying degrees, display the flaw of loving to show off, and it is not easy to overcome, not easy to rebel against. When people understand the truth and enter into the truth reality, have a certain stature, and care less about things unrelated to the truth, they come to see that there is no need to show off or flaunt, and that these things do not represent that a person has humanity, nor that a person has stature; and of course, even more so, that they do not represent that a person has been saved or is able to submit to the truth and to God. Therefore, for some people who used to love showing off, as they understand the truth and enter into the truth reality, this desire gradually fades, and this defect of humanity is unconsciously overcome and disappears. Take, for example, someone who wears a slightly expensive T-shirt. When it accidentally gets a little dirty, they become very anxious. Someone else says to them, "Why are you so anxious? Won't it be fine if you just wash it?" They reply, "Do you know this shirt cost 200 yuan?" They insist on mentioning the price to let others know; only then do they feel satisfied. If that person understands the truth, they can approach such matters correctly when they encounter them again.

They won't mention the price, and at this point, their vanity will be restrained to some extent. Won't this show that their humanity has become comparatively mature and is no longer so shallow or childish? (Yes.) Their love of showing off, this defect of their humanity, will thus be overcome.

The next manifestation is disdaining the poor and favoring the rich. Some people, when they see someone who is wealthy, immediately curry favor with them, saying things like, "Your skin is great. You look good. You're so noble, even your spit is worth more than us poor folks!" When speaking to rich people and those with standing and status, they are especially gentle. But when they see a farmer, they always want to make fun of them, and their words, directly or indirectly, belittle them. They have completely different attitudes toward the poor and the rich. They are willing to cater to the needs of the rich, even to the extent of willingly becoming their slaves. But with the poor, it's a different story—when the poor face difficulties and ask for help, they ignore them. Their treatment of people with low standing and low social status is entirely different from their treatment of those with high social status. This is disdaining the poor and favoring the rich. What kind of problem is this? (A defect of humanity.) Is it a defect of humanity? What kind of problem within humanity is this? (Having a low character.) It is a problem of character within humanity—having a low character. When they see rich people, they become submissive underlings, acting in an overly servile manner. When they see poor people, they want to act like they are the master. What sort of creatures are they? Treating people this way shows that they have no principles! Poor people are just a little short on money and have slightly worse living conditions—how have they offended you? Do poor people necessarily have bad humanity? Do rich people necessarily have good humanity? Do people who disdain the poor and favor the rich

measure and view others based on the truth principles? Clearly not. They believe that whoever has money is noble and great, and whoever is poor is lowly and inferior. Their standard for measuring people is money. Are such people good people? How is their humanity? (Their humanity is bad.) When they see a rich person, they put on a fawning grin; when they see a poor person, their face immediately darkens—their face changes so quickly! They are willing to even carry a chamber pot for a rich person, but unwilling to even pour a glass of water for a poor person. What kind of creatures are they? Aren't they of low character? (Yes.) Is it good for such people to be leaders? (No.) Why not? In what ways are they unfit for the role of leaders? (They have no principles in how they treat people, and their selection and use of people are not based on the truth principles but rather on whether someone has social status and money. If they become leaders, they will promote those with status and money. If these people who get promoted are evil people, then evil people will hold power in the church, and that will be a disaster.) Such people are not fit to be leaders. For one thing, they are of low character, and they have no standard of conscience in what they do. For another, if they were made leaders, they would turn the church into something like society—the church they lead would become a social group. They would promote those who are wealthy and influential, who have standing, status, and connections, and who thrive in society, making them team leaders and supervisors, while trampling underfoot those farmers, poor people, and those who are poorly educated and not good at speaking pleasant-sounding words who have good humanity, have caliber, and who pursue the truth but are of low social status. Wouldn't this make the church just like society? What difference would there be? In society, isn't it those who are wealthy and have status who hold power? Isn't it those with standing, connections, power, and influence who hold status and take the limelight across

all levels, fields, and groups in society? If God's house were like society, would it still be God's house? It would no longer be God's house and could not be called a church—it would be a social group. The consequence of people who disdain the poor and favor the rich becoming leaders is exactly this. Such people become lackeys of anyone with status. Tell Me, do people who act as lackeys have any principles? Do they have boundaries in their self-conduct? (No.) Such people have no principles or boundaries in their self-conduct. When faced with a dangerous environment, they could turn Judas. If their country were to fall, they would become traitors. If they became government leaders, they would become national betrayers. This is exactly the kind of creatures they are! Therefore, they are not fit to be leaders. This is because they would not do real work and would harm the brothers and sisters, trampling underfoot all those who genuinely pursue the truth and have humanity while promoting those with evil humanity, who hold status and are prominent and influential in society; this is directly opposed to the principles of God's house for promoting people. If such people were to reign and hold power in God's house, could the work of the church proceed smoothly and unobstructed? (No.) The work of the church and God's chosen people would be ruined at the hands of these people. These people would collude with one another, use each other, and support each other. Brothers and sisters who pursue the truth would be marginalized and excluded—they might even all be assigned to B groups or cleared out, leaving them no way out. Couldn't this be the case? (Yes.) What are the relationships among these people like? When they come together, they call each other buddies, put their arms around each other, and boast about their glorious histories in society, talking about what they can do for each other and then asking what the other can do for them, mutually using one another. How are these people any different from people in society? When they are together, they do not eat and

drink God's word, do not fellowship about the truth, do not fellowship about their personal experiential understanding, do not talk about knowing themselves, and do not dissect their corrupt dispositions. Instead, they only talk about how successfully things have gone for them in society, the things they have done that put them in the limelight, their glorious histories, which officials they have wined and dined with, which officials they've curried favor with—all they talk about are these things. Are these people believers in God? They compete with each other over status, background, abilities, and means, while also colluding with and using one another—this is how their relationships are. If you are an ordinary person or a farmer who cannot do anything for them, they see you as worthless, someone who is completely beneath their notice, and you are pushed aside. What do they talk about when they are together? They discuss which brand of clothing has released a new item, what new car has been launched, who bought a diamond of several carats, whose property was auctioned, whose stocks dropped or rose, whose company went public, who ingratiated themselves with government officials, who colluded with what gang, who gave how many gifts and spent how much money to get something done—it's all these things. Tell Me, isn't this disgusting? If they are always talking about these things in the church, wouldn't church life and the church's work be disturbed and ruined by them? Tell Me, can such people be chosen as leaders? (No.) They are opportunists. Once you discover such people in the church, you should expose them and cleanse them away—God's house does not retain such people. Opportunists in God's house are just there to muddle through and finagle blessings. They do not accept the truth at all and do not accept any positive things. Moreover, these people do their duty without any sincerity; they do not want to expend themselves at all and only want to gain benefits. If there are no benefits, they won't do anything. While the brothers

and sisters are focused on doing their duties and working diligently, they set aside their duties and busy themselves with personal matters, even indulging in eating, drinking, and having fun. They also often go online and spend a lot of time researching things they like or want the most, such as fashion, beauty and hairstyling, and high-end health products. Wherever they go, they swagger around and deceive others; they seek out people of their kind, and when they find someone similar, they immediately hit it off with them. They cannot get along with true brothers and sisters, and in the church they are misfits and non-humans. When you see such people, you must stay away from them. Furthermore, if most people or your leaders have no discernment and still regard them as truly believing brothers or sisters, you must step forward to expose them and cleanse them away. Do you understand now? Why must such people be cleansed away? (Because such people easily cause disturbances in the church, bring in a negative atmosphere, and can influence others in doing their duty and pursuing the truth.) Exactly, they wreck the atmosphere of the church. They do not pursue the truth themselves and also influence others, holding them back. For doing work worth one dollar, they demand ten dollars in wages. Using such people isn't even as worthwhile as raising a dog. At least a dog can guard the house and be loyal to its owner! It doesn't pull shady maneuvers behind the scenes, and you don't have to worry about it causing trouble later on. What would the consequences be if the church permitted people who disdain the poor and favor the rich? Could they help God's chosen people? Could they be beneficial to others? (No.) Once they are revealed and seen through by others, they should be cleansed away. If they are allowed to remain, they will only disrupt and disturb, only create trouble, and only bring calamity to the church. If you wait until they cause a major disaster, and just clear up the mess after, that would be very troublesome. We don't want trouble; we'd rather

save ourselves the worry. There are plenty of tasks and duties that people should do—don't invite these troubles.

There is another type of person: those who like to curry favor with those who have power. Are people who curry favor with those who have power good or bad? (They're bad.) In what ways are they bad? This kind of person is deeply snobbish. When they see someone with status, they constantly make every effort to curry favor with them; they take the initiative to speak with them and open up to them, serve them food, wash their clothes, and clean for them. There's nothing they aren't willing to do. If you have no status, they pretend not to see you, and if you take the initiative to approach them, when they see you, their expression immediately turns sour. Are such people good? What aspect does this kind of problem fall under? (This kind of person is of low character and has poor humanity.) Their humanity is bad and their character is low. To what extent is their humanity bad? (They have no integrity or dignity.) Are people who actively curry favor with those who have power good people? (No.) Then what kind of people are they? What is the character like of people who like to curry favor with those who have power? They have two different faces when dealing with the same person. They are not afraid of being seen through by others and even freely let these sides of themselves show. Do these people have any sense of integrity or shame? (No.) Can these people who have no sense of integrity or shame be categorized as evil people? (Yes.) Why can they be categorized as evil people? They have two different faces in how they treat others. Let us analyze the root of these two different faces. These people particularly love status, and they love people who have standing and power. When they see people with status, they are all smiles, completely obedient; they fawn on and curry favor with them without any scruples, and shamelessly flatter them. Regardless of if their aim is

to ingratiate themselves with those people, or if they have the ulterior motive of wanting to be valued and promoted, their attitude toward others is problematic and violates the truth principles. Why, then, do they have this kind of attitude toward people with status? (For the sake of their own interests.) This proves that they particularly love status. They themselves lack ability, or do not have the qualifications, the conditions, or the opportunities to attain status. However, by currying favor with and drawing close to those with status, they are able to satisfy their desire for status. Therefore, they can curry favor with and flatter others without any scruples or shame. Their character is quite low. They do not care what kind of person the one with status is, nor do they discern whether this person's humanity is good or bad, or whether this person is evil. As long as this person has status or money, even if they are an evil person, they will still curry favor with them. Aren't they completely without principles? (They are.) For them, whatever people with status say is correct and good, and whatever way in which they speak is acceptable. As long as someone has status, they are good to that person. They are completely lacking in principles and they are abnormally good toward that person. They truly have no sense of integrity or shame to speak of. They do not care about how others view or evaluate them. It doesn't matter to them what others think of them. They think to themselves, "I just like people with status. I just want to be good to them. What's wrong with having status? You who have no status aren't worthy of my kindness!" People like this have no principles or dignity. They do not care how others see them, nor how God evaluates them. These are people of low character. In acting this way, their conscience feels nothing, and their reason has no standard for judgment. They have no minimum standards, and they are spineless in how they conduct themselves. When encountering someone with status, they immediately shrink and

grovel and become like a slave, assuming the position of their submissive underling. Whoever has status becomes their master. Do such people have integrity or dignity? (No.) They are even capable of engaging in the most repulsive flattery toward people with status, and they dare to do so in front of any number of people. They do not care about others' views or how others see them, and they only aim to satisfy their own desires. This is how they act toward people with status. But what happens when a person with status loses it? Then they switch faces. How do they treat this person then? (They immediately start ignoring them.) Their face immediately darkens, and their attitude becomes completely different: "You've lost your status, and you still want me to be good to you? Dream on!" If a person who has lost status asks them to pour a glass of water, they ignore them. If they ask them to lend a hand, they ignore them. If they want to have a heart-to-heart talk with them, they say, "Are you worthy? Do you have the qualifications to speak with me? Who do you think you are?" How vicious their disposition is! Is it a crime to not have status? Does someone change once they have been removed from their official position? Are they not still the same person? Why is it that they are now unworthy to speak with such people? Why can't such people lend them a hand? Even if it were an animal in difficulty needing human help, out of a sense of conscience, people should still help, look after it gently, and care for it—how much more so for a human being, then? Yet they lack even this shred of human kindness. In addition to these manifestations, some people go even further. They think to themselves, "Before, I was good to you because you had status. Now that you've lost your status, you still expect me to respect you and allow you to save face, to avoid putting you in awkward positions during conversations, and to obey your orders like before? Fat chance! You should be grateful I'm not stepping on you!" Just what sort of creatures are they? When someone is in

difficulty, not only do they ignore them, but they also step on them behind their back, looking for opportunities to bully and suppress them. What kind of people are they? (They're evil people.) Their true face as evil people emerges in this way, doesn't it? Toward people with status, they behave like submissive underlings, meticulously proper, greeting them with smiles. They are great at sycophantically agreeing with other people. If some official says that potatoes can be grown on the moon, they will chime in, "Potatoes grown on the moon are really delicious!" But when that official loses their status, their attitude completely changes. No matter what the former official says now, even if it is correct, they will not listen. Even if this former official has genuine understanding, they ignore it and refuse to accept it, only finding them disagreeable. In their hearts, they think, "You have no status, so nothing you say carries any weight. Even if what you say is correct, what's the use of it? Even if you have the truth reality, I still don't like you. I just enjoy stepping on people without status—if I don't step on them, it's a wasted opportunity!" What sort of creatures are they? If you have no status, they find you disagreeable. No matter how good you are to them, it is useless. No matter how you place them on equal footing with you and treat them according to principles, it cannot change their attitude toward you. Do such people have humanity? (No.) What is the manifestation of their lack of humanity? Isn't it viciousness? (Yes.) The disposition of people who love to curry favor with those who have power is extremely vicious, and I find such people simply disgusting. In the eyes of such people, when you have status, your flaws and defects are all seen as merits and strong points. But when you have no status, your strong points and merits are all seen as flaws and defects. Nothing you say carries any weight, and they find everything about you disagreeable. They always want to bully you, to step on you, and to suppress you. They have a vicious

disposition, don't they? (Yes.) They bully those without status however they like. They feel that not bullying meek people is a sin. Even if you do not provoke them, they will actively find fault, bully you, and step on you, looking down on you with tremendous contempt. It is as if having no status is a sin, rendering you unworthy of living or being in their presence; as though you've brought trouble upon yourself and deserve misfortune if you have no status. What sort of creatures are they? Should such people be allowed to stay in the church? (No.) Can people who are especially fond of currying favor with those who have power be chosen as leaders? (No.) Why not? This is just how they behave toward people with status—if they themselves were to gain status, wouldn't they become authoritarian, making themselves supreme? That would be disastrous! They would disregard the work arrangements of God's house, the church's administrative decrees, and the suggestions of the brothers and sisters, and even suppress those without status no matter what they said or did. The church would be ruined by them. People like this have an extremely strong desire for power, and once they get what they want, the consequences are unimaginable. People who curry favor with those who have power are particularly vicious and of especially low character. What are the main characteristics of their corrupt disposition? (Viciousness.) Wickedness, viciousness, and an aversion to the truth. What is especially wicked is how they use two entirely different faces for dealing with the same person, changing extremely quickly. Isn't this wicked? (Yes.) Even if people without status do not provoke them, they will take the initiative to attack, bully, and trample on them. Isn't this vicious? (Yes.) Regardless of whether the other person has status or not, they cannot act according to principles or treat them fairly. When you tell them, "In God's house, the truth holds power, and people are treated fairly," do they accept it? (No.) It just goes in one ear and out the other, and they think, "What fairness? People

are simply either high or low, noble or lowly. Those with status are noble; those without status are worthless trash!" This is their logic and principle for viewing and treating people. They do not accept the truth principles and still speak their twisted reasoning. Aren't they averse to the truth? (Yes.) They approach status and power using their own logic and principles for worldly dealings, and their own perspectives on worldly dealings, and use their own principles and methods for worldly dealings to handle these matters, in place of the requirements and principles of God's house for how to treat people. Isn't this not accepting the truth, openly opposing the truth? In their hearts, they think, "If you have status, then you are the boss in my heart." God and the truth have no place in their hearts. What kind of disposition is this? Being so overbearing and so foolishly obstinate—isn't this not accepting the truth? Isn't this being averse to the truth? (Yes.) This is precisely such a disposition. In terms of their humanity alone, such people are of low character, are utterly disgusting, and not worth associating with. But in terms of their disposition, it is not merely a matter of whether they are worth associating with. These people have vicious, wicked dispositions, and they are not targets for salvation. They will all be punished and die; their deeds amount to a capital offense. These people blindly curry favor with those who have power and display the servile demeanor of lapdogs, which is disgusting. In the position of church leaders, such people are a danger. If you choose such people as church leaders, you will meet with calamity. Some district leaders, being foolish and unable to see through people, even designate this type of person as a candidate for church leader, resulting in the brothers and sisters in the church being deceived. People of this type, who are good at sucking up to others, and currying favor with those who have power, and who outwardly appear very zealous and obey the leaders' every word, are easily selected as candidates. This is because some leaders and workers like those who suck up to

them, and are obsequious, and they cannot see through to the consequences that this type of hypocritical person will bring to the church once they become a leader. Often, once such people are selected and gain status, their malicious side immediately comes out and they begin to disturb the church. The leaders who selected them regret it when they see that the people they chose are evil people, but they cannot remedy the consequences their actions have brought to the church. This is entirely the consequence of leaders and workers having corrupt dispositions and acting without principles. Those who revere status and power are not people who love the truth. They curry favor with anyone who has status, and they put on a fawning grin whenever they see leaders and workers. Some leaders cannot withstand this temptation; they become overjoyed when they see people with a fawning grin and want to promote them to show off their own capability. In fact, when those people fawn on them and give them a fawning grin, they have sinister motives, but these leaders think that those people are truly good. Once those people become leaders, they submit to no one, and they ignore the very leaders who promoted them. Only then do those leaders realize that these people are not good, and that they promoted wrong people. In such a situation, what should be done? Shouldn't this situation be remedied? (Yes.) How should it be remedied? (These people should immediately be exposed and then dismissed.) These people cannot do real work; they are just muddleheaded people who only know how to curry favor with and suck up to those who have power. The leaders should dismiss them immediately, and regret that at the time they were blind in both eyes and heart and unable to discern people, choosing the wrong people. Now, there's still time to immediately remedy the situation. Are you now able to see through such people who curry favor with those who have power? (Yes.) Such people are no good.

Next, let's talk about manifestations involving innate conditions. Having an exceptional memory—what aspect does this manifestation come under? (Innate conditions.) Having an especially good memory, remembering things accurately, memorizing articles, passages of God's words, hymns, or a work arrangement especially clearly and accurately—what aspect should this fall under? (Good caliber—an innate condition.) This is an innate condition. As for which specific aspect of innate conditions it belongs to, I think it should not fall under caliber. If it is merely having a good memory, being able to remember things, remembering a lot, remembering accurately, and remembering things firmly, this at most falls under the category of innate strengths, talents, and abilities. As for whether someone's caliber is good or not, that depends on how their comprehension ability is. If someone has exceptionally good memory, being able to memorize a section of lyrics, a segment of knowledge and doctrine, or a professional skill especially well, especially quickly, and especially firmly, but what they memorize is merely some prescriptive and inflexible things, which do not involve the truth principles and which cannot be applied or implemented in real life or work—if they simply have good memory—then this is only a strength and ability within their innate conditions, it does not rise to the level of involving their caliber. As we discussed earlier, what is caliber? (Efficiency and effectiveness in doing things.) If you have good memory and also good caliber, what kind of manifestations and characteristics should you have? It is that, regarding the things you hear, on the basis of being able to remember accurately, you can also grasp the key points, find the principles, find a path of practice and a plan for implementation, and then are able to actually apply these in real life and work, doing things efficiently and effectively. It means that the words of God and the truth principles you have memorized do not stay at the theoretical level, but are implemented

in the performance of your duty and become your truth reality, producing results in the work that people can see and improving the efficiency of the work. This is not only having a good memory but also having good caliber. It is not the case that having a good memory equates to having good caliber. Rather, having comprehension ability, being able to seek the truth and find the principles of practicing the truth when things come upon you, and implementing work without deviation and doing so accurately, quickly, and effectively—only this is having good caliber. Good caliber is not about understanding some doctrines and then being able to spout lots of them. Rather, it is about understanding and grasping some truth principles, and then being able to flexibly apply them in your work and duty, making them a part of your real life, and transforming them from theory into reality, which allows the truth principles to have an effect on and achieve results in people, bringing people benefits and advantages. This is what it means to have caliber. If you get stuck at the level of understanding words and doctrines and you cannot implement the work, and you cannot find the principles or the means—that is, if this aspect of the truth principle always remains just a theory for you, and you have no way, no method, and no path to turn it into reality—this is what it means to have no caliber or to have poor caliber. No matter how good your memory is, even if it surpasses that of ordinary people to the point of being almost an extraordinary ability, that does not mean you have good caliber. What does good caliber refer to? How is caliber measured? (It is judged by whether a person can understand the principles of work and implement those principles properly to achieve results.) It is judged by efficiency and effectiveness, right? (Yes.) Some people can remember work arrangements quickly and accurately, and they can also understand them theoretically. However, when it comes to implementation, if someone asks them, “How should this work be done? Do you have

ideas, plans, or steps?" they reply, "No, I don't know how to do it." This is not having caliber. At most, this is merely a strength in one area. I remember that when we first fellowshipped on this topic, we discussed this issue. You may have forgotten, and this time you again categorized exceptional memory under caliber. Always misunderstanding a person's strengths and talents, and always categorizing a certain strength or talent under good caliber, is a grievous error. If this issue is resolved and you understand what a strength is, what a talent or ability is, and what true caliber is, it will be beneficial for discerning people and for your own life growth. At the very least, it can help you rein in your arrogant disposition a bit, so you no longer mistakenly believe you have excellent caliber simply because you can sing or dance well. So can you still evaluate this matter this way now? (No.) Then, what do people who can sing actually need to possess to have good caliber? (They need to have comprehension ability, know what way of singing is in line with principles, and also have perceptiveness.) Perceptiveness is very crucial. You see, all these people know some music theory, but the effect of their singing varies. Some people can feel out and seek out a path for singing. They listen to various songs, different melodies, and different singing styles from various people, and listen out for what singing techniques are moving and enjoyable. They find a certain feeling from this process and then continue to explore and train based on that feeling. After some time, they feel that their singing has improved, and others are willing to listen to it. Gradually, they compare this with the theories and confirm that this path of practice is correct. They are able to discover the path of practice to change their way of singing and correct their previous incorrect singing methods. They can then further implement and apply the good, correct, positive elements they have worked out into their own singing. They can perceive what way of singing is correct and what way is incorrect, and what

way of singing produces a good feeling and what way produces a bad feeling. This is having good caliber. If they only have theoretical knowledge but cannot integrate the theory into their actual singing, and their comprehension is distorted, then their caliber is not good. Look at some people who sing—when others point out that they are using a false voice, they can accept it and, after one or two years of training, correct it. Although they are not very proficient at singing yet, they are already singing with their authentic tone and voice. On the other hand, some people sing in a false voice, and this is clear to anyone who hears them, but they still think they are singing with their true voice, their authentic tone and voice, unable to discern the difference. This shows an absence of caliber and an absence of perceptiveness, an inability to perceive things. This is the difference between caliber and a strength. If you are talented at singing, that is your strength; it is an innate condition. However, whether you can sing well and perceive the essence, principles, and essentials in this field, this profession, is a matter of caliber. If you can perceive the essence, essentials, and principles, then you can become a singer, a master vocalist. If you enjoy singing, learn it quickly, and accurately master melody, rhythm, and pitch, this can only be called an innate strength and being good at this particular professional skill. However, due to your very average and limited caliber, you will always remain within the limits of just being good at it. You will be unable to reach the level of mastering the essentials and you will be unable to become a true singer and master vocalist. This is the limitation imposed by your caliber. People with good caliber have potential and room for development, while those with average or poor caliber have no potential or room for development. So, no matter what area your strengths are in, if your caliber is poor, you will inevitably be limited by your caliber. No matter how talented you are in a certain area, how much you like it, or how great your

interest is, you will have no potential for development due to your poor caliber, because you cannot surpass your caliber. Do you understand? (Yes.) Now that I've said this, will you lose confidence in singing? I am simply speaking to the matter at hand, using one of your strengths as an example to fellowship about the distinction between caliber and strengths. However, God's house does not require you to become true master vocalists, to sing with a certain high degree of precision, to develop a particular singing style, or to achieve great success in singing. These are not required. Just make good use of your existing caliber and strengths—that's fine. As long as there is expression of true feelings and sincerity, that is sufficient. Now, don't feel discouraged or give up just because I said some of you have poor caliber or very average caliber with little room for development. That is unnecessary. Will you feel discouraged? (No.) You must regard this matter correctly. If I did not use your situations as examples, you might not get it, might not have a thorough understanding, and whatever I said you would not take it to heart. To help you understand thoroughly, I had to give a few examples so everyone can have a better understanding. In this way, your understanding of the distinction between caliber and strengths will also become more accurate. Do you mind this way of fellowshipping? (No, we don't mind.) It is good that you don't mind. Regard this correctly. Practice as you should. Putting your heart into it, and practicing toward a good goal and direction will always be better than not making progress or being stuck in your old ways. Even though your caliber is limited or poor, you still need to make an effort to practice and strive to achieve the most that you can within the scope of your limited caliber. We must devote all our hearts and all our efforts, doing this duty and carrying out this work with an attitude of responsibility and loyalty. This is the principle of practice you should follow. You mustn't become negative or give up just because your strength has no development potential and you

will not be able to take the limelight in the future. That is not acceptable, and it is clearly not the truth principle you should follow in treating this matter. Do you understand? (Yes.)

Within each of these three areas—innate conditions, humanity, and corrupt dispositions—there are many specific details that need to be understood. Is it necessary for us to fellowship on these matters? (Yes.) For many aspects, people only have a superficial understanding and cannot explain them clearly. They may have some strengths and then think they are of noble character, believing themselves to be honorable and free from corrupt dispositions, with good humanity and high caliber. All of this stems from people's inability to discern these various issues clearly. The more these kinds of issues involve details, the more there is to fellowship about; it cannot be covered in just one or two sessions, but requires multiple fellowships. Alright, we will stop the fellowship here for today. Goodbye!

October 14, 2023

How to Pursue the Truth (6)

In the last gathering, we fellowshipped on a major topic concerning the pursuit of the truth, "letting go of the barriers between oneself and God and one's hostility toward God." Within this major topic, we spoke about letting go of human notions and imaginings regarding God's work, involving topics about people's innate conditions, humanity, and corrupt dispositions, and within these topics, issues related to caliber were mentioned. We fellowshipped a bit about the issues related to caliber last time, resolving a portion of people's notions. Having heard this, do you have an accurate definition of what caliber is? What exactly is caliber? How should caliber be understood? How can one judge whether a person's caliber is good, average, or poor? Based on what aspects should it be judged? Have you sought on and contemplated these questions? (I have contemplated them a bit. In the last gathering, God fellowshipped that to evaluate a person's caliber we have to look at their efficiency and effectiveness in doing things. Previously, I did not have much understanding in this regard and would even confuse strengths with caliber. For example, when I see someone achieve particularly good academic results or be proficient in several languages, I would think this indicates that they have good caliber. Only through listening to God's fellowship did I gain a clear judgment on what truly good caliber is and what merely constitutes some strengths. If a person outwardly seems quite shrewd but has very low efficiency in doing duty and is always unable to comprehend the truth principles, their caliber is relatively poor.) Evaluating a person's caliber by their efficiency and effectiveness in doing things—this is a general way of putting it. Beyond looking at their efficiency and effectiveness in doing things, there are specific standards for evaluating a person's caliber: First, their learning ability. Second, their ability to understand things.

Third, their comprehension ability. Fourth, their ability to accept things. Fifth, their cognitive ability. Sixth, their ability to make judgments. Seventh, their ability to identify things. Eighth, their ability to respond to things. Ninth, their decision-making ability, which can also be referred to as their ability to execute. Tenth, their ability to evaluate and appreciate things. Eleventh, their innovative ability. Have you kept them in mind? (Yes.) How many are there in total? (Eleven.) Read them out loud. (One, learning ability. Two, the ability to understand things. Three, comprehension ability. Four, the ability to accept things. Five, cognitive ability. Six, the ability to make judgments. Seven, the ability to identify things. Eight, the ability to respond to things. Nine, decision-making ability. Ten, the ability to evaluate and appreciate things. Eleven, innovative ability.) To judge a person's caliber, generally speaking, you have to look at these two aspects: their efficiency and effectiveness in doing things. Specifically, to assess their efficiency and effectiveness in doing things, you have to make a comprehensive determination based on these eleven standards. In this way, you will be able to accurately judge what a person's caliber is truly like. Of course, to assess a person's caliber, the first step is to look at their overall abilities in various aspects, and then at their efficiency and effectiveness in doing things. If they possess caliber and ability in various aspects, then they will certainly do things with both efficiency and effectiveness. If a person's efficiency in doing things is high and their effectiveness is good, then when you evaluate their abilities in each area according to the eleven standards, they will certainly also be good. Any one of these eleven abilities, taken individually, cannot fully determine whether a person's caliber is good or not—it must be judged comprehensively. Of course, among these eleven abilities, which are the most important? The most important are the ability to make judgments, the ability to identify things, the ability to respond to things, and

decision-making ability—these involve a person's ability to act after understanding a certain theory. The remaining abilities pertain to comprehension and learning, which involves the human mind. Next, we will fellowship on these eleven abilities one by one.

The first is learning ability. Learning ability does not refer solely to learning an area of knowledge; it also includes learning a language, a specific technical skill, learning and accepting a new thing, and so on—these all fall within the scope of learning ability. For example, when learning a technical skill, under normal circumstances, a person can basically master it within six months and then engage in it independently. If you also can master it and engage in it independently after six months of learning, this counts as having learning ability. If it takes you twice as long as the average person to learn—if after six months you still haven't mastered it and need another six months to learn—this indicates poor caliber. That is, regarding learning ability, if you can master the technical skill or knowledge within the normal timeframe, this means your caliber is average or above average. However, if you exceed this timeframe and require twice or even three times as long as others to learn the technical skill or knowledge, then your caliber is poor. If you spend two or three times longer than the average person and you still cannot learn it, and you lack learning ability, what does this say about your caliber? Without learning ability, you do not meet even the general standard for having normal human caliber. You are worse than having poor caliber—you have no caliber at all. What category does having no caliber fall under? Having no caliber means one falls under the category of people who are mentally deficient and idiots, with no learning ability whatsoever. This is what's involved in learning ability.

The second is the ability to understand things. The ability to understand things refers to a person's capacity to figure out the

principles and the knack within something they see or often encounter. For example, when learning a professional skill, if you listen to theoretical instruction and observe practical demonstrations, and within a normal timeframe you can work out the knack and the principles involved with this skill, this counts as having good caliber and a certain ability to understand things. If you cannot immediately understand it, and even if someone fellowships with you again, you still cannot understand; and even when they give you repeated hints, you still cannot understand what the knack for doing this thing is and what the principles involved are—then your ability to understand things is poor. Perhaps after some time, you may learn a little by groping along slowly through actual practice, but it is limited to that. If, regardless of how much time you spend—whether three years or five years—what you can understand remains confined to a limited scope and, when doing things, you only adhere to certain regulations and certain rules, without being able to understand the fundamentals involved and apply them to actual practice, this means your ability to understand things is poor; people like this have poor caliber. For example, some people perform church work and, after you fellowship with them about the truth principles, they feel that everything you said is correct and have no doubts about what you fellowshipped. However, they just cannot understand why things must be done this way and are unable to comprehend the principles involved. Especially when faced with various problems or special situations in real life or while doing their duty, they do not know how to apply principles or how to approach and handle the problems they encounter according to the principles. This indicates a lack of ability to understand things. People who lack the ability to understand things do not understand after hearing fellowship about the truth and always make requests like “Can you give another example?” or “Can you explain it in more detail?” Only after you

give an example and explain in detail can they understand a little. But if you fellowship something deeper, they once again cannot understand and will ask you to give another example. Why do they repeatedly ask you to give examples? It is for you to explain similar situations in real life through examples, so that they can just remember a certain approach or regulation. Why do they do this? It is because their ability to understand things is very poor—you might also say they have no ability to understand things; they do not know how to apply principles in real life or while doing their duty. No matter how you fellowship with them, no matter how many specific examples you give and how many principles you clearly explain, even addressing the principles for handling special situations, they can listen all day long and still not get it. They feel that what you are saying is just theory and still do not know how to handle the various problems they face in real life. This indicates a lack of ability to understand things. Regardless of how others explain things to them, people who lack the ability to understand things cannot get it—this is having poor caliber. Do people with poor caliber also have poor efficiency and effectiveness in doing things? (Yes.) If a person's ability to understand things is poor, then their efficiency and effectiveness in doing things will certainly be poor; they will not know which principles are involved when they are faced with something, and they will not know how to apply principles in real life. This indicates poor caliber. There is another type of person who becomes more muddled the more detailed and specific others' fellowship is, being unable to understand it. For example, when God's house fellowships about discerning false leaders and antichrists, after listening they say, "Why aren't I getting this? There's fellowship on principles, examples being given, and special situations being listed, but it all sounds so jumbled to me. What exactly is being said here? Which kind of people are we meant to be handling? Are we to handle false leaders, or

antichrists? Is our church leader an antichrist? That person seems a bit evil—are their manifestations due to a corrupt disposition or to bad humanity? Just which are they, a false leader or an antichrist? I still don't understand." They do not even understand what the truth principles you fellowship about are; the more they listen, the more muddled they become. Not only do they fail to connect these truth principles to actual situations, but they also become so muddled that they do not even know what the theme of what you are saying is. Doesn't this show a lack of ability to understand things? (Yes.) For example, imagine a situation in which everyone has gathered to fellowship on a single theme, with each person contributing their thoughts. You fellowship about your understanding, I express my grasp of it; one person raises a question, another person raises a different question—all centered on this theme. Those without caliber listen to this kind of discussion and cannot wrap their heads around it. In their hearts, they think, "What are you all talking about? Why can't I understand it?" They become muddled. They cannot make out the underlying logic behind the reasonable questions raised by others or why those questions are being raised—they cannot figure out the reasons behind this; they're even worse than a bystander. Those with caliber, even just observing from the sidelines, can tell who is correct and who is wrong, the reason why someone asks a certain question, whether the questions are deep or shallow, how the questions are being answered—but those without caliber cannot understand any of this and cannot understand the underlying logic behind it. This shows they don't have the ability to understand things. When others fellowship about something, they cannot discern after listening. They do not know whether what was said is truthful and objective, nor can they see through to the background and essence of the matter—they are completely at a loss. As for why this theme is being discussed, why the principles involved in this theme need to be repeatedly emphasized, as well as

whose questions pertain to these principles and whose do not, they cannot understand or make sense of any of these. As they continue listening, they become drowsy; they start taking themselves to be mere bystanders in this fellowship, and their hearts become clouded. With other people, the more the truth principles are fellowshipped, the clearer and more lucid their minds grow. But for those without caliber, the more they listen, the more muddled they become, and the more clouded their thoughts become. This indicates a lack of ability to understand things. Doesn't this indicate extremely poor caliber? Such people can also be called people with no caliber. What kind of people are those with no caliber? (Mentally deficient people.) The mentally deficient, idiots, fools—this is the category of people with the poorest caliber. This is the second aspect: the ability to understand things.

The third aspect is comprehension ability. Comprehension ability is similar to the ability to understand things but goes a step further. What is the difference between them? Comprehension ability focuses more on how to align the principles of the truth and paths of practice with the various issues in real life and then implement them in real work, after one has understood and mastered these principles and paths. This is where the distinction lies. People with comprehension ability, after understanding the fundamentals and principles of something, have a path of practice in their hearts, and an accurate scope, a direction, and a goal. They know how to apply these fundamentals and principles and also know the principles of practice involved in certain special situations. Suppose that, after hearing fellowship on some truth principles, a person can recognize the essence of some problems and then use the truth to resolve some actual problems in real life. That is, after they hear these principles, they immediately understand how they should have practiced in response to a previous situation,

and when situations arise again, they also know how to apply the principles to approach them, and immediately have a path of practice in their hearts; their comprehension of principles and fundamentals acts like a guiding light, quickly enabling them to know how to handle various issues in life or work, and enabling them to have a path, direction, and principles of practice. In that case, such a person has comprehension ability, which, of course, is a manifestation of good caliber. Say that a person, after hearing some fellowship on the truth principles, knows how they should practice and handle those things from their actual lives which are common and universal or which they've experienced. However, they do not know how to apply these truth principles to special, complex situations, unexpected situations, or uncommon problems and phenomena they haven't experienced, and still need to seek and make inquiries to obtain an accurate answer or a specific plan of practice before knowing how to handle and resolve them. Otherwise, even after hearing the truth principles, they still do not know how to handle such matters or problems. This indicates they have average comprehension ability; or, it can also be said that such a person is of average caliber. Some people have worked for ten or twenty years, and with some work experience combined with the clear fellowship of truth principles from God's house, they know how to handle common situations, and have received confirmation that handling them this way is correct. However, when faced with certain complex, special, uncommon problems which they've never experienced in their work, they do not know how to handle them and must obtain a clear answer by making inquiries before they can begin handling them. If the situation changes and becomes more complex than they imagined or than the circumstances they know about, they become confused, not knowing how they should face it, and knowing even less how they should practice and handle it in a way that aligns with the principles. When they don't know how to

practice, whether they act based on their imaginings, their own ambitions and desires, or simply set it aside and ignore it—regardless of how they act—the fact that when faced with such a situation they become confused and do not know how to apply principles to handle it proves that their caliber is very average. If one can handle general situations but does not know how to handle special situations, this indicates average caliber. If encountering some special situations causes them to become so confused that they cannot even handle issues they would normally be able to handle, this indicates poor caliber. A person with poor caliber also has poor comprehension ability. Is there a distinction between someone with poor comprehension ability and someone who has adequate comprehension ability? (Yes.)

Some people, no matter how others fellowship, cannot grasp the principles. They only understand doctrines and regulations, and can shout a few slogans, but they do not know how to do real work and resolve problems. You see, after listening to the fellowship, they speak with great clarity and structure, as if they truly understand. But in actuality, they have not understood what was said at all. When it comes to doing concrete work, they become confused, not knowing where to start. When encountering problems, they do not know how to resolve them. They still cannot do concrete work. In treating and handling various people and matters, they still lack principles. In their hearts, they think, “I understood the truth principles when listening to sermons—why can’t I apply them in real-life environments? Why is it that what I understand and often talk about doesn’t work?” They become perplexed again. People with poor caliber only know how to talk about doctrines and adhere to regulations, but when faced with situations, they cannot see them clearly, the doctrines they can speak are completely useless, they cannot even adhere to the

regulations, and they cannot solve any problems. They do not know how to practice when difficulties arise. For example, when someone disrupts and disturbs the church's work, saying some preposterous things, they cannot discern what the nature of this matter is. They do not know which things count as disruptions and disturbances or what their nature is; even less, then, do they know how the problem should be resolved. Someone asks them, "Don't you know how to discern evil people? Why do you lack principles when it comes to handling evil people?" They reply, "I understand these doctrines, but I don't know which problems they're suitable for resolving or which people they're suitable for being applied to." This indicates a lack of comprehension ability, doesn't it? (Yes.) You see, after hearing the principles, they were able to summarize them point by point according to their literal meaning very well, remembering them quite accurately and even reciting them fluently, not missing a single word. Unfortunately, however, in real life, when it comes to viewing people and things and conducting themselves and acting, they have no path of practice whatsoever, only knowing how to shout slogans, talk about doctrines, and adhere to regulations. Whether in real life or in doing their duty, no matter what they encounter, they do not know how to seek the truth or practice according to principles. This indicates a lack of comprehension ability. People who lack comprehension ability may often read God's words, but they cannot understand what the truth in God's words is or what the principles are. Therefore, when something happens, they cannot find the relevant words of God to discern and resolve it and must have others find the relevant words of God for them. What do they always focus on when reading God's words? They look for whether there are specific examples to explain the matter. If there are no examples, they cannot understand the meaning of God's words. For example, regarding God's words that expose the nature essence of people, if no examples are provided,

they cannot understand them. They cannot practice discernment by comparing their own states with God's words. Only if someone fellowships the truth and discerns and dissects them according to their actual states can they understand. Without such fellowship, they cannot understand God's words. Such people always complain when reading God's words, saying, "Why aren't there specific examples? How am I supposed to correlate this with myself? These words are too difficult to understand; no matter how I read them, I can't match them up with myself!" This shows that they cannot understand God's words, let alone understand the truth or bring God's words into real life. What they understand is merely simple doctrines and regulations, but these doctrines and regulations are useless in real life. When things happen, they still have no path of practice. This indicates that they don't have comprehension ability. Are people without comprehension ability of poor caliber? (Yes.) The people with the poorest caliber are those without any caliber at all; such people cannot make sense of the various principles they hear; they do not know why such-and-such examples are given, why particular things are said, or why people have certain manifestations—they cannot understand such things, these things are beyond them. Even if you give them a few examples, they feel as though you're just telling stories or jokes, as if they're children listening to a story, finding it interesting and amusing. If someone asks them whether they understand what they heard, they say they do, and they can even mimic the humor of others' words or imitate how they upbraided people. If you ask them, "Do you know the relevant principles that people should adhere to?" they reply, "Huh? There are principles? I didn't catch that." Do such people have comprehension ability? (No.) They lack comprehension ability and cannot understand God's words. People who lack comprehension ability eat and drink a few passages or chapters of God's words every day, in a routine manner and to schedule, and

they learn hymns and attend gatherings at scheduled times as well. But once they close their books or turn off their hymn recordings, all they retain from what they ate and drank are a few spiritual phrases and some dead words, such as those phrases people often say—"God is sovereign over everything," and "Submit to God in all things"; or, "Man's fate is ordained by God," and "Just practice loving God." In actual situations of suffering, they can only utter pseudo-spiritual phrases, such as "I'm suffering because of feelings" or "I'm suffering because of the flesh." As for any principles related to self-conduct, daily life, work, and various other principles of the truth, they neither know nor understand any of them. These things are absent from their hearts and cannot be accommodated within them. Why can't these things be accommodated? Because, in terms of their caliber, such people simply cannot understand these truth principles, and these truth principles are beyond them; and so, these things cannot take root in their hearts. What a person possesses internally and what they are able to accept attests to what they can understand and what isn't beyond them. If a person possesses no caliber at all, lacks comprehension ability, and cannot understand the precise meaning of God's words, even if they were placed in heaven or the third heaven, could they understand God's words? Could they put the truth into practice? Could they submit to God? (No.) They would remain exactly what they are. Their caliber would stay the same as it has always been. People with poor caliber can only comprehend a very limited range of things. Those with good caliber can comprehend more, with greater depth and at a higher level. People with average caliber comprehend far less than those with good caliber; that which they can comprehend is confined to an average scope, and it cannot go beyond this scope because their caliber limits them. The worst are those with no caliber at all. Such people, just in terms of their caliber, have no comprehension ability whatsoever. Therefore, their manifestation in

real life and in doing their duty is that they understand nothing; whether they have believed in God for ten years, twenty years, or even into old age, the doctrines concerning belief in God and spiritual phrases which they talk about are still the same old things they understood when they first began believing. No matter how many years they believe, they do not make any progress. Why do they not make progress? Because they have no comprehension ability, and no matter how many years they believe in God, the things they can take in are only those dead words. Even after many years of believing, their learning ability, ability to understand things, comprehension ability, and other abilities do not improve. What kind of people are they? They are people with extremely poor caliber. Because their caliber is poor and their various abilities do not improve, even if such people live to be forty, fifty, sixty, or seventy years old, their ability to take care of themselves will still be very weak. By observing their survival ability and ability to take care of themselves, you can tell what the caliber of such people is like. This kind of person is mentally deficient, idiotic, and foolish, and their ability to take care of themselves is very poor. Why do I say that their ability to take care of themselves is poor? Because their learning ability, ability to understand things, and comprehension ability are all poor, the experience, common sense, patterns, and knack for doing things which they acquire in life are very limited. Even at sixty or seventy years old, they remain the same. People with good caliber, by the time they are in their thirties, have already developed some knowledge of the various problems they face in life and along their path of life, having gained some understanding, insight, and experience of these things. Through this experience, they know what to do when encountering various problems so that they can live better and protect themselves more effectively. However, for people with poor caliber, because their abilities in all aspects are weak, no matter how old they get,

their survival ability remains very poor. How poor is it? It's so poor that they lack the ability to live independently. Some might say, "Look, they eat heartily, sleep soundly, and are in good physical health—how can You say they lack the ability to live independently?" The survival ability we're talking about does not refer to whether someone can eat or sleep. If a person doesn't even know to eat when it's time to eat, that's not a normal person but someone who's mentally disabled—there's even less need to consider the caliber of such people. The scope of our evaluation of people's caliber consists primarily of those who outwardly are considered to be normal. It does not include people with physical disabilities, mental disability, mental illness, or those who lack the ability to take care of themselves. We often see some people who cannot even find any patterns, principles, or knack for doing things in managing their food, clothing, housing, and transportation. No matter how old they get, they do not know how to handle these aspects of living in a way that aligns with principles and with humanity. For example, they don't know which clothes are most suitable for different seasons and simply follow what others do. When it's cold outside, they wear clothing that is too thin and catch a cold, yet they don't understand why; or, they fall ill from eating unhygienic food, but don't know what caused it. They cannot draw any conclusions from these experiences. Aren't they mentally deficient? Don't they lack the ability to live independently? (Yes.) No matter how old they are, they don't know how to live and just muddle through life in confusion. For a normal person, when they have their first child, they may lack experience, but by the time they have a second child, they will have gained some experience in how to care for and feed their child. Some people, however, even after having two or three children, still have no experience. When asked how they take care of their children, they say, "I don't know, I just muddled through. Anyway, when the children are hungry, I

feed them, and once they're full, that's it." Any child placed in their hands would be lucky to survive. With their level of survival ability, not a single child would be left alive under their care. Some people do not understand how to handle the various problems that arise in life or in survival. Such people lack survival ability. For example, when two issues arise at the same time, they become confused and don't know what to do or which issue to handle first. They become flustered, nervous, and fearful, and complain, saying, "Why did these two issues happen at the same time? What should I do now?" They become so anxious they cannot eat or sleep. They are like this in their thirties, and even in their sixties, their stature remains the same. When situations arise and they can't find a solution, they start crying. Others say, "Why are you crying? This isn't a big deal —these are some of the most common issues. You just need to prioritize them and handle them based on importance." If someone can't handle these matters, and skips meals and loses sleep over them, or even considers ending their life, aren't they extremely spineless? They even complain, "Why didn't this happen to someone else? Why did it happen to me?" It has happened to you, so handle it. If you can't handle it, ask someone around you who understands. Once you've clarified the issue, wouldn't you then know how to handle it? When nothing is happening, such people are quite good at talking, presenting one set of doctrines after another. But when something happens, they panic, become confused, start sniveling, their minds go blank, and their thoughts get all jumbled—they don't know what to do. If someone is young, hasn't gone through much in life and lacks experience, it's normal for them to get nervous and scared when things happen. However, by the time they're in their thirties or forties, after having gone through many things in the world and gaining experience, they become relatively mature and seasoned, handling matters with greater steadiness and confidence. Young people who see this feel

impressed, and think they can rely on such people. If a person lacks caliber and survival ability, they also lack the ability to take care of themselves. Without adults or experienced people around to assist and oversee things for them, everything they handle turns into a complete mess. Such people have extremely poor caliber. Just how poor is the caliber of some people? Take some housewives, for example, who don't know how much rice or how many dishes are needed for a meal for a family of several people—some have been cooking for twenty or thirty years and still don't know how much to prepare for each meal or what the saltiness of dishes should be, and sometimes can't even accurately grasp whether the food is properly cooked. Their caliber is this poor. Don't such people lack functioning brains? They have the brains of pigs! Such people lack the ability to live independently. They have no path for doing anything and easily make mistakes. When something happens, if there is no one to oversee things for them, everything they do turns into complete chaos, with everything totally messed up. They are idiotic and mentally deficient. For this kind of person, who has the worst comprehension ability, no matter how much fellowship they hear about the truth principles, they only understand doctrines. In real life, they still do not know how to apply these principles. In other words, the doctrines they understand cannot provide them with any goals, direction, or path in real life. These are the people with the poorest comprehension ability. That concludes our fellowship on comprehension ability, the third ability.

What is the fourth ability? The ability to accept things. The ability to accept things has some differences from the ability to understand things and from comprehension ability. The ability to accept things involves whether, when new things appear, you can discern whether they are positive or negative, and what benefit or harm they have for your life, work, and survival, as well as how you

view them, how you treat them, and how you apply them. If you are of good caliber, then when new things appear, you will be particularly sensitive and particularly perceptive. After quickly receiving information about some new thing, you will be able to identify what benefit or harm it has for people, or what drawbacks it has. If it is beneficial to a certain issue in your real life, you can immediately apply its strengths; if it is harmful, you can also avoid its harm or drawbacks for people. That is, you have a certain degree of acceptance toward new things, and you can quickly see through new things that are negative, harmful to people, and have drawbacks—this is having the ability to accept things. The difference between the ability to accept things, and the ability to understand things and comprehension ability, lies here. The ability to accept things mainly refers to a person's sensitivity to new things and their ability to discern them. If you discern new things quickly, are able to quickly accept their strengths and benefits and apply them to real life to serve your life or work, and then let go of or eliminate the old things that these new things have replaced, this means you possess the ability to accept things and are a person of good caliber. After this are people of average caliber. Such people are particularly slow in accepting some new things that have already replaced old things, as well as new opinions and new technologies. What does this "slow" refer to? It refers to the fact that only when some new thing has already become widespread, is used very extensively, and the term for it has become very common, can they then accept it. They have no perception of new things and cannot discern whether they are positive things or negative things. Even when positive new things appear, they are resistant to them and disdainful of them in their hearts; they always have their own notions and their own attitudes, and always align themselves with worldly trends, and they are closed off and unaccepting toward new things, rejecting them. Only when some new thing spreads widely,

and many people have experienced and realized its advantages, and people have benefited from it, do they begin to accept and apply it. This is having average caliber. Such people's acceptance of new things is very passive; it is not an active acceptance. This is because, for one thing, they have no sensitivity toward new things; they are numb, backward, and closed off. For another, it's also because they have certain notions and opinions about new things, carrying an attitude of scorn and disdain toward them. The subjective reason for this is that their caliber is average, and their ability to accept things is average, which makes them very numb; when new things appear before them, they have no awareness, have no feeling, and lack an attitude of actively accepting them. Additionally, they inherently are particularly backward, and particularly numb and dull-witted. These two reasons make them slow to accept new things. It is only when many people are already using some thing, talking about what its advantages are, what its convenience is, what impact it has on people, and what benefits it allows people to gain, and they have seen all this with their own eyes—and also seen the people around them personally experience it to some degree—that they slowly accept it in their hearts and then begin to use it. What kind of caliber does this indicate? Such people's ability to accept things is average. Possessing an average ability to accept things means that one's caliber is average. For example, in preaching the gospel or in doing some professional work, some brothers and sisters take the lead in trying out and applying a new method or professional technique. They quickly feel that it's very good to use this professional technique, as with it, their effectiveness in doing their duty is pretty good and their efficiency is also increased. They then promptly promote this new technique or method, encouraging other brothers and sisters to learn it and apply it. People of good caliber are adept at seeking new techniques and methods in doing their duty. Very quickly, they can clearly perceive and accurately

assess a new thing, and seize this opportunity, and can fully accept a new technique or method, and apply it to real-life work. Regarding what the strengths and weaknesses of this new thing are and what results it can achieve, they can continuously make conclusions and then make adjustments. Through a period of exploration, they gradually grasp which aspects of this technical profession or piece of information can be applied in church work and which cannot. Afterward, they progressively improve this new thing in their work according to principles and the requirements of God's house. The more they improve this new thing, the better it becomes, eventually bearing fruit. This is a manifestation of good caliber. However, some people, in preaching the gospel, still rigidly cling to the original method, preaching either in a one-on-one or two-on-one fashion, or relying on sheer numbers. They are numb and dull-witted, and slow to accept the advanced method. Although they verbally acknowledge that the advanced method sounds pretty good and is feasible, in their hearts, they constantly have misgivings. They are afraid that if they apply this method, it will yield poor results, so they dare not try. Others persuade them, saying, "You don't need to worry about all that. We've already tried it out; practicing that way yields especially good results." But they still don't dare to try, and continue holding onto the original method. Only when many people use the new method to preach the gospel, gaining more people each month and increasing efficiency, do they reluctantly decide to give it a shot, but they still only take small steps and do not dare to completely change their plans and strategies. This is being too slow in accepting new things; this is being of average caliber. People of poor caliber have even worse ability to accept things. They cannot clearly perceive a new thing, cannot judge it, and do not know how to treat it. In their hearts, they are resistant, thinking that people who believe in God should not accept new things, and should not accept new information and

technologies. You see, they are quite closed off. People from certain denominations to this day do not use electricity, do not watch television, and do not use computers or any other electronic products. When they go out, they do not use modern transportation; they do not even ride bicycles. What do they ride around in? Ox carts and horse-drawn carriages, raising clouds of dust as they move. Some people ask, “Why don’t you ride a bicycle or take a car?” They say, “Those things are man-made. We are afraid God wouldn’t like it if we used them.” This is having poor ability to accept things. People with poor ability to accept things view many things in an incorrect way. They are stuck in their old ways, holding to their own viewpoints, being resistant to all new things. That they are resistant is in itself a problem with their thinking and their minds. What does having such a problem indicate? To put it conservatively, it shows that such people’s caliber is too average. If they consistently cannot accept new things, then their caliber is poor, and they are rigid-minded. They believe that God’s work is unchanging, and that whatever words God has spoken, God will forever only speak those same words, and that whatever work God has done, God will forever only do that same work. As for this humankind and this age, they believe that what they initially saw and experienced will forever remain unchanged and will always be that way. For example, 20 or 30 years ago, people had a certain notion regarding their understanding of clothing. They believed that cotton materials were purely natural and that all kinds of cotton textiles were good; whether it was cotton-padded jackets, T-shirts, or underwear, as long as it was made of cotton, it was better than synthetic fibers. They just firmly held to this belief. However, 20 or 30 years later, the textile industry has developed, and many fabrics similar to cotton have appeared, along with various synthetic fiber garments. There are many textiles that are better than cotton fabrics; they are more breathable, dissipate heat faster,

absorb moisture faster, and don't deform, shrink, or fade no matter how they are washed. Additionally, they are particularly comfortable and lightweight to wear, without causing any harm to the skin. But some people still cannot accept synthetic fibers. They still believe that only cotton textiles are good because cotton is grown in the ground, is created by God, and is natural, while synthetic fibers are man-made. They fail to realize that although cotton has been prepared by God and is the best, the land has been polluted, and the cotton bollworms that infest the cotton have grown stronger with each generation. Ordinary pesticides cannot resolve the problem. Ultimately, the cotton must undergo special disinfection treatments so that wearing it won't cause itching. If treated well, the cost of the clothing becomes high, necessitating an extremely expensive sales price. If not treated well, then it is not as good as wearing synthetic fiber clothing. You see, the quality of synthetic fiber clothing is especially good nowadays; many professional athletes wear it, and the feedback is all quite positive. But some people, after hearing this, still do not accept it and remain convinced that cotton textiles are better. Aren't such people ignorant and stubborn? (Yes.) This ignorance and stubbornness is a problem of their humanity. So, how is their caliber? (Their caliber is not good.) When a new thing appears before someone, their attitude in judging whether it is correct or incorrect—to decide whether to accept or reject it—depends on their caliber. If most people think the new thing is correct, and they follow the crowd and passively accept it, then such a person is at best of average caliber. If they cannot discern whether a new thing is correct or incorrect, whether it is beneficial to people, and what its strengths and drawbacks are compared with the old things they firmly believed in before, being unable to discern or distinguish the differences between new and old things—if they cannot judge any of this, then this proves that they have no ability to accept new

things; that is, they have no comprehension ability. People like this are of poor caliber. Initially, when something new appears, they lack a certain degree of perceptiveness. When they hear about this thing, they also have no ability to accept it whatsoever. In the end, even if they reluctantly accept the new thing, it is only with the help and persuasion of others, who even have to compare the advantages and strengths of the new thing with old things, allowing these people to see with their own eyes that there are clear differences between the new thing and old things and that the new thing is obviously superior to the old things before they can accept it. However, in their hearts, these people still cannot see clearly what is good about many other new things and still feel that the old things are good and should be held onto. Only in circumstances where they have no choice do they reluctantly and passively accept new things. These people are of poor caliber. A person of average caliber is someone who, with a few pointers, immediately understands, realizing that they were viewing things in a distorted, outdated way. This is having average caliber. A person of poor caliber, on the other hand, requires repeated pointers and prompts, and collective persuasion from everyone—along with some facts and concrete examples showing how this new thing benefits people after its widespread adoption—before they reluctantly accept and use it. However, privately, they still choose the old thing. This is a person of very poor caliber. Having poor caliber means that they consistently fail to recognize the positive effects that the appearance of new things has on people, and cannot find the differences between new and old things, and consistently fail to discover or uncover the advantages and advancements of new things and the drawbacks and backwardness of old things, and also that they always hold on to their old thoughts and views; therefore, their ability to accept things is very poor. People with poor ability to accept things are of poor caliber. People with poor caliber cannot

see through to the essence or root of problems, no matter how you explain things to them. That portion of people who have the poorest caliber cannot even be said to have any ability to accept things—when faced with new things, it is not a matter of whether they are subjectively willing to learn and accept them; rather, the issue is that they lack any perception toward them whatsoever. Whether in real life or in doing duty, no matter what new things appear, what things progress, or what things improve, they have no perception and no awareness. Is their ignorance of these things caused by not reading the news or newspapers? No, it is because their caliber simply lacks the ability to accept things. It is as if they have no receptive faculties. Regarding the appearance of any new things, they are numb, dull-witted, and lack perception. Even if they live in a bustling city, it is as if they are living in a remote mountain village. They are completely unaware of any major or minor events occurring in human life. Therefore, within their scope of life, there aren't any new things that can influence their eating, clothing, housing, and transportation. They are just like animals. The things in their realm of thought are limited to the small range of things within their sphere of life, the things they know from the age when they were learning to view various things in the world. Beyond that, anything from the outside world has no influence on them at all, and they have no interest in it. What kind of people are these? Are they mentally deficient? (Yes.) Of course, the matters we are talking about here are very small, trivial aspects of daily life; we're not referring to national affairs or major global news. Even the appearance of a very small new thing is something they are unaware of, showing no degree of acceptance at all. This "acceptance" refers to how the appearance of a new thing changes their thoughts and views, brings some improvements to their life—including lifestyle, basic life knowledge, and so on—and leads to some improvement and progress in their ability to handle problems

in life. People with no ability to accept things always maintain their routine, original way of living. For example, people in the past often said that tofu stewed with spinach was a good thing, providing both iron and calcium, and someone grew up eating it that way. Later, some people said that food researchers discovered that spinach contains oxalic acid, and eating it with tofu over a long period can easily lead to the formation of stones in the body. After hearing this, this person thinks, “What is oxalic acid? Who has ever seen oxalic acid in spinach? I have eaten it for so many years and nothing happened. I’ll keep eating it!” They don’t accept it. This is someone who has no degree of acceptance toward new things or new viewpoints at all. In contrast, people with the ability to accept things, once they confirm that spinach contains oxalic acid, will think about how to remove the oxalic acid, and through finding out more about it, they discover that blanching the spinach in boiling water removes the oxalic acid. Those with the ability to accept things, upon hearing new information, will discern, through inquiry, the veracity of the information and whether it is beneficial to people, and then they will decide whether to accept or reject it. They will ask questions, learn about the details involved, and then apply this information to real life, avoiding the drawbacks or harm to people caused by the new thing in question. On the other hand, those muddled people who completely lack the ability to accept things, no matter what new information they hear, neither care nor inquire about it but directly reject it, holding only to old, outdated things. This ultimately boils down to the problem of their caliber. When it comes to new things, they do not know how to approach them or what principles they should grasp, nor do they consider what consequences rejecting new things might bring to their life or work. In short, they always harbor a suspicious attitude toward new things and new information, not daring to accept them. Such people are of poor caliber.

People with poor caliber cannot independently resolve problems they encounter in life, no matter how many arise. Such individuals lack independent living ability. Regardless of the matter, whatever way of doing things they inherited from their ancestors at the time is how they continue to do them; they do not change anything and rigidly adhere to it to the end. If you criticize them, saying that it is wrong to do things like that, they won't listen and will even become extremely obstinate, arguing with you: "This is how it has been passed down from our ancestors. My grandfather's generation and my parents' generation all did it this way, and it has been handed down like this!" Are things that are handed down necessarily correct? They don't consider this question, which proves their poor caliber. If they possessed the caliber of a normal person, they would think about this question. When hearing information about new things, they would exhibit a certain degree of acceptance. If they do not display these manifestations, it means they have no degree of acceptance. Such people lack the ability to live independently. No matter how old they live to be, they always say, "Back in my father's day, it was like this. In my grandfather's and great-grandfather's time, it was like this. So, in my generation, it must still be like this." These people are clearly fossils. They are like rotten logs of wood—hidebound! They have no ability to accept any new things, which shows they are of very poor caliber. No matter how you explain the advancements of new things, they will not accept them. Such people lack the ability to live independently. On the surface, they may appear to handle their eating, clothing, housing, and transportation on their own, but the ways and methods they use are subpar. They do not adapt their lifestyle to the times or to the growth in the various areas of common sense and knowledge that humankind has acquired. Such people are those with poor caliber. Although they are not starving, not freezing, and have not suffered any major illnesses, judging from their

perspective on survival and their lifestyle, such people just live in a muddled way, and they can also be classified as the mentally deficient, idiots, or fools. Some people feel uncomfortable when they are called mentally deficient or idiotic, but even if they feel uncomfortable, it is true. Their caliber really is that poor. I would indeed like to say something that makes you comfortable, but you simply do not possess the caliber for that. You lack ability in every aspect and have no correct, accurate thoughts or views that align with the thinking of normal humanity toward any matter. Isn't this lacking caliber? It's already gracious enough not to call you a useless person. This kind of person who has no caliber is just one step away from being mentally disabled. Mentally disabled individuals lack even the ability to take care of themselves, relying entirely on the assistance of others. At mealtime, their parents still have to feed them bite by bite, and they don't even know whether they themselves are full or not. People with poor caliber are mentally deficient; they are idiots, and just one step away from being mentally disabled. This is how poor their caliber is. Tell Me, aren't such people pathetic? Aren't they quite exasperating? People with poor caliber have no learning ability, no ability to understand things, and no comprehension ability; even less so do they possess the ability to accept things—they possess no abilities in any aspect. No matter how you explain things or give examples to them, they still can't wrap their heads around or understand what was said. Isn't this mental deficiency? No matter how you explain, they cannot understand. Even if you speak very clearly and explain thoroughly, they still don't get it, and even find what you say to be very awkward. They lack the thinking of normal humanity and even come up with a set of fallacies to refute you. There's no way to reason with such people; just give them three words: "You're beyond reason!" Their caliber is this poor. Can you not feel anxious and exasperated with them? No matter what you say to such

people, it's useless. No matter how you try to enlighten them, they don't understand. Even for a small matter, it takes all day to enlighten them, and if you speak in a slightly more profound way, they won't understand; you have to use the shallowest terms and say a lot before they can understand. Even after they understand one matter, when a similar issue arises, they still don't get it. Isn't this mental deficiency? However, this kind of mentally deficient person does not think they are foolish. They say, "Don't assume I'm foolish. If you offer to give me ten yuan or ten US dollars, watch which one I choose—I'll definitely pick the US dollars because I know they are more valuable." Others say, "You're still foolish." Why do others say that such people are foolish? Because an ordinary person would not use this kind of example to prove they are not foolish, nor would they use such an inferior method to demonstrate it. Precisely because such people have extremely poor caliber, have no standards for evaluating any people, events, or things, and do not know how to evaluate them, they never consider themselves to be foolish. Truly astute people, after striving and struggling consistently among a group of people for three to five years, will realize that in any group, there are those better than themselves, those who surpass them. They always feel their own caliber is not good enough, that their abilities and intelligence are not good enough. They are always able to discover their own deficiencies, recognize where they fall short compared to others, and identify their own problems; they can always see others' strong points. This kind of person is astute and possesses caliber. Those without caliber, meanwhile, when living among a group of people, always feel that others are inferior to themselves. They see that some people cannot even spell certain words or cannot type, and they disdain them as having poor caliber. They use these insignificant, small things that they themselves can do to affirm that their own caliber is good. There are also people who, seeing others

being less particular about their own hygiene or not knowing how to dress well, say they have poor caliber. They themselves are a bit cleaner, can put on a facade of refinement, or have some knowledge and strengths, so they consider their own caliber to be good. Are such people astute or foolish? They are foolish. Notice how astute people speak: “Why did I mess up again? I realize I’m foolish!” Those who often say that they’re foolish and that they have deficiencies are truly astute. Those who never admit to being foolish and always say, “You think I’m foolish? Try asking me for money and see if I give it to you!” are truly foolish. Foolishness, in colloquial terms, is called being “a few cards short of a full deck.” For them to be able to say such foolish things, isn’t that foolishness? Isn’t that being “a few cards short”? (Yes.) When they see someone with some flaws or defects, or who leaves gaps in what they do, they laugh behind their back, saying, “How could they be so foolish?” When they see someone who is full of calculations for taking advantage and cunning schemes, they regard them as astute and as having good caliber. Truly astute people evaluate the quality of a person’s caliber and whether they are astute or foolish based on their various abilities. Foolish people, however, only look at who is calculating, who takes advantage and always avoids losses, and who is adept at serving themselves through trickery, believing that all such people are astute and have good caliber. In actuality, these kinds of people are all foolish. Evaluating the quality of a person’s caliber based on how calculating they are—such people are fools themselves. Just before, we mentioned one of the most foolish manifestations: They say, “If you offer me ten US dollars or ten yuan, watch which one I choose. I certainly wouldn’t choose the renminbi—don’t think I don’t know US dollars are more valuable! If you offer me meat or tofu, watch which one I eat. Do you think I’m foolish enough to eat tofu and not the meat? I know meat tastes better!” Such people are, in fact, fools. If you really don’t want

others to see your foolishness, you absolutely should not use such examples. Understand? (Yes.) Do foolish people often make this mistake? (Yes.) They even think, “Look how good I am at giving examples! See how astute I am? Do I look foolish to you? You’re the foolish one!” The most foolish type of person constantly exudes foolishness. This concludes the fellowship on this ability: the ability to accept things.

The fifth ability is cognitive ability. What does cognitive ability refer to? Its main emphasis is on a person’s degree of understanding of things themselves. To evaluate a person’s cognitive ability, one must look at their degree of understanding of a thing and the time frame they need to achieve understanding of the thing’s essence. If the time frame they need is very short and their degree of understanding is sufficiently deep, reaching the level of understanding the essence of the thing, they possess cognitive ability. If the time frame a person needs to understand a thing is within normal range, and they can understand the essence of this thing itself, can clearly see the causes and consequences, and the root and essence of the problems within, and then have an understanding of this thing in their heart—and, better still, if they can give a definition and draw a conclusion about this thing—this is called having good caliber. That is, as a normal person who possesses the thinking of normal humanity, regardless of whether you are male or female, whether you have just reached adulthood or have already entered middle or old age, if your understanding of the essence of this thing itself is achieved within the normal time range, then your caliber is considered to be good. If the time frame you need to understand this thing exceeds three or four times that of a normal person—that is, if a person with good caliber needs three days, but you need ten days or even a month—and, by the time you’ve figured out the whole sequence of events of this matter

clearly, and the harm and negative consequences caused by this matter have already appeared, only then do you realize the seriousness of this matter and what its root and essence are, then at best your caliber is average. In other words, if this matter has not yet caused serious consequences but some negative consequences have already been continuously emerging, and it is only during this process that you gradually become cognizant of the root and essence of this matter, arriving at a definition and conclusion, then your caliber is considered average. But if only after this matter has resulted in negative or serious consequences do you have a sudden realization and understand what the nature of this matter is, then your caliber is extremely poor. If this matter has already caused negative consequences and you still do not know what the problem with this matter is or what the root of the problem is, and you still cannot draw a conclusion about it, then you have no caliber. Cognitive ability is divided into these four levels. First are people with good caliber. That is, when something has just arisen and requires you to immediately draw a conclusion within a few hours —and this is an urgent situation where, if you do not promptly make a judgment, develop a plan to handle and resolve the matter, or even devise a loss-control plan to stop its further development, there will be negative consequences—if, within this time period, you can become cognizant of the root of this matter, and you can immediately and decisively make an accurate judgment, accurately make a decision and draw a conclusion, and then formulate a reasonable plan for handling it, this means you have good caliber. Suppose, however, that you only feel there is some problem with this matter, but you do not know where the problem lies or what its root is, and within the normal time period for handling this matter, you have no conclusions, verdicts, or plans for handling it. Instead, you merely passively wait and observe its further development, and only through its further development do you try to identify what

the essence of this matter actually is and make a judgment that is not very accurate, and following that you continue to wait and observe, and before the matter has fully developed, you may just barely be able to see through to the essence of the problem or just barely come up with a solution, but your handling is still not prompt. If this is the case, then your caliber is very average. If this matter has fully developed and consequences have already appeared, with the essence of the problem having already emerged completely, and only then do you realize that this matter is bad, and see what its underlying root is—or perhaps you cannot even see the root at all but simply passively endure or face the final consequence of this matter—that means your caliber is poor. Another manifestation of people with poor caliber is that if such matters happen again, they still have the same attitude, the same method for handling it, and handle it with the same speed. That is, each time such matters occur, they always handle them in this same way, with this same speed and efficiency. No matter how many things occur, they are not able to discern their essence, nor do they correspondingly change any of their opinions or viewpoints on worldly matters. These are people with poor caliber. Precisely because they are people with poor caliber, they lack the ability to live independently; that is, they have no outlook on survival or on life. This is an indication of having poor caliber. The manifestation of people with no caliber is this: When a matter has already occurred, and consequences may have even appeared, they still don't know what has happened, as if they are dreaming. This is having no caliber and no cognitive ability. Do you understand? (Yes.) Cognitive ability mainly refers to understanding the essences of various people and events and the roots of their problems; this is what cognitive ability is. It means that when you see the manifestations, revelations, and humanity of a certain type of people, you can know the problems they are facing, what the root

of their problems in the environment they live in is, as well as what the essence of the events you are currently observing is and where the root of the problems within them lies. Cognitive ability mainly refers to two aspects: seeing through to the essence of people, events, and things, and seeing through to the root of their problems. What else can you understand about cognitive ability? Does anyone understand it as the ability to understand and learn knowledge? (No.) The cognitive ability we're talking about primarily involves the ability to view people and events. If the standard by which you view people and events is very low, your understanding is very shallow, or you cannot understand the essence of any people, events, or things, then your cognitive ability is very poor, or even nonexistent. If, regardless of how many obviously incorrect words or wrong viewpoints the people around you express, how many incorrect actions they take, or how much obvious corruption they reveal, you cannot discover the essence of the problem, do not know what type of people they are, whether they are right people, whether they are people who pursue the truth, what their character is like, or what the essence of such people is—if you do not know any of these things—then you have no cognitive ability. When faced with any person or matter, you have no standard for assessment. After the matter has passed, you have no conclusion about the essence of such problems, and even more so you have no understanding of it whatsoever; and, of course, you have no principles for handling such matters or paths of practice for them—this is what it means to have no cognitive ability. Cognitive ability mainly refers to a person's ability to understand people, events, and things. This concludes our discussion on this ability.

The sixth ability is the ability to make judgments. The ability to make judgments is when, upon encountering a matter, you can judge whether it is correct or incorrect, right or wrong, and positive

or negative, and then use your judgment to determine the appropriate way to approach and handle it. When a person normally encounters some matter, whether it is something they have seen before or not, experienced before or not, and whether the matter is relatively positive or relatively negative, what kind of attitude should they adopt toward it? Should they reject it or embrace and accept it? If, after you see it clearly, you have your own stance and possess accurate views that align with the truth principles, this proves you have the ability to make judgments. For example, when you hear a person say something, after thinking it over, you can determine what this means, what purpose the speaker wants to achieve, why they speak these words, why they use such wording and tone, and why they have a certain type of look in their eyes when saying it. You can see the underlying intentions, purposes, and motives behind what they say. Regardless of how you handle these underlying intentions and motives afterward, you can perceive some of the underlying problems behind the matter happening on the spot. You know what they want to do, why they want to do it like this, the purpose they want to achieve, the effect they intend their words to have, and the hidden means, schemes, and plots involved. You can see some indications, become aware that the problem here is not an ordinary one, and may even have a sense of alertness in your heart. This proves that you have the ability to make judgments. If you have the ability to make judgments, this means you are a person with good caliber. No matter how pleasant someone's words sound, how much they align with the truth in terms of doctrine, how upright their attitude appears to others, or how deeply their purpose is hidden, you can still judge the problem through their outward revelations, phenomena, or what they say—this proves that you have good caliber and that you have the ability to make judgments. For example, when encountering some matter, regardless of the extent

to which this matter has developed, you can see through to the essence of this matter and the root of the problem by understanding the process of this matter. This is having the ability to make judgments. For instance, in the church, when there are antichrists and evil people disrupting and disturbing, regarding who among these people is the ringleader, who are the followers, who plays the main role in this matter, and who is passive, as well as what kind of influence this matter itself will have on people, and what adverse consequences will arise if this matter develops further, you can, by understanding the basic circumstances of this matter, make a judgment about the whole situation. Even if your judgment at the time has some degree of discrepancy with how the matter eventually turns out, at the very least, you have a viewpoint, an attitude, and accurate principles for handling this matter. This is sufficient to prove that you have the ability to make judgments concerning this matter. That is, you have the ability to judge who the ringleader or instigator of a matter is, or to what extent this matter will develop in the future, and what kind of attitude and principles you should use to approach it and prevent it from leading to adverse consequences. As long as you have the ability to judge, the logic and method of your judgment are correct, and the basis of your judgment is at least in line with humanity, or better yet in line with the truth principles, this proves that you have the ability to make judgments. Even if your judgment has some degree of discrepancy with the matter itself, as long as there is a basis for your judgment, your judgment conforms to the patterns of how the matter itself develops, and aligns with the root and essence of similar or analogous problems—and, furthermore, aligns with the truth principles—it can also be said that you have the ability to make judgments. Having the ability to make judgments proves that you can think about problems. If your judgments align with the root, essence, and all other aspects of the matter itself, then this

proves that you are a person with good caliber.

Regardless of what people or matters one encounters, only when one has correct thinking, and only on the premise of judging whether a matter is correct or incorrect, right or wrong, or whether it is positive or negative, can they have a subsequent plan for handling and resolving it. If a person does not know how to think about problems—specifically speaking, if they cannot judge problems—then they also cannot handle problems, that is, they lack the ability to handle problems. Anyone handling problems does so on the premise of judging whether a matter is correct or incorrect; otherwise, their plan for resolving the problem and their path of practice will lack a basis. For example, someone reports to you that in a certain church, the church life is not good; most people are negative and indifferent, unwilling to gather or do their duty. How do you judge such a phenomenon? Is this a real-life problem? (Yes.) Since it is a real-life problem, you need to come up with a specific plan of practice to handle and resolve it. Before resolving the problem, don't you need to judge what the root and essence of this problem are, and which people are causing it? Don't you need to judge these? (Yes.) Only through thinking can you have judgment, and only after judgment can you identify the root of the problem, and based on the root and essence of the problem, you can then determine appropriate, suitable methods for handling and plans for resolving the problem. If you learned that the church life in a certain church is not good but do not know the reason why, how would you go about judging where the root of the problem lies? (I would first think that this problem is directly related to the church leader. If the church leader does not have spiritual understanding, has believed in God for years but does not understand the truth, cannot handle any problems they encounter, and does not know how to lead God's chosen people to eat and drink God's words or

fellowship about the truth, then a church with such a false leader is bound to lack good church life.) This is one judgment. Generally, for simple problems, if one judgment is accurate, it may allow you to grasp the root of the problem. However, some problems are complex, and if the information you understand is not complete, it is possible that your single judgment will not allow you to grasp the root of the problem. So, are there also second and third judgments? (Yes.) After having three judgments, it is possible that one of these is the most accurate. What other judgments can you think of, then? (What I can think of is that the people in this church have generally poor caliber and a poor ability to comprehend the truth, and they do not love the truth. That's why the results of church life there are poor.) Does this conform to the reality of the situation? This is the second judgment. Are there any other judgments? (I'd also think about whether there are evil people disturbing this church.) This is the third judgment. Which of these three judgments is more in line with the real situation and more realistic, and which one is hollow? (I feel like the second judgment is somewhat hollow. In fact, if the church has a suitable person as a leader responsible for the work, the results of church life would be good. Through eating and drinking God's words and understanding the truth, the brothers and sisters would surely have the drive to do their duties. I feel that the first and third judgments are more realistic.) The second judgment is hollow doctrine. The first and third judgments align with the real situation and are accurate. For one thing, these two judgments employ logical thinking; for another, they are based on some phenomena that are commonly found in real life. If you can grasp common phenomena, it proves that your thinking is correct and conforms to logic. If you cannot grasp the real situation, and your judgment is disconnected from real life, it proves that your thinking lacks logic and has problems, and that you view problems in an unrealistic, non-objective way. The first and third judgments are

objective. One situation may be that the church leader does not know how to do the work. They themselves have no path in life entry, so they have even less of a path when it comes to leading the church and the brothers and sisters. As a result, the church life there does not improve. In fact, most people in the church sincerely believe in God and have drive, but the church life doesn't really bear any fruit. Every gathering follows the same routine: singing, praying, reading God's words, and then the leader or deacon shares some superficial understandings or doctrines. Few people there can speak about real experiential understanding. On top of that, the church leader has poor caliber and shallow experience, and they are unable to fellowship the truth to resolve problems. The church life thus seems dull and unenjoyable. There have been multiple gatherings but nobody has gained anything from them, so most people feel that attending such gatherings is less beneficial than reading God's words at home, and they become unwilling to attend. Some people, after believing in God for one or two years and understanding some truth, want to do duties. However, some church leaders do not know which people are suitable for which duty or what kind of work they are suitable for. They are unable to reasonably arrange people or use people, nor can they use their own experiences to support people and help them fulfill their duties. This can lead to some people becoming negative and unwilling to do their duties. In fact, most people who are willing to do their duty can do their duty well; they just lack support and help. If church leaders and deacons can support and help people according to God's words, the number of people in the church willing to do their duty will increase, and they will be able to do their duty normally. It is because church leaders and deacons do not know how to do the work that church life yields poor results and some problems remain unresolved for a long time, and after a while, many people become negative and no longer have any drive;

this affects God's chosen people in doing their duty. If the results of church life are poor, this is mainly because church leaders and deacons do not know how to do church work. This is one situation. Another situation is when antichrists and evil people hold power and cause disturbances in the church, and this happens from time to time. When church leaders do not know how to do the work, and there are also antichrists and evil people holding power, constantly forming cliques, establishing independent kingdoms, and tormenting and suppressing others, this leads to some brothers and sisters who sincerely believe in God and are willing to do their duty being suppressed, tormented, and excluded. They want to do their duty but have no opportunity, leaving them negative and weak. These people who sincerely believe in God have no enjoyment when gathering with antichrists and their cohort. Antichrists always want to hold power and establish themselves. When those who sincerely believe in God join gatherings, they want to understand more of the truth and share their experiences, but the antichrists suppress them and do not give them the opportunity. As a result, the church life becomes disordered; people fragment into disarray and gatherings are no longer enjoyable. The little enthusiasm and love people had is lost, and they are no longer willing to do their duty. The poor results of church life may be due to either of these reasons. This is what you can think of and judge. If the conclusion you reach through judgment is related to the real situation, even if it is only partially related or merely identifies a possible problem, this is still a manifestation of having the ability to make judgments. At the very least, the conclusion and opinion you reach through judgment are related to the real situation, and not doctrine, hollow, or something that never exists. This proves that you have the ability to make judgments. If the conclusions you draw about every matter do not align with the normal patterns of how things develop or with how any matter in real life turns out, and are purely imagined,

hollow, unrealistic, and untrue, and have no relation to the real situations, then this means you have no ability to make judgments or frequently make errors in judgment. Then what about the second judgment you mentioned earlier, that the poor results of the church life are due to the people in this church having poor caliber and not loving the truth—what kind of judgment is this? (It is an error in judgment.) This is called making an error in judgment. If you cannot fully grasp the situations that frequently occur with such matters—that is, the few most likely situations to occur—and you only come up with one situation through judgment, or you can think of possible situations but also think of impossible situations, what does this prove? It proves that your ability to make judgments is average. A person with average ability to make judgments has some thoughts about a matter but cannot be certain. In such cases, the judgment they make is inaccurate. If a person's judgments are sometimes correct and sometimes incorrect, and some align with the real situation while others do not, but the inaccurate ones are relatively more frequent, this indicates that their ability to make judgments is poor. Suppose that the conclusions they reach through judgment are entirely hollow, do not conform at all to the patterns of how things develop, and even more so do not align with common or frequently occurring phenomena, being completely unrelated to the facts. Their judgments are nothing but fantasies, they have no connection whatsoever to the patterns of how things develop or to humanity essence itself, and are entirely incompatible with the real-life context and the surrounding environment. That is, suppose that their judgments are disconnected from reality—what they come up with through judgment could never happen in real life, and what they speak of is not at all the essence of the problem. If this is the case, then this person has no ability to make judgments.

To evaluate whether a person has the ability to make

judgments, the main thing is to see whether their judgments on various types of people and various types of things are accurate. For example, let's say you see a person crying and you don't know why. You can see that he is crying very aggrievedly and very sadly, and he is also praying and reading God's words from time to time, and he does not respond to anyone who speaks to him. You are asked to judge what is going on with this person, and you say, "He might be homesick. His mother fell ill some time ago, so he wants to go home." Is this judgment accurate? Some people say, "He might be feeling negative. Most of the time when people cry it's because their feelings have been hurt. For instance, people cry when they get bullied or duped. When he's faced with some issue and has been treated unfairly, he always cries, and is unwilling to speak to or interact with others. This is a manifestation of feeling negative." Some others make this judgment: "He used to often preach the gospel and do his duty outside, but now he has been doing his duty indoors for a long time, and he might not be accustomed to it and feel stifled." Are there any other possibilities? Some people say, "Maybe he didn't get to eat meat yesterday, which made him upset and so he's crying." Others say, "Yesterday he came to talk to me. I thought he was just passing by, so I glanced at him and didn't say anything. Could that have made him angry? Could he be crying because of this?" How should this matter be judged in a way that aligns with the actual situation? Is this easy to judge? (I can make some judgments. The few reasons mentioned just now—homesickness, hurt feelings, or a gloomy, stifled mood—these states can all possibly cause a person to cry. However, small things like not getting to eat meat or being ignored when speaking to someone shouldn't be enough to make a person cry.) What are the reasons that can make a person cry hard? Grievances, sadness, missing someone or something, a sense of indebtedness. So, you should ask him, "Why is it that you're crying? Are you crying because you've

been treated unfairly and feel sad, or because you are reflecting on yourself and feel that you owe God so much?" By having a heartfelt conversation like this with him, you will know why he's crying. In short, it is not possible that he's crying because he didn't eat well or couldn't eat meat, nor is it possible that he's crying because others ignored him or rolled their eyes at him. Of course, under typical circumstances, suffering a little hardship would not make a person cry, and occasionally being in a not-so-good mood would also not make them cry. The things that can make a person cry are usually just those few aforementioned situations. You can judge the reason why he is crying based on those usual situations, and you can then make a judgment on the basis of his usual, consistent manifestations —such as the fact that he generally does not cry unless he encounters something sad or something that touches a sore spot, that he does not shed tears easily, and that he only cries when speaking of particularly upsetting matters and things that especially touch his soul, or when he has done something wrong or committed a grave mistake and feels that he's indebted to God—by judging based on this context, you can more or less figure out why he is crying. One situation is that he would cry if a family member became seriously ill or passed away, another is if he himself suffered from a serious illness and felt anguished. Alternatively, he might cry because he did something wrong and thus committed a transgression, and felt that he was indebted to God, wanting to do his utmost to reverse course but still having weaknesses and being unable to overcome them; these complex emotions mixed together would lead to him crying. These judgments are relatively consistent with the actual situation. By judging based on his consistent manifestations and the characteristics of his personality, you can figure out the root cause of why he is crying now. This way, the judgment will be relatively more accurate. By understanding, in one respect, the stature of such people and some of the problems they

are currently experiencing, and in another respect, the defects of their humanity itself, as well as some of the corruption and weaknesses they frequently reveal, you can basically narrow down the scope, and judge what the root cause of this person's problem is within this scope. Making a judgment in this way will be relatively accurate.

We've now finished fellowshipping about the manifestations of people with good caliber, average caliber, and poor caliber in terms of their ability to make judgments, haven't we? (Yes.) There is also the category of people with the worst caliber. No matter what happens or what they see someone do, such people do not know how to make a judgment. Why not? Because their caliber is very poor, they have no ability to make judgments, and they do not know how to judge things. For example, suppose that they hear someone say something negative. When it comes to what the essence and nature of this negative statement are, they do not know what to base their judgment on, they have no clue. This is not knowing how to think about problems and not knowing how to judge things. When they see someone do something, they cannot judge what the nature of this matter is, or what this person's character is like based on the essence of the matter; they do not know how to judge these things based on their experience conducting themselves, and even less based on God's words. Therefore, they do not have the ability to make judgments. What is the root cause of not being able to judge things? It is that this type of person does not know how to think about problems, and when it comes to viewing people and things, they do not know which aspect of them to look at, how to view them, or on what basis to view them. And, they do not know what conclusions to draw afterward, how to draw conclusions, or how to approach and handle this type of person or matter once they have reached a conclusion. Their

minds are either blank or foggy. This is lacking the ability to make judgments. The main problem of people who lack the ability to make judgments is that they do not understand or get any of the principles, and they even lack experience conducting themselves. Therefore, when they interact with various types of people, they do not know which kinds of people are worth associating with and which kinds are not; they don't know which people are those who are relatively kind and who also have some strong points that they can learn from to make up for their shortcomings and who can help and benefit them; which kinds of people can be tolerated and gotten along with begrudgingly; and which kinds of people have such incredibly evil humanity that associating with them could easily invite trouble or disputes, and thus should be kept at a distance—they are ignorant about all of this. In short, these people who lack the ability to make judgments know nothing and cannot judge any person or matter. But they also have their own approach, a fixed rule they follow. They say, "No matter who I'm handling things with or speaking to, I just fob them off by joking around. I don't hold enmity toward anyone. Whether they are a good person or a bad person, whether they genuinely believe in God or don't believe, whether they love the truth or are averse to it—I get along with them, and I don't offend anyone. When I see evil people, I avoid them; when I see docile people, I bully them." This is precisely their devilish logic. They do not know which kinds of people they should associate with, which kinds of people they should keep at a distance, and which kinds of people they should never associate with or have dealings with. They do not apply the slightest discernment and they regard everyone as the same, treating all people uniformly. No matter who it is, as long as they do not have a favorable opinion of that person, they will regard them as an outsider or an enemy. No matter how good a person is, as long as they do not offer them any benefit, that person will be treated by

them with guardedness. They do not open their hearts to anyone and they take a guarded approach with everyone. Are such people of good caliber or poor caliber? (Poor caliber.) Since they have poor caliber, how can they still have such thoughts? Such people are just small-minded. What is the difference between people without caliber and those who are mentally disabled? People without caliber are mentally deficient and idiotic. Apart from keeping themselves fed and clothed, maintaining face, and harboring some calculations for taking advantage and not suffering any losses, they have no caliber whatsoever. Mentally disabled people, on the other hand, do not even have any calculations for protecting their own interests or taking advantage—they simply have no thoughts at all. Mentally deficient and idiotic people, apart from having some calculations, possess absolutely no survival ability, no caliber, and no ability to make judgments. Therefore, there are no principles to how they treat any person; they just go by their feelings. As long as they feel that you are not good to them, they will avoid you, feel resistant toward you and hate you in their hearts, and reject you. No matter how much goodwill you have for them or how you help them, as long as they cannot clearly perceive it, they will not feel that you are friendly toward them or that you are not harmful to them at all. They cannot identify whether people, events, and things are correct or incorrect, right or wrong, positive or negative—they cannot judge these things. They only possess some calculations. When they've taken advantage, they feel happy; when they have not taken advantage, they feel that they have suffered a loss, been treated unfairly, and been laughed at by others, and they resolve that next time they will not let others take advantage, or allow others to show off or gain the upper hand in front of them—they will not give others any opportunities. Tell Me, does just having these calculations in their minds count as having caliber? It is only slightly better than being mentally disabled, but when it comes to

abilities, they have none—they don't have any of the different abilities for handling various types of affairs. They are simply idiotic and mentally deficient. Such people have no caliber. Do you understand? (Yes.) The only thing those people have that mentally disabled people don't is these calculations; mentally disabled people do not even have those. When such people hear this, they are not convinced; they say, "You claim I have no ability to make judgments? Put some US dollars and gold together, and see if I can't recognize them. I can distinguish them! Gold is yellow, and US dollars are paper money! Put platinum and silver together, and see if I can't make a judgment! Platinum and silver are different shades of white—I can tell that!" Isn't this foolish? This is quite foolish. They are only able to differentiate between these things, and yet they want to show off about it and prove that they are not foolish. They've done so many foolish things, so many things that demonstrate a lack of caliber—why don't they talk about and try to understand those? It is precisely because they lack caliber, because their caliber is so poor, and they cannot identify or differentiate these things, that they bring up one or two things that mentally disabled people cannot do to prove they are not mentally disabled, to prove they have some wits and caliber. Isn't this foolish? This further proves their foolishness. Our fellowship on the manifestations of people who have no caliber is also complete now. What is the primary measure of whether someone has the ability to make judgments? It is whether they have the thinking of normal humanity. If you don't have the thinking of normal humanity, you will not be able to judge anything. If you have the thinking of normal humanity, your judgments may still be off, but at the very least, it shows that you have the ability to make judgments and possess the thinking ability of normal humanity. The judgments you make are not speculation, not assumption, not hypothetical, nor are they inference. Rather, they are the different conclusions and

opinions arrived at through considering all aspects of a matter. This is what is called the ability to make judgments.

Now that we've finished discussing the ability to make judgments, let's next talk about the ability to identify things. What does the ability to identify things refer to? It mainly refers to identifying whether people, events, and things are positive or negative, correct or incorrect, and right or wrong; it refers to characterizing or classifying people, events, and things—categorizing the people, events, and things you face into various categories. The intention and the purpose of identifying are to sort people according to their kind and sort positive and negative things according to their kind. Classifying, of course, does not mean grouping birds into the bird category, animals into the animal category, or plants into the plant category. The ability to identify things does not refer to the ability to identify these but refers to the ability to identify the attributes of various people, events, and things. For example, can you categorize the manifestations, revelations, and essence of various people? Can you define the attributes of the various people, events, and things you encounter? For instance, in identifying disbelievers, can you identify the revelations of disbelievers which allow you to be able to recognize clearly that they are disbelievers? If you know what characteristics and traits disbelievers have, what revelations of humanity they display, what words they say, what actions they take, and what thoughts and viewpoints they possess, then you should be able to identify disbelievers. A person with good caliber, when various people, events, and things appear, can identify whether they are positive things or negative things, positive people or negative people, whether they are just or evil, and whether they are correct or incorrect. They can define the attributes of various people, events, and things and identify whether they align with humanity

and with the truth. This is someone with good caliber. Then what about people with average caliber? They can identify the various people, events, and things with obvious attributes. For example, some people say, “How could there be a god? Where is he? Why can’t I confirm he exists?” For words like these that obviously deny God, they have some discernment and can identify that such people are disbelievers and negative characters. They can identify obvious evil, and obviously negative, unjust, wicked things, but for some things which are specious, and which are rarely heard of by anyone and fall into a middle ground or gray area, they cannot differentiate them, nor are they able to treat them differently. They do have the ability to discern evil people who commit obvious misdeeds. They know such a person is evil, and that if an evil person like them became a leader and gained status, he would be an antichrist. But if this person has poor character and yet has not committed evil deeds, they would not be able to identify whether he can be categorized as an evil person and what evil deeds he might commit, nor would they be able to define this person’s attributes. This is having average caliber. Some people’s behavior is quite obvious, such as engaging in licentiousness, worshiping idols, following worldly things, loving to gossip, frequently suppressing and bullying others, or committing murder and arson, and they would say these people are not good people and are people detested by God; they can make this differentiation. But as for some people whose external behavior appears quite good—often giving alms and helping others, showing patience toward people, getting along reasonably well with others—whose humanity appears quite good from the outside, yet whose words and actions most of the time do not accord with the truth, and whose actions often violate the truth principles, they would not be able to discern whether such people are those who pursue the truth, or which category, exactly, they belong to. For those people, events, and things that are obvious and

easily labeled, they can discern whether they are correct or incorrect, right or wrong, whether they are just or wicked, and whether they are positive things or negative things. They can differentiate such external matters, but they cannot differentiate when it comes to those people, events, and things that really involve the principles and are related to the truth. They cannot discern which are obviously in accordance with the truth and which violate the truth. This is having average caliber. For example, some people wear clothes made of relatively good fabric, which look elegant and high-quality, and make them resemble those high-level figures or white-collar elites in the world. Seeing this, people with average caliber say, "These clothes are what nonbelievers like. As people who believe in God, we shouldn't like them; these are not positive things." Saying this is incorrect. These clothes do not look seductive or alluring, instead they look elegant, dignified, and decent, making the wearer appear noble. But these people regard such pieces of clothing—which make the wearer appear noble and elegant and are also currently fashionable—as negative things and say they are wicked. This is being unable to identify these things, right? (Yes.) So how is such people's ability to identify things? At most, it is average. This is having average caliber. Such people aren't even able to differentiate some things that nonbelievers can—nonbelievers with good caliber can discern good and bad humanity, but these people cannot. Despite understanding some doctrines after believing in God, such people cannot differentiate between positive and negative things. They can discern things that are obvious, but they cannot discern things that are not. They are able to discern obviously evil people, obvious incidents of disruptions and disturbances being caused, and obvious incidents of the principles being violated, but when it comes to certain people, events, and things that are relatively special, sinister and bizarre, and hidden in the shadows, they cannot identify them. It is only through others'

fellowship and prompts, or through the people themselves doing something obvious, that they can identify them. Otherwise, they cannot. This indicates that their ability to identify things is average. There are also some people who, no matter what the circumstances, cannot identify any people, events, or things, nor define their attributes. For example, when it comes to evaluating what exactly the attributes of a certain category of people are—whether they are true believers or disbelievers, whether they are people who pursue the truth, or whether they are suitable to be cultivated—they do not know and cannot see these things. Even when such people exhibit many manifestations and have very obvious problems, they still cannot identify these people or define their attributes. This is lacking the ability to identify things. Even if some common and easily discernible people, events, and things emerge, they cannot clearly say whether these people are good people or evil people, or whether these are just or wicked matters. They do not know how to differentiate or categorize them, nor do they know how to classify them. Even after reading God's words and fellowshipping with others, they still cannot identify them. In the end, they get others to decide for them, saying, "Whatever you characterize them as, that's what they are. If you characterize them as just, then they are just; if you characterize them as wicked, then they are wicked." In short, they themselves cannot make definitions or draw conclusions. No matter the situation, whenever it comes to drawing a conclusion, they are at a loss and have nothing to say. Isn't this lacking the ability to identify things? (Yes.) Even with the simplest external phenomenon, if you ask them to identify what its nature is and what its attributes are, they do not know. However, they do have one trick: They can ramble on, recounting what a person has said and done. But if you ask them, "Is this person actually a true believer or not? Is he someone who has a tremendous aspiration for God?" they respond, "Well, he's believed in God for more than ten

years and he has forsaken his family and career. When his child was three or four years old, he entrusted her to the brothers and sisters and left home to do his duty." They do have their calculations; they avoid drawing conclusions themselves, instead letting you decide. If you ask them, "Then is this person someone who accepts the truth?" they reply, "Well, ever since he became a church leader, he's been getting up very early and going to bed very late. As for whether he is someone who accepts the truth, when the brothers and sisters pointed out some of his issues to him once, he cried on the spot, saying he was indebted to God and hadn't done well." "And did he repent afterward?" "Well, at that time, his attitude was pretty good." They like to pile information on you, showing you that there's something to them, that they know everything and know how to view people, and stopping you from underestimating them. In actuality, they cannot discern people, nor can they draw conclusions. They simply tell you a bunch of phenomena and information, leaving it to you to identify what kind of person this is, and to draw conclusions about this person and define their attributes. You say, "This person can basically be considered someone who accepts the truth. He has drive in his belief in God and he is a true believer. It's just that, because he has poor caliber and lacks comprehension ability, he is never able to find the principles of practice, and cannot practice the truth, despite the fact that he is willing to accept the truth." They respond, "He doesn't seem like someone with comprehension ability to me. Whenever he talks about something unpleasant, he cries—it's always the same attitude." See? They themselves have no ability to identify things, yet they are quite good at piggybacking on others' remarks. Isn't that troublesome? The most common manifestation of people who lack the ability to identify things is that they like to tell you about a whole bunch of phenomena, information, difficult problems, courses of events, or everything they've observed about some

situation, then they wait for you to define it, and after you define it, they think your definition is good and can accept it. After accepting it, they still don't know why you defined it this way. They don't know the basis or principles behind your conclusion, nor how to treat or handle the type of person in question. They know nothing about any of these things. Even after fellowship and studying, they still don't understand. This shows that they have no ability to identify things; this is a manifestation of having no caliber. They also frequently make the error of distorting facts and confusing one thing for another. No matter what issue they comment on, they fail to grasp the root or essence of the matter and instead draw conclusions based only on external phenomena. For example, they describe the evildoing of an antichrist as a transgression, believing that as long as the antichrist recognizes it, they can turn themselves around. If they see an honest person telling a lie, they characterize them as a deceitful person. If they see someone being arrogant and self-righteous, they characterize them as an evil person. These are the kinds of errors commonly made by people who lack the ability to identify things. For every person, the ability to identify things is one kind of caliber that they should possess when faced with various people, events, and things in life. The ability to identify things involves not only identifying the essence of various people, events, and things, but also determining their attributes. The more accurately you can determine these attributes, the higher ability to identify things you're proved to possess. If your determinations are not very accurate and there is a gap between your determinations and the essence and root of the matter, it proves your ability to identify things is average. If you cannot determine the attributes of people, events, and things, nor see through to these attributes, it proves that you have no ability to identify things. For example, let's say that, when it comes to a person, you can only describe their many manifestations and revelations but cannot see through to

their essence. That is, you can only talk about how this person tends to be negative or what strengths they have, you can only speak about many things that have happened to this person, yet you do not know their character, caliber, or attitude toward the truth, you cannot see through to these essential issues, and you have no definition for the people, events, and things that appear or occur around them. Regardless of whether such things are correct or incorrect, just or wicked, positive things or negative things, manifestations of good humanity or evil humanity, you cannot see through to or discern any of these things. No matter how many truths you have heard or how many experiential testimonies you have listened to, you still cannot identify or differentiate various people, events, and things; in your heart, you have no definition for any category of people, events, or things. This is lacking the ability to identify things, and it is also a manifestation of having no caliber.

If people who lack the ability to identify things do not have self-awareness and are also arrogant and self-righteous, what is the mistake that they are most likely to make? It is to seize upon a few manifestations displayed by other people and then arbitrarily label them and define them. For example, they see that some people are a bit willful and then say that they are like evil people, that they are devils—isn't this a huge mistake? Those people are just a bit willful, and because of family conditions or the environment in which they grew up, they formed some poor life habits or developed some bad habits and flaws. Overall, the character of these people is not kind, but it is not evil either, so they cannot be called evil people. Yet those who lack the ability to identify things seize upon a couple of things that one of these people says or one or two things they do, and then blindly define them, saying, "This person has an odd, unsociable, and willful personality. They are an evil person." This

definition is wrong. Truly evil people will speak pleasant words and cajole people; they have tactics, they will conceal and deceive, and they will toy with people. Some evil people can even give alms, help others, and show patience. Those who lack the ability to identify things will say of a person like this, “This person is so good, they are a true believer,” but in reality, that person is a hypocritical Pharisee. Those who lack the ability to identify things cannot see through to the essence of people—during elections, they even vote for evil people to become leaders. What is this equivalent to? It’s equivalent to aiding and abetting evil. Some evil people do not display their evil in their behavior, and they do not reveal it. Their evil is in their hearts. The things they do are all purposeful, and their intentions all have a covert quality to them. The things they do that you can see do not actually reflect their real intentions. Their true intentions, purposes, and their wickedness are all hidden in their hearts. If a person lacks the ability to identify things and cannot discern such people, they’re likely to regard them as good people, as people who pursue the truth. Some people have straightforward personalities and do not employ any tactics when they associate with others. They speak in a direct manner, and are somewhat irritable in terms of personality and temperament. There actually aren’t major problems with their humanity, it’s just that sometimes their tone of speech is blunt. However, what they reveal is exactly what they think internally—whatever they think internally is what they reveal outwardly. Others often think that these people do not know how to interact with everyone or how to socialize, and they are unaccustomed to the manner of speaking used by these people. Such people speak particularly bluntly and directly, and they are always unintentionally hurting others. Over time, they end up hurting everyone, and people do not harbor good feelings toward them. Some who lack discernment say that a person like this is evil, but in fact, they are not evil. You say that they are

evil—then bring out the facts of how they have tormented others: Whom have they tormented or suppressed? Whom have they harmed or deceived? If there truly is a factual basis proving that this person is an evil person—that they do not merely harm others with their words, that there is also evil in the depths of their heart, and that they truly are harmful to others—then they can be characterized as an evil person. If they have no intention of harming others, then they are not an evil person. They simply have a straightforward personality and speak in a blunt manner—this is innate. Speaking bluntly, at most, is a flaw and defect of their humanity. They do not know how to be tactful and to put themselves on equal footing with others when they speak, they do not know how to show tolerance toward other people, to be accommodating and forbearing toward others, to be mindful of others' feelings. They do not know any of this. There are things missing from their humanity. Yet some people who lack discernment regard such individuals as evil people. In fact, when these individuals do things, they safeguard the interests of God's house most of the time. Although their tone is a bit blunt when they speak to others, they have not harmed anyone, nor do they have the intention to harm people. It is just that they lack tact in their speech and do not consider the situation when speaking. Because of certain defects and flaws in such individuals' humanity, many other people mistakenly think that they are evil people, yet cannot produce any evidence of them doing evil. This is a misjudgment, a mischaracterization of such individuals. Truly evil individuals may not outwardly harm others, they may give alms and help others, and their words may show understanding, solicitude, care, and accommodation, and these individuals may even show tolerance and love toward others—their words and actions may seem quite good—but in certain special circumstances or special matters, and in matters that involve their own interests, they can suppress, harm,

and secretly scheme against others, and they even will not safeguard the interests of God's house at all. Even if something does not involve their own interests, even if they would only have to lift a finger, they still won't safeguard the interests of God's house. That which such individuals externally live out seems exceptionally good, and from the outside, no flaws or defects can be seen in their humanity, but they truly are out-and-out evil people. Many people fail to discern such individuals and are blinded by their tactics, their philosophies for worldly dealings, and their plots and schemes. If the nature essence of an individual of this sort and the facts of their evildoing are exposed, not only do these people not accept it, but they also consider that individual to be good, to be someone that God's house should cultivate and give an important role to. They lack discernment of such individuals. Let's not talk about whether these people can evaluate a person according to God's word or the truth principles, and just look at their caliber—they regard even these obviously evil individuals as good people, and even when there are facts of these individuals' evildoing, they still consider them to be good people—this means that they are utterly muddleheaded. People who lack the ability to identify things are not only mentally deficient and idiotic, but also muddleheaded. These evil individuals have suppressed and tormented others, and used various tactics to toy with people, yet these people do not consider this to be evil and cannot see that it is evil. In addition, there is one obvious manifestation of evil people, which is that they never safeguard the interests of God's house—not even once. Even if they would only have to say a single word or lift a finger, they still will not safeguard them, let alone when it comes to matters involving their personal safety, or their status and reputation—in such cases, they even more so will not safeguard the interests of God's house. Some people cannot see through these obviously evil individuals. Tell Me, do such people have caliber? Evil people have

an evil essence; they will suppress anyone. No matter who it is, as long as a person affects their status or interests, then that person becomes the target of their suppression. Those who lack discernment cannot see through these matters. Aren't people who lack discernment muddleheaded? (Yes.) They don't even know whether evil people will suppress them—tell Me, to what extent are such people muddleheaded? Aren't they utterly muddleheaded? (Yes.) After some evil individuals are dismissed, certain people with absolutely no ability to identify things even come forward to speak up for them, to defend them and to cry out about the injustice they have suffered, just because those evil individuals have believed in God for many years, possess some gifts, are eloquent, have tactics, and outwardly forsake things, expend themselves, and endure hardship. These people do not talk about how much evil these evil individuals have done. Instead, they say, "They have believed in God for many years, followed God with single-minded devotion, and endured much hardship. They even got arrested by the great red dragon and endured torture and served time in prison, and they also helped Brother or Sister So-and-so." They look only at these things and ignore those individuals' evil deeds, not mentioning how much evil they have done. Aren't they so muddleheaded? (Yes.) Those who are utterly muddleheaded are beyond redemption, they are incurable. People who do not possess the ability to identify things are people with no caliber—they have no abilities whatsoever. Such people do not know and cannot identify whether something is correct or incorrect, or whether a person is a positive figure or a negative figure. They cannot see a person's essence and nature clearly, or sum up that person's attributes, through their behavior, manifestations, revelations of corruption, and the many facts of their evildoing. As long as that person is still in the church, these people will treat them as a brother or sister, and treat them with love from the heart. They have no discernment of anyone and

they cannot treat anyone according to the principles. Such people have no ability to identify things. They do not know and cannot identify whether various matters are just or wicked, whether they have a positive or negative effect on people, and whether they should be regarded as correct and accepted, or regarded as incorrect and discerned, rejected, and resisted. When you give them an example to explain some matter, they know that such matters are not good, that they do not conform to the truth principles, and that they are not applicable in God's house. But the next time a similar matter arises, they still do not know how to approach it and cannot apply the principles—they only understand if you give them another example. You have to explain matters to them one by one, using the method of teaching a child to learn, for them to understand. This is lacking the ability to identify things. No matter if it is a person or a thing, they do not know whether it is just or wicked, correct or incorrect, a positive thing or a negative thing, whether it conforms to the truth and to the needs of humanity or not, nor how believers in God should view it—they do not know any of this. This is lacking the ability to identify things. Then, what is the basis for evaluating the level of a person's ability to identify things? It is based on whether your definitions of the attributes of various things are accurate. If your definitions are accurate, then you have the ability to identify things. If the accuracy of your definitions of the attributes of various things is above fifty percent, then your ability to identify things is average or above average. If it does not reach fifty percent, then your ability to identify things is poor. If the accuracy is not even one percent, then you have no ability to identify things and are a person with no caliber. Whether someone has the ability to identify things is discerned in this way. I will not give any more examples about this ability. You can fellowship about it yourselves, I'll leave this topic to you.

Next, we will discuss the eighth ability, the ability to respond to things. The ability to respond to things is how a person addresses a matter—regardless of whether this matter has already occurred, or this matter happens suddenly, or the various factors of this matter have changed, how a person addresses this matter is their ability to respond to things. Then what does the ability to respond to things mainly refer to? It refers to your ability to identify, judge, approach and handle a matter. When you encounter some person, event, or thing, what is its nature? Is it a positive thing or a negative thing? How should this kind of thing be faced and handled? When it suddenly occurs, what lessons should be learned? What are God's good intentions? If this kind of thing can damage the church's work, then how should it be handled in a way that conforms to the principles, and remedies the consequences of the damage caused, making it so that it no longer brings harm to the church's work, as well as stopping the negative effect from continuing to develop? If, when faced with some person, event, or thing, you can—based on the principles of discernment you have grasped and the truth principles you know—accurately judge the essence and root cause of such matters, and the principles and plan for handling them, then you are a person with the ability to respond to things, which also means you are a person with good caliber. For example, when a matter suddenly happens in front of you, how should you face it? First, you should see clearly which direction it might develop in, what consequences it would bring if it continues to develop, where the root cause of it occurring lies, what its essence is—you must be able to discern and clearly see all these things. Characterize the matter through discernment, and then immediately find a plan for handling it. How the matter should be handled, who the ringleader is, who the followers are, who the primary responsible party is, who should bear the primary responsibility, how to handle the responsible parties—you must

figure out all these issues. In addition, when handling problems, you must minimize the losses and also rearrange and adjust personnel. Only in this way can errors be promptly corrected, the problems thoroughly resolved, and the situation remedied, enabling things to develop in the correct, beneficial direction. In short, if you can consider all the various factors involved in this matter, and then have a correct way to address it, with correct and accurate principles for handling it, this is called having the ability to respond to things, and that means you are someone with good caliber. Of course, this method for addressing the matter and the principles for handling it might be conclusions and definitions that you arrive at through contact and fellowship with people who know about the situation or through cooperation and discussion with everyone. If you can, by looking into the course of the actual situation and then asking for the suggestions of brothers and sisters who understand this kind of matter, finally come to a definition, draw a conclusion, determine a solution, and properly handle the issue, completing the personnel adjustments, making up for the losses caused by this matter, and then adjusting the church's work so that it no longer develops in a harmful direction, then this is called having the ability to respond to things. If you can handle matters to this level, you can be considered to have good caliber. Of course, having good caliber does not mean that a person can, when they encounter a matter, immediately see through it, make prompt decisions, and handle it in a comprehensive and appropriate manner—this is not necessarily the case. A process is required for people to handle problems; it is necessary for them to understand the various aspects of the matter in order for them to see through to the essence of things. People are of flesh and blood, they do things within the scope of humanity, and a process is required. This is unlike the Spirit of God working—the Spirit of God scrutinizes all the earth, in an all-encompassing manner; God can always see the essence and

root cause of all things and all problems. When people are unable to see through to the hidden things behind matters, they are easily deceived and blinded. Precisely because of this, people need to look into the true state of affairs behind matters in depth. After understanding the actual situations hidden behind a matter, if you can promptly handle the problems, resolve deviations, appropriately adjust those who are directly in charge and the work personnel, and guarantee the normal operation of the work, then this proves that you have the ability to respond to things. Especially when encountering sudden incidents, if you can handle various people, events, and things according to the principles, this proves that you are a person with good caliber. People with an average ability to respond to things, when they encounter regular and common situations, can do some things following procedures, and in a routine manner, but the results they attain are average—they do not reach any breakthroughs or make significant progress. As soon as they encounter special situations or sudden incidents, they are at a loss and unable to handle them. For example, when some people preach the gospel, they can gain a few people every month under normal circumstances. This reflects average caliber, and the results of their gospel preaching are also average, not particularly good. If an incident of antichrists misleading people suddenly arises in the church, these gospel workers become confused and do not know what to do. The gospel work stops, and they do not know whether they should continue preaching or wait for work arrangements. They do not know to seek the principles of the work of preaching the gospel. In the work arrangements of God's house, it is often said, "The gospel work must not stop at any time or under any circumstances." Yet, just from encountering an incident of antichrists misleading people, they stop the gospel work. Are they doing their duty with loyalty? They fall short of this. Are they submitting to God's orchestrations and arrangements? They fall

short of this too. When they encounter antichrists or false leaders recklessly committing misdeeds and causing disruptions and disturbances, they become confused. They do not know to ask those who understand the truth how they should handle this matter that they've encountered, and even less do they know to look in God's words for principles of practice and a path of practice. They lack this ability to respond to things. Some church leaders, when they see an antichrist spreading fallacies to mislead people, do not know how to fellowship the truth to refute the fallacies. They do not know what to do but keep praying, "Oh God, please bind Satan, please shut Satan's mouth, and stop him from spreading fallacies to mislead people. Please save those ignorant and foolish people, and stop them from being misled by the antichrist. Oh God, please bring them back!" Only praying and not seeking the truth—can this solve the problem? If people do not cooperate and do not do their duty, it is useless. There are many things people should do. First, they should look at what kind of background this antichrist has, what characteristics they exhibit, and what they rely on to mislead people; they should also see if there are any people with good caliber who can accept the truth among those who have been misled, and hasten to recover them. This is the work that should be done first. But these church leaders do not know this, and do not know to work in this way. They just become confused, stomping their feet in anxiety. Some useless individuals even cry out of anxiety. What use is crying? Can crying recover those who have been misled? Crying is not doing work, nor does it represent that you bear a burden. It is a manifestation of incompetence. People with caliber, when encountering such matters, first calm down. After praying, seeking, analyzing, and judging, and then fellowshipping, they finally make a decision. People with poor caliber, when they encounter matters, are at a loss: They do not know to pray and seek, nor do they know to find a few people who

understand the truth to fellowship with; they just passively wait. This delays matters the most. You have no solution, but perhaps others do—why not find others to seek help from? Smart people, even while waiting, do not forget to fulfill their own duty and responsibility. This fulfilling of duty and responsibility is proactive, not passive. It is not waiting for God to issue commands or for God to personally act to change the situation. Instead, it is making every effort to recover those who can be recovered during the waiting period. As for those who cannot be recovered—such as the muddleheaded fools, those who are possessed by evil spirits, and the disbelievers who believe in God just to go along for the ride and get a meal ticket—they shouldn't be bothered with. For those who have not been blinded, arrangements must be quickly made for someone to fellowship the truth and talk about discerning the antichrist with them. Isn't this a plan for handling the situation? This is a response measure. People with poor caliber do not have such response measures; they only know to cry and complain. This is lacking the ability to respond to things. If, in ordinary situations, a person is able to do work normally, but once they encounter special situations, they are dumbfounded and at a loss, then the ability to respond to things of this kind of person is at most average. If someone cannot even handle ordinary situations, this kind of person has no ability to respond to things. For example, if they are sent to a church to organize the election of a church leader, they do not know what kind of person to choose or how to assemble people together and organize the election. They do not even understand the basic procedures for elections. On top of this, there are some people in the church who have severe corrupt dispositions—those who belong to the category of bullies, ruffians, and scoundrels—and these people take the opportunity to disrupt the election. In this kind of situation, those with no ability to respond to things are even more incapable of handling it, they simply get taken captive and

surrender. In the end, they can only tell the brothers and sisters, “You choose yourselves. We’ll go with whoever you elect.” What sort of creatures are they? Aren’t they good-for-nothings? This is having no ability to respond to things. People with no ability to respond to things also lack work capability. Whether in normal situations or special situations, when something happens, they collapse and shrink back; when something happens, they are at a loss and start crying. When nothing happens, they can speak a few words and doctrines, but when something happens and they are asked to handle a problem, they cannot do it. For example, when some individuals are perfunctory in doing their duty, those with no ability to respond to things only know to discuss it with them, saying: “Please don’t be perfunctory—please do your duty well!” Can this solve those individuals’ problem? They should fellowship with those individuals about the problem of being perfunctory. If those individuals do not understand the truth and cannot recognize their problem, they should fellowship the truth with them. If those individuals act in this way despite knowing that it is wrong, they should dissect and prune them. If it is due to some other issue, they should fellowship based on that issue. They should determine an appropriate course of action based on the kind of problem that has arisen, and then act accordingly. If you cannot do this, then you lack the ability to respond to things. Do you understand? (Yes.) If, when you encounter any matter, you have no solution, no way to address it, and no principles for handling it, then you lack the ability to respond to things. Don’t such people have the poorest ability to respond to things? (Yes.)

Those with the best ability to respond to things are people who, when they encounter some special matters or sudden situations, can promptly judge and identify them, and then produce relatively appropriate plans for handling them. Those with an average ability

to respond to things can handle ordinary, routine matters when they encounter them. They can work following procedures to maintain and manage the situation, or adjust and replace personnel —they are alright at doing this kind of work. But when they encounter sudden situations, they cannot handle them. Even if the principles are told to them, they cannot apply them; even if they are given authority and asked to handle the matter, they are still unable to do so. This is having an average ability to respond to things. Those with a poor ability to respond to things do not handle even routine matters well. They only know how to speak doctrines and stick to regulations, and in the end, the root cause of the problem is not resolved at all. An antichrist causing disturbances and misleading people is enough to make them give up preaching the gospel; a false leader speaking nonsense is also enough to make them stop the gospel work. Are these people who follow God's will? They fall short of this. Such people's ability to respond to things is too poor. No matter what situation arises, people with a poor ability to respond to things cannot handle it. For example, if a fire breaks out in a room, they panic and quickly look for a fire extinguisher. After finding the fire extinguisher, they do not know how to use it and have to look for the instructions. As a result, the fire grows larger. This happens because they do not know how to use the fire extinguisher and thus delay things, and it is also due to their lack of ability to respond to things. They are even unable to address such an urgent situation as a fire; this is lacking the ability to respond to things. To give another example, if a child chokes while eating, and they cannot breathe and their eyes roll back into their head, these people panic. They do not know whether or not to take the child to the hospital, and they do not know whether or not to give the child water to drink. They are so anxious that they break into a sweat and go red in the face, but they just do not know what to do. After a while, the child coughs a few times and can finally breathe again.

They panicked for such a long time but had no solution to address the problem. Fortunately, the child was lucky; otherwise, that child would have died under their care. People with poor caliber have no abilities at all and cannot do anything well. The few doctrines they understand are nothing more than regulations and slogans. When it comes to both typical situations and special situations, they are uniformly incapable of handling or addressing them. Therefore, in terms of their ability to respond to things, such people even more so are utterly devoid of it—they have none. Whatever situation they encounter, they cannot respond to or handle it—they cannot understand these matters. They think that being able to speak some words and doctrines and shout some slogans is enough, that it means they have capital and are fulfilled in their lives. In actuality, when something happens, the doctrines they know serve no purpose at all. Even so, they fail to realize that this reflects poor caliber—their caliber is so poor, but they are unaware of it themselves. Isn't this extremely poor caliber? (Yes.) Aren't such people stupid? (Yes.) Stupid people are a few cards short of a full deck. What does "a few cards short of a full deck" refer to? It means that no matter how many doctrines they understand or how many regulations they can follow, when something happens, none of these regulations or doctrines can resolve the actual problem. Yet they still can't fathom this, and think, "Why are these doctrines and regulations ineffective?" Even if they rack their brains, it is of no use—no matter how they ponder, they still cannot figure out how to handle or resolve the problem. Some people, when handling antichrist incidents, do not first rescue those misled by the antichrists, nor do they support those who have become negative and unwilling to gather due to the antichrists' misleading. What do they do first? They hold large gatherings to talk about what manifestations antichrists have, what kinds of people are antichrists, the differences between antichrists and those with the disposition of

antichrists, how exactly to discern antichrists, how exactly to discern those with a disposition of antichrists—by the time they finish fellowshipping all this, some of the people misled by the antichrists have long since left the church, and some who are negative and weak no longer attend gatherings. They have missed the best time to rescue these people, truly causing them great harm! In summary, those with poor caliber also have a major defect when it comes to their ability to respond to things—they are utterly devoid of it. Don't look at how eloquent someone is or how well they can speak words and doctrines and talk about theology under usual circumstances—just see whether they have the ability to handle problems when faced with actual situations; especially when sudden incidents arise, see if they have the ability to make judgments and the ability to identify things, if they have plans to handle and resolve the problems. If they do, it proves that they are someone who has their own opinions and knows how to think about things. But if they lack the ability to identify things and the ability to make judgments, and when something happens, they panic and become anxious, and are only able to speak grand doctrines and shout slogans, then this person cannot resolve problems and is useless. No matter how many difficulties, problems, or flaws someone else has, this person uses the same set of theories to explain and address them, and keeps fellowshipping with them in this way, but is never able to resolve problems—this is completely lacking the ability to respond to things. Lacking the ability to handle problems is precisely an inability to respond to things. Those who have no ability to respond to things are devoid of caliber. In common terms, they are fools, idiots, and mentally deficient. No matter how many doctrines they can speak, it is useless—they simply cannot be put to use. This concludes our fellowship on the eighth ability, the ability to respond to things.

Now let's look at the ninth ability, decision-making ability. Decision-making ability greatly tests a person's caliber; the average person does not possess it. People who truly possess the caliber and ability of decision-making are the ones who are at the decision-making level. So, what does decision-making ability mainly refer to? It refers to how, when various people, events, and things arise and most people can't see through them, some people can discern and handle various kinds of problems and handle various kinds of people, based on God's words and the truth. This ability to handle problems is called decision-making ability. Those who have this ability to handle things have decision-making ability; those who do not have this ability to handle things do not have decision-making ability. What does decision-making ability involve? It involves people's comprehension ability, ability to make judgments, ability to identify things, and ability to respond to things. These are collectively called decision-making ability. Those who have decision-making ability can both judge the essence of problems and identify the attributes of problems. Of course, more importantly, they can grasp the principles and direction for handling various problems. Only those who can do these things are people who have decision-making ability. For example, let's say that everyone is talking one after another about a whole bunch of phenomena, facts, as well as existing factors, circumstances, conditions, and so on. On the basis of the aforementioned various factors and conditions, those who have decision-making ability ultimately decide how exactly to act, what the means and direction of action should be, what the best achievable level is, and what the minimum acceptable level is—they have a baseline. Then, based on the truth principles they understand, they handle the problems. Those who have this ability are people with decision-making ability, and such people are those with the best caliber. Regardless of which kind of professional skill they are faced with, or which kind of problem they are

handling, and regardless of whether the problem discovered is single-faceted or multifaceted, simple or complex, they can use the various pieces of information that emerge from all aspects to judge the essence of the problem, then analyze the root cause of the problem, and finally decide how to act based on the problem and the existing conditions. This decision is primarily made based on what can be achieved under the existing conditions, and the path of action they decide on is the best solution. Those who can handle problems in this way are people with decision-making ability. People with this kind of decision-making ability are those with very good caliber. Only such people are suitable to be leaders and suitable to do a duty in a decision-making group. People with poor caliber or average caliber, when faced with any kind of problem, can only confine themselves to the matter itself and say some surface-level words, and they are completely unable to resolve the problem. Even if they consult others and look into the issue, they ultimately still cannot arrive at a definition and do not know how to act. This is lacking decision-making ability. Regardless of how complex the current situation is or how difficult the problem that currently needs to be handled may be and how great obstruction may be encountered in doing so, people with decision-making ability can handle it properly according to principles, and their handling of it is relatively appropriate and reliable. Such people are those who have decision-making ability. When those with average decision-making ability encounter ordinary situations and some common occurrences in the church, they can handle them. But if they encounter certain special people, events, and things, they become confused, not knowing how to face or handle them. After much consideration, they still cannot make a clear judgment or reach a decision. People with decision-making ability know to seek the truth principles targeting the crux of the problem. People without decision-making ability do not know where the crux of the

problem lies, how to seek, or what to seek. This is the difference between them. If, through seeking, one comes to know what to do, this indicates they have average caliber. For people with poor caliber, even if they come to understand some truth principles through seeking and feel at the time that they know how to handle the matter, they still cannot do so when it comes time to handle it. They become perplexed: “Why can’t I apply the truth principles that I just understood? What am I missing?” Once again, they feel confused, and in the end, they still cannot resolve the problem. This is lacking decision-making ability; this is having poor caliber. People with the poorest caliber just do whatever you tell them to. If you don’t tell them what to do, they do not know how to act. When people at the decision-making level authorize and commission or instruct them to carry out a task, they will only be able to do it however they have been told to do. However, as for why exactly the task is to be done that way, what results the task is meant to achieve, or what to do and how to handle it if unexpected situations arise that differ from the original scenario, they do not know any of these things, and they have to ask, and wait for others to help solve the issue. This is lacking decision-making ability. Such people are like robots—they can only be manipulated and controlled by others, and they have no autonomy. Decision-making ability is out of the question for this kind of person who has no caliber—they are so far removed from the ability of decision-making, they simply fall short of this ability. Decision-making ability only needs to be divided into three levels: high, medium, and low. High, medium, and low correspond to good, average, and poor. It’s not even worth talking about decision-making ability when it comes to people who have no caliber; no matter what they are doing, they cannot make decisions. For example, they don’t know what exactly is appropriate to wear when fall comes and the weather becomes cool, and what is appropriate to wear when winter comes and the weather turns cold

—they don't even possess this most basic common knowledge, so wouldn't it be a joke to ask them to make decisions on major matters relating to the church's work? Decision-making ability is out of the question for people who have no caliber. Decision-making ability mainly applies to those at the level of leaders, workers, and supervisors. There are very few people with high decision-making ability. What else does decision-making ability involve? It involves the consequences of the matter that you made a decision on—whether those consequences will be beneficial to people or have a negative effect, and whether they will have a good effect on people understanding the truth or acting according to principles—you must figure this out. It is not the case that simply being able to make decisions, be decisive, and quickly call the shots is the same as having decision-making ability. It also depends on whether the solution and the goal and direction you decided on are correct. If the results achieved are positive, then you truly have decision-making ability. If the results achieved are negative—leading people astray, causing them great harm, or ruining them—then that is not any kind of decision-making ability. And so, people's belief that all leading figures and prominent figures have decision-making ability, and that all leading figures possess relatively high caliber and relatively high decision-making ability, is not an accurate viewpoint; it is an entirely wrong opinion. Whether the decisions you make are correct also depends on what the principles, goals, and directions behind them are. If the goals and directions are beneficial to mankind, and if they provide positive help to and benefit people's self-conduct, practice of the truth, attainment of salvation, dispositional change, and fear of God and shunning of evil, then your decision-making ability is truly high. But if you make blind decisions that end up seriously hurting people, causing them great harm, leading them astray, causing them to drift away from God and lose their direction, then this is harming

people and you cannot be said to have decision-making ability. That concludes our discussion on decision-making ability.

The next ability is the ability to evaluate and appreciate things. Do you know what this means? This is an uncommon topic. The ability to evaluate and appreciate things means whether, when approaching some person, event, or thing, you can evaluate and appreciate its strengths, merits, and valuable aspects from the information you can observe and grasp, and then apply these to your own life and to your self-conduct and actions. If you cannot evaluate and appreciate something, you will not be able to tell what its merits and shortcomings are, you will not understand the key to it, and you will not be able to gain any benefit from it. This means you do not have the ability to evaluate and appreciate things. However, if you can evaluate and appreciate things, and learn something useful from certain matters and apply it to your real life, and if what you've learned can provide a certain amount of assistance to your human life and to your selecting a life path, then this proves that you have a certain ability to evaluate and appreciate things. The higher your ability in this regard, the more it proves that you have good caliber. Let's take a simple example: viewing a painting. Even if you have not studied art, if you can observe the composition of a painting and perceive the meaning it contains from the perspective of humanity—and your perspective is furthermore very accurate and related to being human—and you can see some concrete things that relate to being human within it and then apply these things to your own life or work, this manifestation proves that you have the ability to evaluate and appreciate things. The scope of the ability to evaluate and appreciate things refers to some relatively concrete things, not abstract things. Abstract things include colors, works of art, and so on. Because these things do not relate to being human, are not

concrete enough, and they are far removed from normal human thinking and certain things present in human life, and not closely related to life, we do not categorize them within the scope of the ability to evaluate and appreciate things. For certain things that are relatively close to life, which contain some hidden meanings or which relate to being human, if you are able to assess, discern, and apply them; if you can see their merits as well as their drawbacks, and you have your own thoughts and viewpoints on them, and you can understand the aspects that are beneficial to people's humanity; and if you can discern any distorted and inflexible elements that go against the truth when they are present; then this is called having the ability to evaluate and appreciate things. If you cannot assess these things and, when you look at a concrete thing, you can only discern its strengths and drawbacks in terms of doctrine but cannot see exactly which aspects of humanity it relates to in daily life, then your ability to evaluate and appreciate things is average. If you look at a work of art and, after examining it repeatedly, you still do not know what it is trying to express, or why the creator made it this way, and regardless of whether the work of art relates to humanity or not, you cannot see what essential things it contains, and you cannot see the key to it, then this means you lack the ability to evaluate and appreciate things. Lacking the ability to evaluate and appreciate things means that you have no viewpoints on anything and are easily misled by social trends or certain negative things advocated by people—that is, you may regard something that is inherently negative as if it were positive and accept it. The consequence of this is that you will be poisoned by it, and if this thing remains in you for a long time and becomes deeply rooted in you, it will hinder and interfere with your acceptance of the truth. Let's provide another example concerning the ability to evaluate and appreciate things. For example, say that the raw footage of a film amounts to three hours, and after editing, the movie's runtime

is two hours and forty minutes. Is this the conventional length for a movie? (No.) What does this indicate? (It indicates that the filmmakers lack the ability to evaluate and appreciate things.) What does lacking the ability to evaluate and appreciate things specifically mean for a film? (It means they cannot select the better footage, and cannot make accurate judgments about which footage should be kept and which should be discarded.) They do not know what theme the film aims to convey or which scenes are closely related to the theme. As a result, they cannot decide what to keep and what to discard. That is, they do not know which scenes or plot points are dispensable, and are only tangentially related to the theme and can be removed, and which scenes or plot points are most tied with the theme and need to be retained. Because they lack the ability to evaluate and appreciate things, during editing they "show mercy," feeling that this cannot be cut and that cannot be cut. In the end, after considerable effort, they only remove scenes with obvious issues or poorly shot footage. As for content that is not closely related to the theme, they leave it all in. This is lacking the ability to evaluate and appreciate things. They have an unclear understanding of the definition of a film; as for the specific forms and expressive techniques of film and the relationship between each scene, as well as which scenes are truly the scenes of a film, they don't understand any of this. This is lacking the ability to evaluate and appreciate things. And so, during filming, they are full of confidence; during editing, distress is painted across their faces; and when it comes to review, they are worried to death. After the review, they feel very sure about how to proceed because, through the guidance of the Above, they have learned which scenes to discard, and then boldly cut them. How much do they cut the film down in the end? They cut it down to a runtime of one hour and forty minutes. The cameramen feel quite upset: "Isn't this a waste of the fruits of our labor? We spent six months arduously

shooting so much footage, but you've been merciless, having this and that cut—is this even still a movie?" My response is that cutting so much is exactly right—this is what a movie should be like. What you had wasn't a movie; at best, it was a TV drama. The truth is beyond people with a poor ability to evaluate and appreciate things —fellowshipping the truth with them won't achieve any results. When it comes to any things or any ideas and viewpoints, they cannot evaluate which align with the needs and standards of normal humanity, which go against normal humanity, which are real and practical, which are hollow and imagined, which accord with God's requirements, and which go against God's intentions. When it comes to a film, which scenes play a supporting role to the theme, get straight to the point and directly convey the theme, and are essential to expressing the core of the theme, and which are extraneous or unnecessary—they cannot make these things out, and do not understand any of them. When it comes to editing, they always "show mercy" and are reluctant to cut footage. This is lacking the ability to evaluate and appreciate things. If, after shooting the material, through considering the ideas the film is intended to convey and the direction it's intended to communicate, you know which scenes should not be included, which scenes lack sufficient impact, and which scenes are backup shots that were never intended for use but were prepared as a backup in case special circumstances arose—if in your heart you have given consideration to these matters, and have plans for handling them and solutions, this is called having the ability to evaluate and appreciate things. If you can't do any of these things, and the perspectives and methods you use to consider and view problems lack a basis, and you cannot draw a correct conclusion in the end, this means you lack the ability to evaluate and appreciate things. Of course, most people in the church lack the ability to evaluate and appreciate things. The ability to evaluate and appreciate things is

not only about how much you can see through a piece of creative work, an artistic creation, or something that serves as spiritual sustenance or a philosophical theory about people's humanity—the key is that you also must have an accurate view on these things. In one respect, your view must align with the facts and with the needs of humanity. In another respect, what you understand or comprehend must align with positive things and the laws of all things; it must not be hollow or distorted, and ultimately, it comes down to conforming to the truth principles. If you not only can see what ideas and viewpoints are being conveyed, if you don't just get stuck at that level, but can also see whether these ideas and viewpoints are actually correct, whether they actually align with the needs of humanity, whether they are actually pure, and whether they actually conform to the truth—if you can do all these things—then you are someone with a good ability to evaluate and appreciate things. People with a good ability to evaluate and appreciate things are those with good caliber. If you cannot achieve all these things or can only achieve them to an average degree, then your ability to evaluate and appreciate things is merely average. If you fundamentally cannot figure out these matters—for example, if you cannot understand any audio-visual works, literary and artistic works, artwork, and so on, whether they be abstract or concrete, and you find them to be entirely incomprehensible, like a foreign language, and you lack the capacity within your humanity to evaluate and appreciate such things, then you do not have the ability to evaluate and appreciate things; you are a person with no caliber. If, through observing the demeanor or the psychological state and the overall expression of the mental state of a character within a scene with certain colors, certain lighting, and a certain environment, you can tell the impact that this scene will have on a viewer's mind, then you possess the ability to evaluate and appreciate things. However, people without the ability to evaluate

and appreciate things cannot see this. They say, “What does it matter if the lighting is dim or not, or if the colors are beautiful or not? Isn’t the character still the same? How can you tell what their mental state is? Why can’t I see it?” This is lacking the ability to evaluate and appreciate things. No matter how you explain it to them, they may claim they understand, but actually, in their hearts they still don’t get it. This field will always remain foreign to them. People who lack the ability to evaluate and appreciate things, no matter what kind of work they do or what kind of literary or artistic works they view, are unable to express their own thoughts and viewpoints. Especially for work or creations that require expressing deep meaning, expressing a theme, or providing spiritual guidance, they cannot do it well and cannot be competent for such tasks. If you possess the ability to evaluate and appreciate things and, in addition to that, you also understand the truth, then for the work of God’s house related to film, literature, and art, which involve the ability to evaluate and appreciate things, you can do it well, be competent for it, and fulfill this kind of duty. If you lack the ability to evaluate and appreciate things, then you have poor caliber and cannot be competent for this type of work. Some people say, “I have listened to the truth for so many years and understand the truth principles. Does that mean I can be competent for this type of work?” That still won’t do. Even if you understand some truth, without the ability to evaluate and appreciate things as a complement, you can only perform work such as preaching the gospel or watering the church. However, for work involving the ability to evaluate and appreciate things, you will not be competent for it. Therefore, if some people have been mistakenly chosen for this type of work and now realize that they have no potential in this area and are inherently without the ability to evaluate and appreciate things, they should promptly resign, saying, “I cannot do this work. My humanity does not possess the ability to evaluate and

appreciate things." Of course, whether or not you possess the ability to evaluate and appreciate things, it is one standard for evaluating a person's caliber. Although it is not a primary standard, for certain special work, the ability to evaluate and appreciate things is also necessary. This concludes our fellowship on the ability to evaluate and appreciate things. There's one more ability, innovative ability, which we will fellowship on next time.

Does fellowshipping like this make things clearer for you? (Yes.) If I only spoke in general terms, saying, "The caliber of a person is evaluated by their efficiency and effectiveness in doing things," you would only be able to recite this doctrine, but you would still not be clear on what specific aspects caliber refers to. Later, I thought it would be better to fellowship more specifically; when you gain clarity on this topic, you will be able to accurately evaluate and clearly understand your own caliber. This will help you to know your proper place and not overestimate your abilities. Viewing clearly and understanding your own abilities, determining whether your caliber is good, average, poor, or non-existent, and identifying which group you belong to—finding your proper place like this, enables you to act and conduct yourself in a well-behaved manner. For one thing, it enables you to have an accurate understanding of yourself. For another, in terms of resolving your corrupt dispositions, it also provides a certain amount of assistance for transforming your arrogant disposition. Isn't that right? (Yes.) Let's end the fellowship here for today. Goodbye!

November 4, 2023

How to Pursue the Truth (7)

In the last gathering, we fellowshipped about what caliber is, as well as how to measure a person's caliber. How many standards for measuring a person's caliber did we list altogether? (Eleven.) Repeat these eleven standards once again. (Learning ability, the ability to understand things, comprehension ability, the ability to accept things, cognitive ability, the ability to make judgments, the ability to identify things, the ability to respond to things, decision-making ability, the ability to evaluate and appreciate things, and innovative ability.) These eleven abilities are each one part of the measure of a person's comprehensive caliber. Last time, we fellowshipped about ten of them, fellowshipping up to the ability to evaluate and appreciate things. For each ability, we fellowshipped about the manifestations of good caliber, average caliber, poor caliber, and having no caliber. People without caliber basically have no strengths, no genuine hobbies or interests. When encountering anything, they have no opinions and no ability to make judgments. They have no ability to identify people, events, and things; they also have no ability to accept anything, and of course they can even less be said to have the ability to respond to things or decision-making ability. Because such people have no strengths, they are even less connected with the ability to evaluate and appreciate things.

Regarding the ability to evaluate and appreciate things, in the last gathering, we fellowshipped about part of its content. What does the ability to evaluate and appreciate things mainly refer to? Evaluation refers to what people call discrimination, in the sense of an ability to identify the thoughts, viewpoints, stances, and the advocated themes of people, events, and things. The ability to evaluate and appreciate things mainly involves one's thoughts and

viewpoints with regard to certain issues; that is, things related to the realm of thought. If you have the ability to identify and appreciate these things, then you are a person with the ability to evaluate and appreciate things. If you do not know how to see and fundamentally cannot perceive these issues related to thoughts and viewpoints, then you cannot be considered to have the ability to evaluate and appreciate things—this ability has nothing to do with you. However, when you encounter something, if you can identify the origin of this thing and the purpose behind it, and can identify whether the thoughts and viewpoints it conveys and advocates are correct or not, and can also identify whether these thoughts and viewpoints can hold up, whether they are positive things or negative things, and whether they conform to the developmental laws of things or are close to phenomena within the laws governing all things created by God—if you have this kind of ability to evaluate and appreciate things, then it proves that your caliber is quite good. If the thoughts and viewpoints advocated by this thing, or the direction and goals it promotes, contain errors, distortions, things that do not conform to humanity or to thinking logic, or things that fundamentally do not align with the objective laws governing all things created by God—if you can detect all of this, and you can detect both what is correct and what is incorrect, this is sufficient to prove that you have the ability to evaluate and appreciate things and that your ability to evaluate and appreciate things is high; the fact that you have this ability means that your caliber is very good. For example, when you read an article written by a brother or sister of the church, you can detect whether their understanding of things, their understanding of people's nature essence, and their understanding of God's words align with the truth principles, whether the viewpoints expressed in the article are distorted, and whether the perspective and stance they take are correct or incorrect—you can detect all these things. If you can

agree with the thoughts and viewpoints within the article that are correct; and if you can also identify and correct the fallacious thoughts and viewpoints within the article, and you know why such thoughts and viewpoints are incorrect, and which aspects of thinking logic or which objective laws of positive things they violate, and, on a deeper level, you can see which aspect of the truth principles they violate that God has admonished humankind about—this proves that your caliber is good. For one thing, if you can see what positive things there are in this article that are worth learning, and you can also assess what positive direction it provides to people, as well as what positive provision, help, and support it brings—and, furthermore, if you can know which adverse, negative, and distorted things the article contains; what fallacious thoughts and viewpoints it contains that may lead people's thinking in a bad direction, and what negative impacts they might have on people; how these fallacious things should be corrected; and how certain deficiencies should be offset so it can bring greater benefit to people—then this is one manifestation of having the ability to evaluate and appreciate things. For example, in learning dance, when you observe a dance performance, you can detect which movements are very humanized, expressing the thoughts and wishes within humanity, and originate from the perspective of humanity, and are grounded in humanity, and very much conform to the needs of normal humanity's conscience and reason; and you can detect which movements, facial expressions, and expressive methods of body language, as well as the thoughts advocated within them, are positive and can enrich a person's spiritual world—you are able to see all these things. You are not merely able to dance or perform some simple movements—rather, you can see the thoughts advocated in a dance performance; you can apprehend the meaning of the thoughts within it, as well as the dance forms employed under the guidance of these thoughts. If the dance's forms and body

language are beneficial to people, and are something you should learn, accept, and draw from—you are able to see and learn these things, and you can accept its positive elements—then this is a manifestation of having the ability to evaluate and appreciate things. Of course, if the dance presents some distorted thoughts that don't align with humanity, and you can also perceive them, and you can identify where the errors lie, and you also know what is wrong with this form of presentation, and what the guiding thoughts behind it are—if you can see and identify all this, then this is also a manifestation of having the ability to evaluate and appreciate things. After giving these two examples, do you now understand what the ability to evaluate and appreciate things is? Has this standard for measuring whether someone has good caliber and the ability to evaluate and appreciate things been established? (Yes.)

If you see something and know the thoughts and viewpoints it advocates or the perspective and stance it takes, but do not know whether these thoughts and viewpoints are correct or incorrect, then you do not have much ability to identify things. You might only feel, "This dance is pretty good; this article is pretty good; this film is pretty good; it has artistic value, and its expressive techniques are great," merely observing and learning about this thing from the perspective of the industry or from the perspective of knowledge, but not being able to determine whether the thoughts and viewpoints advocated by this thing are correct or incorrect, right or wrong, positive or negative; and you might ask such questions as, "Do these thoughts and viewpoints conform to the truth? Does this act align with humanity? Does it conform to the developmental laws of things? Do such people exist? Have such events occurred? Is this a positive thing?" If every sentence you utter ends with a question mark, then you lack the ability to identify things. If you only know the technical, professional, or

knowledge-based aspects involved, but when it comes to things on the level of thought, you lack the ability to judge whether they are correct or incorrect, right or wrong, what does this say about your caliber? This indicates you have average caliber. Although you have some ability to evaluate and appreciate things, your ability is limited to appreciating the author's thoughts from a technical, professional perspective. You can only apprehend or understand why the author did what they did, but you cannot evaluate whether the thoughts and viewpoints they advocate are correct or not, and whether they are positive things, or how big an impact these thoughts and viewpoints have on people once presented, or whether it is a positive impact or a negative impact, or what consequences they bring to people—you don't know any of this. Based on this level, the caliber of such people is merely average. They can only appreciate but cannot evaluate, and therefore cannot reach the caliber of having the ability to evaluate and appreciate things. Some people, no matter what duty they do, have very poor ability to identify things. They think doing things any way is acceptable. Their viewpoints and attitudes are very murky and completely unclear. No matter what anyone else says, they can accept it, not having accurate viewpoints or principles of practice. As a result, they do not do any duty well. Regardless of what work they undertake, they are especially murky and unclear when it comes to defining and drawing boundaries regarding the positivity or negativity, and the rightness or wrongness, of various thoughts and viewpoints that arise in the course of their work. When people ask them, "This kind of thought or viewpoint has arisen—is it correct?" they say, "People's minds are free. They should not be confined. There must be diversity—any kind of thought should be allowed to be presented and expressed." This is their viewpoint regarding the existence of various thoughts. That is, no matter what thoughts or viewpoints arise—whether they are right or wrong, correct or

incorrect—they believe they should all be allowed to exist, and that they should be presented freely. They think that, as long as someone thinks some way, as long as someone has some need, as long as there is an audience for some thought or people who endorse it, then there is value in its existence. This thought and viewpoint of theirs is very murky. In the words of nonbelievers, it often exists in a “gray area” without boundaries. These people do not have strict standards or criteria for judging whether things are correct or incorrect. It can also be said that such people have no stance, no real thoughts or viewpoints. Of course, it can also be said that these people have no positive advocacy regarding anything. So then, can such people accept the truth? Can they understand the truth? It really is hard to say. Having poor caliber is problematic. When people with poor caliber encounter the appearance of two thoughts or viewpoints at the same time, they have no opinion of their own; they do not know which is correct and which is incorrect. Whichever side is more forceful, they follow that side. This is called having no stance. Such people are muddled individuals. We won’t discuss how the pursuit of their humanity is or how their character is—just speaking in terms of their ability to evaluate and appreciate things, for people like this, their caliber is just average. Why do I say this? Because although their caliber enables them to appreciate certain things on the level of thought, they lack the ability to evaluate the authenticity of things and to identify whether things are right or wrong, correct or incorrect. Therefore, their caliber is classified as average. Because when it comes to evaluating things, their thoughts, viewpoints, and stances are very murky, and they don’t have positive things as a basis or criterion, they can do some good things but also some bad things. They can do some relatively correct things that benefit others and assist humanity, but at the same time, they can do things that harm others and have an adverse influence on them. Therefore, the

caliber of such people is just average. For example, suppose there is a film in which the thoughts advocated by the director are relatively positive and relatively humane, and are things that relatively align with humanity's needs—needs that are justified in today's society, such as democracy, freedom, human rights, and other positive things—and through the film, the director brings out these things deep within human thoughts to help people come to know them. If a person of average caliber watches this film, they can recognize that those thoughts are good and correct. They can see that those thoughts are relatively popular and revered in today's society; they can perceive the correctness of the thoughts advocated by the director. But if, in this film, the director also advocates some relatively niche thoughts—things that most adults and people with comprehension ability would not think of, which are very extreme and, it can even be said, things that are rarely seen or almost impossible to happen according to the normal developmental laws of things—then people with an average ability to evaluate and appreciate things would not be able to discern them when watching the film. They would think, "These particular thoughts advocated by the director are not wrong. Even if these are things liked and embraced by only a small number of people, these thoughts should still be revered in today's society; they should be made public so everyone can know and accept them." You see, regardless of whether the things advocated by the director in the same film are positive, or have a negative influence on people, they will accept them and even particularly appreciate them. For them, there is no clear or definite distinction between correct and incorrect. Therefore, they can accept the positive things in this film, and they can also accept the negative things. Since they can accept these things, they will also apply them. They will incorporate these things into works that express their own thoughts and viewpoints, or instill them into others in daily life, influencing others. Of course,

the positive things will have a good effect on people, while the negative things will definitely have a negative effect on people. Therefore, such people will also do some bad things while doing good things. That is, when you are hungry, they will, for example, give you a bowl of porridge, but it will not be clean and will be mixed with some sand, and eating it for a long time will be detrimental to your health. Or they will give you a bowl of food, but it will be mixed with things like flies and mosquitoes. You may find it tasty, but it contains some bacteria that are harmful to the body. Though such people will have resolved your hunger and filled your stomach, they will also have brought some adverse effects to your body. In the same way, if you lack discernment, then when you watch a work, you are very likely to accept some incorrect thoughts and viewpoints from it, being misled and poisoned by it. Therefore, possessing the ability to identify things is also very important. These are the manifestations of people with average caliber, in terms of their ability to evaluate and appreciate things.

The next level is people with poor caliber. People with poor caliber have no ability to evaluate and appreciate things. That is, when they see anything, they do not know which thoughts and viewpoints are correct to have, nor do they know what angle or stance is correct to assume. They even do not know what kinds of incorrect thoughts and viewpoints people hold in this matter, or what thoughts people used to be governed by when facing such matters—this involves thinking logic, and people with poor caliber simply fall short of this, so it is out of the question that they are able to appreciate things. Only after one is able to appreciate things can it then be said how their appreciation of things is or whether they have the ability to evaluate things. If they cannot even appreciate things, it doesn't even make sense to discuss whether they have the ability to evaluate things. For example, after reading

an article, some people say: “This article uses flowery language, is expressed very smoothly, and is quite humorous. The article is wonderfully written!” Someone asks: “What thoughts and viewpoints did the author aim to express in this article? What is their attitude toward people, events, and things of this type?” “Oh, there’s an attitude? It also involves thoughts and viewpoints? I didn’t notice that. Anyway, I think their article is well written, and I enjoyed reading it.” The other party asks: “Then which thoughts and viewpoints that they expressed did you enjoy? Do you know which paragraph or story expresses what kind of thoughts and viewpoints of the author, and what the central idea of the article is?” They say: “I haven’t figured that out yet.” They read it two or three more times and still only feel that the article is well-written and eloquent. As for what thoughts and viewpoints it expresses, they cannot perceive this. This exposes how their caliber is, doesn’t it? If they read this article and cannot perceive what thoughts and viewpoints the article explains, it can only be said that they lack the ability to evaluate and appreciate things and are a person with poor caliber. If the article contains clear language that already explains the correct thoughts and viewpoints and they still cannot perceive this, this proves that their caliber is extremely poor. They can only say, “The article is well written, the language is smooth, and the writing style is good,” but they do not know or understand whether the facts discussed in the article are objective, what it makes readers feel, or what readers can learn and draw from it—they would still need to ask the author. This completely proves that such people have poor caliber. How is their poor caliber exhibited? Their poor caliber is exhibited in their not understanding what thoughts and viewpoints are, and not understanding how to appreciate things, and of course, even more so in their being wholly unable to evaluate things. Collectively, this is referred to as lacking the ability to evaluate and appreciate things. The way people who lack the

ability to evaluate and appreciate things are worse than those with average caliber is that they not only lack the ability to evaluate things but even lack the ability to appreciate things. Therefore, when it comes to things at the level of thoughts and viewpoints, thinking logic, or whether something aligns with humanity or the objective laws of things, they cannot see through them and do not know how to appreciate them. They cannot even perceive whether this article explains any thoughts or viewpoints, let alone identify whether the thoughts and viewpoints are correct or incorrect. It is only because they have been to school that they can read things related to words, knowledge, technical skills, and professions, but they remain at the level of being able to read, watch, and listen to things without being able to appreciate them. Such people are those with poor caliber. People with poor caliber can talk about things related to the level of technical skills and professions or knowledge, such as which famous person's work something is, which famous person's famous quote is cited, which style of expression has been referenced, or which technical skill or profession was utilized to achieve it—they can perceive these things. However, they do not understand the concepts being advocated and expressed on the basis of the level of these professions and technical skills or knowledge, as well as what the concepts, bases, or fundamentals behind the design and presentation of these things are. This is what it means to have poor caliber. Such people have one characteristic: They do not know how to ponder or think about issues. They do not know how to identify, judge, or come to know the root cause and essence of the phenomena caused by something, or the future direction of the development of these phenomena and the impact they will have on people, events, and things. Such people do not have normal thinking. The things they can understand and the life experience they can grasp are extremely limited. No matter what complex matters they encounter, they cannot understand them or

see through them. That is, they can only think about the words they hear and the text they see on the surface concerning something, as well as the outward forms and methods involved, reaching only this level. As for deeper aspects, such as the relationships, logic, and mutual influences between various things, they neither think about them nor are they capable of thinking about them. Some people even think about something to the point of losing their appetite, losing sleep, or becoming depressed, and they still cannot see through it. This is what it means to have poor caliber. The measure of whether a person has the ability to evaluate and appreciate things depends on whether, when encountering a matter, they can make judgments to come up with several possibilities regarding the complex relationships, connections, or mutual influences among various things, as well as the subsequent effects they might achieve. If a person can only say what someone said or did, merely recounting what they heard or saw without any discernment and without being able to perceive any issues, this indicates that they do not have normal thinking. People who lack the ability to think lack the ability to appreciate things, and, of course, they also lack the ability to evaluate and appreciate things, and they do not know how to think. So why do we need to discuss this ability? If people lack the various abilities to appreciate the material world, these people's caliber is poor. They do not know how to think and their thinking lacks logic, so such people lack the ability to comprehend the truth. This is because the truth, in one respect, involves various aspects of issues in people's real lives; at the same time, it also involves the various principles that people should practice to cast off their corrupt dispositions. Of course, it even more so involves the various types of single-faceted or complex, multifaceted problems that people encounter in real life and the relationships between them. Whether it is about a single truth or multiple, interconnected truths, no truth is a regulation; rather, they are

principles or criteria for measuring a category of things. Speaking of principles and criteria, they are not regulations or formulae like one plus one equals two. Since they are not formulae, when encountering matters in real life, people must be able to ponder and seek which problems of humanity are involved, whether the revelations of humanity in this aspect contain elements of a corrupt disposition, and what states and revelations exist for the same type of corrupt disposition, as well as which aspects of the truth people should practice and adhere to in order to transform it—this all needs to be understood by people. If you only know the words of the truth but do not know what the principles spoken of in this aspect of the truth are, then you will not know how to correlate it with real-life things, nor will you know how to practice the truth. If you do not have the ability to comprehend the truth, you will not be able to correlate it with the problems that exist in yourself or with the problems you encounter in real life. You will not know how many aspects of the truth are involved, what the path of practice and entry is, or what problems you should resolve. Of course, it is out of the question that you will be able to view people and things or conduct yourself and act based on God's words, or that you will be able to adhere to the truth principles or practice according to the truth principles. If you lack the ability to appreciate certain people, events, and things related to human life, have no thoughts or viewpoints about them, and fundamentally cannot grasp things related to the level of thought, having no ability to appreciate them and even more so having no ability to evaluate them, it can be said that you do not have the ability to comprehend the truth. If you do not have the ability to comprehend the truth and are unable to understand the truth, what will you use to change the defects in your humanity and to cast off your corrupt dispositions? If you do not have the ability to comprehend the truth, you will not know which truth principles are involved in the

matter before you. Of course, you will not know what truth principles you should adhere to either. In that case, you will act blindly—either following regulations, or acting based on notions and imaginings, or otherwise recklessly committing misdeeds. Not understanding the truth leads to these consequences, these manifestations.

When it comes to the topic of the ability to evaluate and appreciate things, even if it does not involve the issue of pursuing the truth to cast off corrupt dispositions, in terms of human life itself, if you do not possess the ability to appreciate things, you have no viewpoints on anything you see, nor any opinions at the level of thought—looking at everything as though there were a layer of gauze covering your eyes, being unable to see that there is a problem there—and you only know the process of the unfolding of the entire event or the people, events, and things involved, but you do not know what the essence of the problem is, or what the related thoughts and viewpoints of people are, then this indicates you are a person with poor caliber. This is because you have no thoughts whatsoever regarding all the problems in your life. You do not know how to consider, think, or define the problems at the level of thought. You do not know how to consider, based on your own age, the maturity of your humanity, or your past experiences, what kind of problem something actually is, what you should learn and draw from it, what impact it has on you, what lesson it brings to you, from what perspective you should view and handle this kind of problem, or how you should act and what you should avoid if you encounter this kind of matter again. You lack all of these reflections. No matter what happens to you, you are as simple-minded as an animal and have no viewpoints. No matter how old you live to be or how much you have experienced, you still do not know how to think about problems. You do not know how to use

your own past experiences, your knowledge, and what you have learned to reflect on problems in various aspects. People like this are those with poor caliber. For people with poor caliber, never mind having entry into the truth—even in trivial matters of daily life, they cannot summarize any patterns. Even if they live to be forty or fifty, or seventy or eighty years old, they are still muddleheaded people who cannot share any experiences. Such individuals are slow-witted people, who have no thoughts. Because their caliber is poor and they lack the ability to evaluate and appreciate things, no matter how old such people live to be, they never look at anything at the level of thought. They do not know how to view things and cannot see through anything. Therefore, when assessing someone's caliber, specifically whether they have the ability to evaluate and appreciate things, do not look at their age or their past experiences. Instead, what should you look at? (We should look at whether they have thoughts.) That is, you should look at whether, after they have experienced various people, events, and things for forty or fifty years, they have any personal apprehension at the level of thought, as well as whether their past experiences involve the value of human life, the path that people take, or things related to the depths of human thought and their spiritual world. If their experiences only pertain to certain matters and do not involve things at the level of thought, then they do not possess the ability to evaluate and appreciate things. For example, some people often say, "In our generation, we lived hand to mouth. It wasn't easy eating something good; we could only eat some meat during the New Year or other festivals. People from our generation were so simple and guileless, and we dressed so plainly." They go on about such things as these. To which others say, "Why is your generation so worth reminiscing about? Are there things that we young people can draw from and that we can communicate about at the level of thought?" They reply, "In our time, when we went to

the battlefield to fight, we went for days without sleeping because we had to march continuously. Sometimes we didn't have a single meal all day. When we reached the camp, the new recruits would go straight to sleep, but we veterans would eat first and then sleep. Otherwise, we'd have to hit the road again after mealtime, and we'd end up going hungry on the road." The others say, "This is just an incident; it doesn't count as something at the level of thought. Share something that is worth us young people learning, or some lessons that can help us avoid taking detours, and prevent us from making mistakes or committing low-level errors due to foolishness." They say, "At that time, we weren't like young people nowadays who are lazy, gluttonous, and love ease while hating work. Back then, we just wanted to endure more hardship, do more work, and perform well so that we could gain the attention of our leaders and get promoted." Is there anything at the level of thought in these words? (No.) After hearing this, does it make you feel like these are the words of a spiritual mentor, the kind of inspirational talk that nonbelievers say? Does it broaden your thinking, elevate your level of thought, enhance your ability to be cognizant of things, or help you discover some new things or correct thoughts and viewpoints that you had never thought of before? (No.) Then do such people have the ability to evaluate and appreciate things? No matter how you ask them about matters involving the level of thought, you won't get anything out of them. It's not really that they are unwilling to speak; it's that they simply don't have anything inside. This is what it means to have poor caliber. Even when they reach fifty or sixty years old, they have no thoughts or viewpoints; they just muddle through life like this. They do not know that living is not only about pursuing prospects, a good family, a good job, or a good life, but that there are also matters at the level of thought that require reflection, pondering, and constant summarization within the depths of the heart. They do not know that on the path of

human life, people will encounter many unknown things, nor do they know how they should face them. When nothing happens to them, they do not think or contemplate in advance to avoid taking detours or going down the wrong path. They also do not know why they acted a certain way in some things they have experienced, whether acting that way was right or wrong, or how they should walk the path ahead to live happily, live with peace of mind, and live a life of value, not living in vain. Because such people have poor caliber, they do not think about these issues. When these people reach sixty years old, they just sit there reminiscing, saying, "When I was young, I was beautiful and talented; so many people pursued me! Ah, in my youth…." They only ever bring up stories from their glory days, those things that are not worth mentioning. People with poor caliber, no matter how old they live to be, do not think about issues related to human life, the path people take, or how people should live. They do not think about what kind of viewpoints people should have when dealing with various matters. As a result, no matter how they live, their level of thought will not improve, their thoughts will lack substance, their spiritual world will remain impoverished, and they will have no genuine life experience. This is what it means to have poor caliber. When you interact with such people, at twenty years old, they are quite childish and simple, they are full of sap and have a big temper. By the time they are thirty, they are still the same rotten way. At fifty, the way they speak is still at the same level—they only know how to say a few simple phrases. Their faces have more wrinkles and age spots, and they have more white hair. They clearly have some age, but they have no thoughts or viewpoints. When conversing with others, they never have anything to say. All these years of their life have been wasted, and they have made no progress. People with poor caliber are like this in life, and if they believe in God, their manifestations from beginning to end are the same. When they first

believe in God in their twenties, they are like this. By the time they are thirty or fifty, they are still like this, having realized no progress at all. The things they say are still the same as before. It's just that they've experienced some things while believing in God, have come to understand some words and doctrines, and can speak spiritual terminology more completely. However, they have no real experiential understanding. Their thoughts still lack depth, their viewpoints on things have not changed, their knowledge of God and the truth has not increased, and their knowledge of themselves has not grown. They haven't undergone any change, right? (Right.) Accumulating some words and doctrines or spiritual terminology through memory or the tempering of time is not change, is not progress, and it certainly is not gain. This is precisely the manifestation of people with poor caliber. No matter how many major ups and downs they go through, or how many setbacks, failures, or frustrations they experience, they do not learn any lessons or gain any experience, and cannot obtain anything beneficial. Once something is over, it is simply over for them—they only go through the process and ultimately achieve nothing. Such people can be described as very pitiful. We say that such people have very poor caliber precisely because they lack the ability to evaluate and appreciate things. Even less can it be said that they have any ability to comprehend the truth, nor can they be said to have any change.

For people with poor caliber, in terms of the ability to evaluate and appreciate things, they do not measure up. As for those without any caliber, they lack the ability to evaluate and appreciate things even more—they cannot appreciate things, and even more so they cannot evaluate them. When you share your thoughts and viewpoints about something, people with poor caliber will be stunned as they listen, showing no reaction. In their hearts, they

think, “There are thoughts and viewpoints in this? How come I didn’t perceive this?” Even if they can understand a little of what you say, they can only listen to it as words and doctrines or a formula. As for people without caliber, when they hear others fellowship about the thoughts and viewpoints within something, or the essence of the problem and the stance people should take in regard to it, they cannot understand it. They only feel that it is somewhat profound, but it is beyond their grasp. The more you fellowship about thoughts and understanding, the more confused they become. They feel, “How has this ordinary matter become complicated? Why can’t I make out anything about thoughts, viewpoints, or stances? What stance? We just have to believe in God properly and do our duties properly, and God will approve. Why is it that the longer one believes in God the more complicated things get? Listening to you, it sounds like no one can enter the kingdom!” Can you communicate with such people? (No.) Not only can you not communicate with them, but they can also say some unreasonable things: “Are those thoughts and viewpoints you mentioned really so good and so correct? I don’t think so! People can never do without money. People should always eat well and enjoy good things. Without money to spend or good food to eat, how can anyone do their duty?” What kind of logic is this? They say, “You are always talking about human life, about people’s values, thoughts, and viewpoints, and the path people take. Why don’t you talk about eating and dressing? Why don’t you talk about how to take care of your body so you can do your duty well?” What they are thinking about are these things—can they still comprehend the truth? You simply cannot communicate with such people. When you try to talk with them, they just talk about making money. They treat earning money, living their life, pursuing the world, and spending their lives eating, drinking, and enjoying themselves as the major matters of human life and the path that people should

walk in life. As for what people should pursue or gain by believing in God, these things do not exist in their thoughts or consciousness. They believe that no matter how many years people believe in God, they still need to eat and live, and that to live well, you cannot do without money—having money means having a good life, and without money, life cannot go on. This is their logic; such people are prone to distortions. People who are prone to distortions have no correct thoughts or viewpoints; they are like people without souls. What difference is there between the lives of such people and those of pigs or dogs? (There is no difference.) If you try to educate a dog or cat to make it obedient and act like a well-behaved child, can it understand? (It cannot.) What can a dog at most understand? If you tell it "sit" and then give it a piece of meat, it will remember. After that, as soon as you say "sit," no matter how far away it is, it will immediately sit down and wait for you to feed it meat. A dog can remember this mechanical action; as long as you let it know that sitting leads to a reward, it will obey. Its thoughts are that simple. So, how big is the difference between the thoughts of people without caliber and those of animals? (There is no significant difference.) After animals finish eating each day, they go out to play. When it's time to eat again and you call them back, they immediately come running. Whether you tie them up or have them sit, they will comply. Why is that? Because there is food to eat. They are more than happy to obey your commands for the sake of that little bit of food. The thoughts of animals are this simple. To them, it is enough to hold to a regulation or formula that benefits them; they do not think about much else. Because the instincts God gives to animals are limited to these things, which are sufficient to sustain their survival, and God has not given them any commission, animals do not need to consider life, the future, their destination, or their responsibilities and obligations. They also do not need to consider what path to take or pursuing a meaningful life, and so on.

But people are different. God has endowed people with various instincts and also bestowed the truth to be their life. Therefore, God has required standards for people. Thus, people should consider these issues; only doing this is conducive to their gaining the truth to be their life. This is the responsibility and obligation that people should have, and it is, of course, also their right. But if you cannot exercise this right or lack this ability to think about issues, it proves that your caliber is very poor. Among living beings at the level of humans, you belong to the category of those with poor caliber. You cannot think for yourself, and even when others explain things to you, you cannot understand. In more severe cases, you resist, mock, ridicule, or even criticize others. If your caliber is poor to this extent, it means you have no caliber at all. For example, a person without caliber reads an experiential testimony article, and you ask them, "Is this article good?" They say, "It's quite good. Each paragraph is divided accurately, and the punctuation is mostly accurate. The first paragraph explains the time and place, the second paragraph explains the background of the characters, the third paragraph starts narrating the course of the story, and then it moves to the climax and conclusion." If you then ask them what the author's thoughts and viewpoints are, they say, "There are thoughts and viewpoints? The section of God's words that the author quoted are the thoughts and viewpoints." You ask, "Are the words of God that they quoted relevant? Are the thoughts and viewpoints they want to express accurate?" They say they don't know. Then you ask questions like, "Is the understanding that the author shared genuine and practical? Is what they understand doctrine, or is it close to reality? Does it edify others or have value to them? Does it provide help or benefit to the readers?" They don't know any of this and cannot perceive it. This is what it means to have very poor caliber. If you fellowship with them about the errors in the thoughts and viewpoints in the article, which parts are practical and which parts

are not, they still don't know and cannot connect it to the article. Does this show a lack of caliber? (Yes.) Even when others fellowship about the problems that exist, they still don't know. Doesn't this show a lack of caliber? It's like some church leaders: When evil people or disbelievers appear in the church, they don't know how to handle them. After you fellowship the truth principles with them, they don't understand and ask you to give an example. After you provide an example, they still don't know how to handle them. They say, "Please teach me. How exactly should I handle that person? Should I place them in an ordinary church, place them in a B group, or clear them out? How should I fellowship with that person? Please explain it to me word by word. I'll record it and then follow it verbatim to handle the situation—that way, I can do it." With them being this way, what's the point of fellowshipping principles with them? Even when you give examples, they don't understand and cannot handle the matter. Such people simply have no comprehension ability. In the end, they still ask, "Tell me what I should do about this present issue, and I'll do it." You tell them where to go to handle the matter, what to say to whom to get it done, and to what extent the matter must be handled to be considered thoroughly resolved. After you finish explaining, they seem to understand, but they still can't handle it, and you have to find someone to cooperate with them to complete it. Such people are extremely slow-witted and lack caliber. For example, suppose that you tell people learning dance that the steps of a certain dance are very good and have them follow a video to learn them. After a few days, when you ask how they've progressed, some slow-witted people will say they couldn't tell which steps were good. Even though they have teaching materials, they still can't learn it. They don't know which movements are good or which ones are useful, and they don't know how to choose. What do they ultimately do? They have one tactic; they say, "Just pick a few dance steps for me

to learn, and I'll follow them—end of story." They do have this knack; while they don't understand principles, they have a bit of shrewdness. Aren't they just like robots? They may have knowledge and education, but they lack the ability to evaluate and appreciate things—this is what it means to have no caliber. They don't know why they should learn what you tell them to learn. For the things you tell them not to learn, they don't know what's wrong with them or why they shouldn't learn them. Even after being told, they still can't see it. Tell Me, do such people have caliber? (No.) Lacking the ability to be cognizant of things on their own, and lacking the ability to independently identify and judge right from wrong—this is what it means to have no caliber. Like cattle or horses, they always need someone to lead them along—are they not just tools, then? If you had caliber, would you still need someone to lead you along? What do you have a brain for, then? Your brain is useless. To put it precisely, you have no caliber. You have to listen to others and be led along by them—you are just a tool. No matter how long people like this study a certain profession or how many principles related to it they hear, they still cannot understand or grasp them. In the end, they don't know how to apply or implement these principles. These are the kind of people with the poorest caliber—those who have no caliber. Some people say, "Don't think that just because they lack the ability to evaluate and appreciate things and always follow your lead in doing their duty, it means they have poor caliber. In fact, they only lack caliber when it comes to comprehending the truth. When it comes to matters involving their own interests, they always think of every which way to protect themselves from suffering any loss. In these things, they are sharp—they are definitely not slow-witted people. In the church, they seem slow-witted, but if they were to return to the world, they would not be slow-witted. In the things they enjoy, they have thoughts and created works; perhaps they could have some success." There are

also people who commit reckless misdeeds in the church, and everyone says they have poor caliber, but they themselves are unconvinced: “You say I have poor caliber, but if I were in the nonbelieving world, I could still make money and earn a living. I could still flourish—it’s not a given that I’d do worse than others!” Does the nonbelieving world measure everything by the truth principles? Does it rely on God’s words as a foundation? If not, then even if their created works can hold up in the nonbelieving world, it does not prove that they have caliber. For instance, some people paint, and at first glance, the colors, composition, lighting, proportions of the figures, and other aspects of their paintings seem quite good. However, when they paint certain ancient saints in God’s house, problems arise. I say, “This painter’s works used to sell quite well among nonbelievers, and people appreciated them. But why do I find their depictions of Abraham, Job, and Noah so awkward? How did these three people from different periods end up looking like they all belong to one family? Those were ancient Israelites, and the bone structure of their facial features should reflect the characteristics of that ethnic group. Even if they don’t know the personality of each figure, at the very least, they should understand what the skeletal structure and features of that ethnicity are like. No matter which period the person they’re painting belongs to, their ethnic characteristics should be emphasized and made evident through their hair, facial features, eye color, and face shape.” Yet how is it that the figures they painted from these different periods, despite being of different ages, all have bone structures that don’t resemble those of their ethnic group? They all have rectangular faces; the younger ones just have fewer wrinkles and darker hair, while the older ones have more wrinkles, darker skin, and more white hair. The features of these figures are basically all the same: broad, rectangular faces, tall statures, and particularly strong builds. I say, “Why do all these figures look the same? They

are too similar and lack distinguishing features." The painter themselves doesn't notice the problem. Perhaps they've painted too many works of this kind, their technique has become too polished, and their style has become fixed. Whenever they paint figures, the men almost always have the same face shape, and they can't capture the unique facial features of different characters. Isn't their ability to evaluate and appreciate things a bit poor? (Yes.) After finishing the painting, they don't know whether the facial features they've depicted align with the skeletal characteristics of that ethnic group; they aren't sure about those characteristics. Would you say their caliber in this area is average or poor? (Poor.) Can they correct it after others give them suggestions? Once, I gave them suggestions, but when I later saw their work, it was still the same. At that point, there's nothing more to say—explaining further would still be beyond their grasp.

When it comes to issues related to people's ability to evaluate and appreciate things, these are the manifestations of people across different levels of caliber. People with good caliber can not only appreciate things but also evaluate them. Those with even better caliber, upon encountering correct thoughts and viewpoints, will advocate for them and share or provide them to others, and when they encounter incorrect thoughts and viewpoints, they can identify and correct them. People with average caliber have a certain ability to appreciate things but lack the ability to evaluate things—they cannot identify things at the level of thought. People with poor caliber do not understand things at the level of thought, so they cannot be said to have any ability to identify things. People without caliber cannot understand these matters at all. Even if someone explains these to them, they still cannot understand what the thoughts and viewpoints being discussed actually are. To them, it's like hearing a story about another planet—it's completely beyond

their grasp. These are the different characteristics displayed by people of varying caliber in terms of the ability to evaluate and appreciate things.

The eleventh standard for measuring a person's caliber is innovative ability. Innovative ability is the creative ability you possess based on the understanding you have after you know the fundamentals, principles, and laws of something. This creative ability refers to improving this thing on its original foundation, developing it, enlarging its scope of influence, or turning it into a new generation of a certain thing—this is called innovative ability. Specifically, it means that on the premise of accurately grasping the objective laws of a certain thing, you can apply them to real life, enlarge and broaden their scope of application, and allow these fundamentals and principles which conform to the developmental laws of things to serve more people, so that more people receive benefit and help from it. For one thing, you are sustaining these fundamentals and principles, constantly enlarging their scope of influence and their audience. Additionally, you are transforming them from a literal presentation into a tangible thing that people can gain real benefit from in a more practical manner and by going a step further. This is what it means to have innovative ability. If a person, on the foundation of the family environment and growth background they have, and the knowledge they acquire, can accurately grasp the fundamentals, principles, and developmental laws of something, know how to apply these fundamentals and principles, and how to turn these fundamentals and principles from theory into tangible things—not stopping at the level of words and doctrines, but applying them to real life, making them part of people's lives and turning them into results that serve people, allowing people to gain benefit and help from them, and making people's lives more facilitated and convenient—if one can achieve

this level, they are a person with innovative ability and a person of good caliber. That is to say, if you can, on the basis of understanding the fundamentals of the developmental laws of things and the truth principles, realize the promotion, sustaining, expansion, or renewal of a thing—if you have this ability or can accomplish any one of these, and can allow the fundamentals and laws of a positive thing or the principles of the truth to be implemented, materialized, and expanded among people—then this proves that your caliber is good. Even if you cannot bring it to a deeper level, at the very least, if you can sustain, expand, and materialize it, and can enlarge its positive influence, then this proves that you are a person with innovative ability. If you do not possess this ability, and you only have the ability to comprehend the laws of positive things, but this comprehension ability only remains at the level of literal and theoretical comprehension, and you cannot implement or materialize them with people, nor can you make them serve people and benefit them, then you do not have innovative ability. You must be able to practically operate and apply the fundamentals, principles, laws, and rules—only then can you be said to have innovative ability. Only those who possess this ability are people of good caliber. For example, some leaders and workers or supervisors can implement the principles and provisions of God's house right after they understand them. They implement the truth principles of each item of work with God's chosen people, helping more people understand the truth and making it so the church's work proceeds in an orderly manner—that is, so that it circulates positively within the scope of the principles, continually developing and advancing, without deviation. What result do people see from this? Everyone does what they should within the scope of this work, everyone understands the principles and acts according to the principles, the work does not deviate, and this work continually produces new results or new pieces of work. Even

if special circumstances arise in the process, the supervisors will know how to handle them flexibly according to the fundamentals, provisions, and principles of the work. Under their leadership, this work continually proceeds in an orderly manner and basically does not stop. That is, no matter what situation may arise, no matter who may come to disturb or spread any fallacies, it will not affect the orderly progress of the work; the work continually moves forward. Can it be said that the fundamentals of this work and the truth principles in this regard are being continuously sustained? (Yes.) Through the implementation, sustaining, and advancement of the fundamentals and principles of this work, this work has not been interrupted; it is continually implemented and sustained in an orderly manner, and at the same time, good work results emerge in different periods. The influence of these work results is continuously enlarging, and more and more people are benefiting from them. Those who benefit are, in fact, benefiting from the various principles, fundamentals, and even rigid provisions of the work arrangements that these supervisors can comprehend and accept. This is what it means to have innovative ability. That is, a person of good caliber can continuously implement the work principles and the truth principles that they comprehend and accept into the work they are responsible for and implement them with everyone, enabling the work to proceed in an orderly manner or move forward. At the same time, work results will be produced periodically or irregularly; nonbelievers call this “producing works”—that is, work results will continuously appear, and the appearance of these work results will subsequently bring greater influence and reach more people. People who possess this ability can ultimately enlarge the results of the work continuously, so that more and more people benefit. Such people are those with good caliber. To measure your caliber by your innovative ability, it is necessary to look at how, after comprehending the work principles,

work provisions, and truth principles, your ability to implement, advance, and expand them is; that is, how your ability to sustain this work is. Secondly, it is necessary to look at how many people are reached by the work you do, how large the scope of those reached is, how great the degree of influence is, and how the efficiency and results of your work are. If your work efficiency is high, your work results are good, and the scope of those reached continuously enlarges, then your caliber is good. If the number of people reached is small, work efficiency is low, results are poor, and there is constant rework, stoppage, and patching of loopholes, then your caliber is average. If a person comprehends the work principles, work arrangements, and other aspects quite well and quickly, but their progress in implementation is very slow and their efficiency is very low—under normal circumstances, results could be produced in one month, but they take three months or even six months, and the results produced are still very average, the number of people reached is small, and the benefit to people is not significant—such a person is of average caliber.

Some people, after understanding certain principles or fundamentals, only apprehend the literal meaning at the time and cannot relate it to the people, events, or things in their work that involve these principles or fundamentals whatsoever. They merely listen to the principles and fundamentals as regulations or doctrines, and after hearing them, they make no plans in their hearts and do not know how to implement them or how to apply the work arrangements and the fundamentals or principles they understand to real life. They fundamentally cannot draw any connections between real life and these fundamentals or principles. When it comes to real life or work, they set aside the principles, fundamentals, and the developmental laws of things, are unable to apply them, and simply do whatever they want to do. Let’s not talk

for now about whether their humanity is good or bad, or how their character is, or whether they intentionally don't do something, or whether they don't want to do something—just in terms of caliber, such people have poor caliber. No matter where they go, they can speak a lot of doctrines, talk about some fundamentals, and discuss some so-called developmental laws of things with others. They seem to have quite a high level of thought and to have comprehension ability, and they appear to have some caliber. However, when they are assigned an item of work, one or two months pass with no results, and no updates are heard from them. At the time of expressing their resolve, they spoke very well, but when it comes to actually doing it, they don't know what to do. "The Above explained the principles very clearly, so what should I do now? Who should I appoint as the supervisor, who as the preacher, and who should handle external affairs? I don't know what to do! But I made bold claims and expressed my resolve, so I have to do it!" They are so anxious that they develop internal heat and get mouth sores, cannot eat or sleep, ending up disheveled and overwhelmed, yet they still don't know what to do. These are the manifestations of people with poor caliber. Never mind how, when work is arranged for them, they make solemn vows and express their resolve, speaking bold and grand words with such spirit—you have to see whether they can do the work, whether they have steps and plans, and whether they understand how to implement the work arrangements and act according to the principles. If they do not understand or cannot do this, then they have poor caliber. If they only understand doctrines but cannot apply the principles, and just act blindly and recklessly, this also shows poor caliber. As long as you cannot implement the principles, fundamentals, or developmental laws of things effectively and in real life, then regardless of whether you are anxious and flustered or you commit reckless misdeeds, these are manifestations of poor caliber. Are

these words accurate? (Yes.) Some people act blindly, while others do not know how to do it and do not dare to do it—they don't even know where to start. The specific manifestations of people with poor caliber, in terms of their innovative ability, are that they do not know how to apply fundamentals and principles to specific, real work; they are only able to parrot words, learn doctrines, and memorize regulations. Merely memorizing doctrines and regulations is useless, and does not indicate you have innovative ability. Whether or not you have innovative ability is evident by whether you can implement these fundamentals, principles, and rules into real life, doing the work related to these fundamentals and principles well, so that these fundamentals and principles do not remain words and doctrines, regulations, and formulae, but are implemented in people's lives and applied to people, allowing people to use them and derive benefit and assistance from them, making them become a path for practice in life, or a guide, direction, and goal for living. If a person lacks this innovative ability and knows only how to spout words and doctrines and shout slogans, and is unable to put these principles and fundamentals to use when it comes time to do their duty, those who follow such a leader or supervisor will not gain principles of practice in this aspect of the truth. Such leaders or supervisors are people of poor caliber, incapable of the work, and should be reported and removed once identified. To evaluate whether someone can shoulder an item of work, you must first see if, after they read the work arrangements and understand the truth principles, they can arrange and implement them and get the work going. Regardless of how many people are in a church, if they get all items of the church's work going, and no matter how many people's work they are responsible for—whether fifty or one hundred—they can make the work thrive, ensuring everyone has their own place and can work and do their duty according to the truth principles, then such a

person can be considered for election as a leader or supervisor. Of course, you must also see what their character is like, whether they are a right person, and whether they are a person who pursues the truth—knowing these things is essential! A leader or worker must at the very least possess caliber and stature in these aspects in order to lead God's chosen people into the truth reality, and so that everyone can work and do their duty according to the work arrangements or the truth principles—this way, God's chosen people can benefit from them. If they do not possess this ability, then they cannot be chosen. If you choose such a person, although idling around not doing any work every day while you follow them may bring comfort to your flesh, would you feel fulfilled in your spirit? If you spend a few hours every day in gatherings listening to them preach doctrines but do no actual work, is this doing your duty? (No.) They preach doctrines to you every day, and while your ears may be enriched, you are not doing your duty and are merely following them in aimless muddling. In that case, you have been misled and hindered by them. If you keep listening to them speak those dry words and doctrines, and ultimately do not do your duty or show loyalty, and have no real experience in the truth, not offering loyalty in what God has entrusted to you, not getting the work going or achieving any results—so that when God asks people for results, you have nothing to present—won't you have suffered a loss? Therefore, if you previously thought such people were candidates for leaders, now quickly change your viewpoint and strike such people from your list of candidates. They must not be chosen as leaders. Where do people with poor caliber and no innovative ability fall short? They fall short in that they only know how to act as armchair generals while never knowing how to apply their ideas to real-life work, and in that they cannot do actual work. What would be the consequences if such people became leaders? They would only make a complete mess of the work. If they served

as a church leader in mainland China, they would lead the entire church to ruin. Not only would they fail to gain the truth themselves, but the life of those they led would suffer a loss. If you can promptly identify such people and remove them, some disasters will be prevented, and the church work will not have to suffer losses. But if you remain a follower under such people and accept their leadership, then your hope of attaining salvation may very well be ruined by them, and your opportunity for salvation will then be gone. Therefore, innovative ability is a crucial ability for a leader or worker or supervisor. If you lack the basic caliber and ability to do the work, you absolutely must be cautious and not just charge ahead out of enthusiasm, and you must not always want to stand out and always want to be a leader or supervisor. Doing so not only hinders yourself but also hinders others from attaining salvation. If you only hinder yourself, it's just your own death you've caused, but if you hinder the brothers and sisters, aren't you harming many people? You might not care about your own life, but others care about theirs. Moreover, hindering your own day-to-day life or financial success is not a big deal, but hindering the work of the church is no small matter. Can you bear such a responsibility? If you are truly someone with conscience and feel that this matter carries significant responsibility, that hindering the work of the church is not something you can bear responsibility for, then you absolutely must not resort to any means necessary to show off and vie for leadership. If you lack the caliber and stature, don't always strive to stand out. Don't hinder the work of the church or hinder God's chosen people from entering into the truth and gaining a good destination just to satisfy your craving for authority—this is an iniquity! You should have some self-awareness. Do what you are capable of doing and don't always aspire to be a leader. Besides being a leader, there are many other duties you can do. Being a leader is not your exclusive right, nor should it be your pursuit. If

you have the caliber and stature to be a leader, and you also have a sense of burden, then it is better to let others elect you. This practice benefits the work of the church and everyone involved. If you lack the caliber to be a leader, you should demonstrate some kindness and take some responsibility for others' futures. Do not always vie to be a leader and do not hinder others. Wanting to be a leader and take charge of the work of the church despite having poor caliber shows a lack of reason. If you lack the caliber and stature, just do your own duties well. Truly fulfilling your duties shows you have some reason. Do whatever work you can according to your ability; do not harbor ambitions and desires. Do not only seek to satisfy your personal desires while neglecting the work of the church—this harms both yourself and the church. This is the manifestation of people with poor caliber in terms of innovative ability.

People with poor caliber all fall short of having innovative ability—those without caliber, then, possess it even less. Such people cannot understand the fundamentals of things, the developmental laws of things, or the truth principles at all when they hear them. When reading God's words, even if they can see that these are the truth principles, they cannot connect the principles to their scope of application or to the people and matters they involve. They even think, "This fellowship on the truth is too detailed, and there's too much of it. Hearing these words, I can understand that they are principles, but I don't know what the definition of the principles is or what scope the principles delimit." If they don't even know the definition of the principles, then they certainly don't know how to implement or practice them. For example, when something happens that needs to be handled, others tell them: "You should practice according to the principles." They say: "I don't even know how to practice according to the principles.

I don't know which principle this matter relates to." Even after others explain to them the principle they should practice in handling this matter, they still don't know what to do. Such people have extremely poor caliber; they can't even understand human language, and even more so are unfit for use. Doesn't this show that such people are so incompetent as to be beyond help? People who are helplessly incompetent do not possess the thinking and the ability to understand things of normal humanity, let alone thinking logic. Therefore, people who understand the truth principles or various fundamentals and rules have no way of communicating with those who lack caliber; they cannot reach a consensus, and, of course, have no common language. Why can't they communicate? There is one essential problem, which is that the abilities of these two types of people to be cognizant of, identify, judge, understand, and accept various things are not on the same level or the same track—they're like two parallel lines that will never intersect. This is speaking in somewhat abstract terms. To put it more concretely, the caliber of these two types of people is worlds apart, and not on the same level. Therefore, they will never have the same ability to make judgments, ability to identify things, or cognitive ability regarding the same matter. That is, what people with good caliber or average caliber can recognize, those without caliber have no recognition of at all—they even more so fall short of this, and they will forever fall short, as if they lack that function. For example, when a hen matures, it naturally lays eggs. Even if its production is low, it will still lay eggs because it has that function. However, no matter how well a rooster is fed, it cannot lay eggs because it does not have that function. The rooster says: "Although I don't have the function of laying eggs, I can crow in the morning!" No matter how many times you crow or how loud your voice is, it doesn't mean you can lay eggs. While the hen doesn't crow, it has the function of laying eggs. Why am I giving you this example? Because, people

without caliber will speak such distorted, fallacious, illogical reasoning—this is called having no caliber. Therefore, when people with good caliber, average caliber, or even poor caliber communicate and discuss matters with people who have no caliber, it feels awkward. With people of poor caliber, you can still communicate on certain simple and easily understood matters. But with people who have no caliber, no one can communicate with them, because they have no comprehension ability and no thoughts or viewpoints about anything. This is the description or explanation of people without caliber. When you communicate something with them, even though you explain it thoroughly and clearly, and they may say they understand, nevertheless, when the same thing happens again, they still do not understand and will again speak distorted, fallacious reasoning. Tell Me, can such people understand the truth? (No.) They have no ability to identify or be cognizant of things—how could they understand the truth? Saying they can understand the truth would simply be nonsense. People without caliber lack innovative ability, so their manifestations in this regard are like this. Because they do not understand any fundamentals or principles, they have no planning in anything they do. Their minds have no plan or steps, and even more so they cannot implement any fundamentals or principles. Whatever they do is a complete mess, a total muddle. Such people can only exert physical effort and do manual tasks. They can barely manage a simple, singular job; after all, they are ordinary people, who can engage in a single task, but when the situation elevates to the level of taking on an item of work, they are no longer competent for it. Such people are incapable of doing any valuable or technically demanding work. They can only manage some small jobs like manual labor, farm work, or raising livestock, and even then, they need a supervisor around them to oversee and support them. Sometimes, when they are in a bad mood, someone needs to straighten them out; and

when they sometimes get caught up in distortions or become negative, someone has to counsel them in their ways of thinking. Even for minor tasks, someone needs to vet what they do; otherwise, problems and mistakes will arise, and the work will have to be redone. If they're not wasting materials, they're wasting energy, or water, electricity, and gas. In Western countries, they are constantly reported by others and fined by the police. Without someone watching them, they cannot even do small jobs properly—they are just this problematic and pitiful. These are the manifestations of people without caliber. Aren't such people just useless and fools? Can they still be used as humans? In fact, in God's house, such people can only exert a bit of physical effort. When it comes to church work, they cannot do it; they are incapable of doing anything. Even with jobs that require physical effort, they cannot complete them independently and still need others to instruct, supervise, and vet what they do. But when they do tasks that require physical effort, they still feel it is beneath their talents, that they are overqualified, and they become defiant, even complaining: "Look at those people doing technical computer work, writing articles, singing and dancing, or acting—how glamorous they are! But I can only handle hosting and cooking, dealing with grease and smoke all day. In a few years, I'll turn into a haggard woman. Look how pitiful I am!" They always feel quite pitiful doing this work, but they never stop to think about why they can only do this kind of work. They do not measure whether they are truly capable of handling other work. It's because their caliber is poor that they always feel upset when doing some tasks that require physical effort. If their caliber were truly good, they wouldn't feel upset. Their caliber is already so poor that they can only do physical tasks, yet they still feel it's beneath their talents. Aren't they fools? Such people are truly foolish. People of this sort can't even do tasks that require physical effort properly. When cooking,

they either make too much or too little, and no matter how long they cook for, they still don't know what pattern they should follow in doing so. Even so, they still feel that such tasks are beneath their talents, that they are overqualified, and think they shouldn't be doing tasks that require physical effort. They believe they should be working in an office as a secretary, shouldering some item of work in God's house, or at least serving as a church leader. Isn't this entirely lacking reason? Tell Me, what work are you competent for? If you aren't competent for any kind of work, and you are given tasks that require physical effort to do while God's house still provides for you, isn't this an exaltation of you? And yet you remain dissatisfied. Isn't your reason far too poor? (Yes.) Is there a relationship between reason and caliber? (Yes.) Not knowing oneself, not knowing what level one's caliber is at, always thinking one's caliber is high—aren't these manifestations of poor caliber? (Yes.) People with good caliber will know how to evaluate themselves, and after evaluating, they will know the level of their caliber. Once they determine what their caliber is, they will be able to find their place in the church. They will feel at ease no matter what they do, and they will be able to rationally approach the duty they do. Even if they are assigned tasks that require physical effort, they will feel at peace and justified in doing so; they will submit and agree to it from deep within their hearts, accepting this job and this task. This is called having rationality. If someone is never at ease when doing their duty, always feeling aggrieved, and thinking that any task they're asked to do is beneath their talents, don't they lack reason? (Yes.)

We've now finished discussing the last of the eleven abilities for measuring a person's caliber, innovative ability. After fellowshipping on these eleven abilities, are you somewhat clearer about your own caliber? (Yes.) Are you able to measure it, then?

Can you accurately measure what your own caliber truly is? There is a standard of measurement when it comes to determining whether your own caliber is good, average, poor, or nonexistent—you cannot look at only one aspect; it must be measured comprehensively. Then, which aspects should be looked at to measure what a person's caliber is? Judging from the manifestations of the eleven abilities we fellowshipped, for a person to be measured as having good caliber, at the very least, they must possess several relatively important abilities. Consider for a moment: Which of the eleven abilities are the main ones that can demonstrate a person has good caliber? Can you measure this? The order should move from the last ability to the first: A person with good caliber must at least possess innovative ability; next is the ability to evaluate and appreciate things, decision-making ability, and the ability to respond to things; then comes the ability to identify things, the ability to make judgments, and cognitive ability; finally, there is the ability to accept things, comprehension ability, the ability to understand things, and learning ability. The order is like this. Why is the order reversed? The order we initially arranged was from low to high, but to measure a person with good caliber, it is arranged from high to low. A person with good caliber must at least possess innovative ability. This is reached on the foundation of already possessing decision-making ability, the ability to evaluate and appreciate things, and the ability to identify things. If you are able to be cognizant of, identify, and judge things, and you also possess the ability to understand things, and then you can innovate, that makes you a person with good caliber. Such people are those with leadership ability, capable of entering the decision-making level; they are talented at being leaders, and can preside over a certain area of work. These are people with good caliber. People with average caliber are those whose abilities in all aspects, from innovative ability to learning ability, are all average. Their

efficiency and results in doing things are both average. These are people with average caliber. What is a primary manifestation of people with average caliber? It is that their comprehension and understanding of principles lack depth and are not very accurate. When implementing and practicing, there are always loopholes and deviations. They are always missing things, forgetting this and that, and cannot take everything into account comprehensively. For example, they are chosen to be church leaders but are unable to take charge of all aspects of the work comprehensively. When they are responsible for gospel work, they focus only on the gospel work and cannot attend to other work. They may get the gospel work going but have no time to ask questions about text-based work or film production work. Why is this? Because their caliber is thoroughly average and they can only handle one aspect of work; they can barely manage to be competent for one area of work, but once they are asked to also attend to other work, they complain bitterly and become overwhelmed, unable to do any work well. In their work, there always has to be someone supervising, reminding, inspecting, and vetting what they do. There always has to be someone beside them to support them, to fellowship the truth, to repeatedly emphasize the principles of the work and the various deviations and loopholes that are likely to occur. There always has to be someone reminding them. Why is it that they always need someone to remind and give directions to them? It is not because their work experience is inadequate, but because their caliber is average. They cannot anticipate situations and problems that are likely to arise, or what they can anticipate is very limited. Therefore, there always has to be someone beside them to guide, vet, and follow up, frequently needing to check in on them. When checking in, it turns out they either haven't done this item of work or have forgotten that item of work; otherwise, they have neglected some aspect or do not know how to proceed, yet still don't know

whom to ask or how to seek, and are still waiting. In short, their ability to be competent for work is very average. This “average” has nothing to do with how determined they are, how strong they are, how much they like doing work, or how much they can endure hardship and pay a price—it has nothing to do with these. Rather, it refers solely to their work capability being average. People with good caliber, on the other hand, basically do not make major mistakes in their work. The principles, direction, and overarching framework they follow are basically accurate. Although they may often overlook some small details, these details do not affect the efficiency and results of the overall work. These are people with good caliber. Of course, no human is perfect. Even people with good caliber may have some minor loopholes in their work, sometimes momentarily overlooking something, or slightly neglecting one item of work because they have recently been busy with another. However, just in terms of their caliber, they can quickly turn the situation around and manage and control it, ensuring that the overall work is essentially error-free, and that the overall work is generally carried out in alignment with the truth principles, the work arrangements, or the provisions of the administrative decrees, proceeding in an orderly manner. Even when antichrists or evil people appear to cause disturbances within the scope of their work, because they possess the ability to respond to things, they will quickly handle the situation. They will handle and resolve the matter at the first opportunity, ensuring that the church work quickly gets back on the right track and that the environment for the brothers and sisters to do their duty is not affected. Even when unexpected situations arise, people with good caliber know how to handle them. Even if they have not handled such situations before, they will know how to seek the principles. Because they possess the ability to identify, judge, and be cognizant of things, they will quickly resolve the problems according to

principles. They absolutely have the ability to resolve problems. Their abilities to identify things, respond to things, and make judgments enable them to quickly defuse and pacify unexpected situations, achieving the safeguarding of the normal and orderly progress of the church's work and the safeguarding of the interests of God's house, ensuring that such situations do not recur or remain unpacified for an extended period. At the same time, both the principles they handle things by and the final results they achieve serve to safeguard the interests of God's house. High efficiency and good results are what people with good caliber can achieve in their work. However, when people with average caliber handle problems that occur in church work or daily life, they are somewhat overwhelmed and find it a bit difficult. Their handling of problems is often inefficient and very slow. For issues that should be resolved in one or two days, because they cannot see through them, they may have to wait, and they may have to ponder for three to five days. They cannot make decisive decisions to turn the situation around but are instead helpless, and can only let the situation continue to deteriorate. They can only handle some simple tasks, such as verifying facts, asking relevant people about the situation, or sorting out the problems and reporting them upward. Problems that others can resolve in two days may take them half a month. Although the problems are eventually resolved, the prolonged delay causes some losses to the church work. During this time, some people might be misled by antichrists, offerings might be lost, or certain items of work might suffer losses because the problems were not resolved promptly. Although subsequent compensation or recompense is provided, and the people who should be handled are eventually handled, the results and efficiency are very average. It is like firefighting: People with good caliber have a knack for putting out fires, achieving good results and preventing financial losses. However, people with average caliber, due to improper methods,

lack of emergency measures, acting slowly, and an inability to make decisive decisions and grasp the key points to resolve the problem, end up causing greater losses. Some people say, “I am willing to provide compensation for the losses I caused.” If it is merely economic loss, compensation can resolve the problem. But if faced with the great red dragon’s arrests and you fail to handle it properly, causing losses to the church’s work, can you compensate for that? Can you afford to compensate for the cost of delayed work and lost time? When unexpected events occur, because the abilities to respond to things, make judgments, identify things, and even decision-making ability of people with average caliber are all average, they thus handle problems slowly and with extremely low efficiency, and their emergency measures are ineffective, which ultimately results in unsatisfactory work results and some losses. Even though the problems are eventually resolved, because prolonged delays occur and efficiency is reduced, this constitutes a loss. Therefore, these people are characterized as having average caliber. Some people say, “That’s not fair. They also put in effort, worked hard, and resolved the problems. How can You still say their caliber is average?” Evaluating such matters cannot be based on emotions or sentiments. Speaking objectively and fairly, and in terms of the level that a person’s caliber can achieve, your caliber is average. Why is it average? Because there are people with higher caliber than you; in situations where their humanity is roughly the same as yours, people with good caliber handle problems with better efficiency and results than you, and the losses are smaller than yours. Therefore, your caliber can only be classified as average. Do you understand? (Yes.) The reason such people are characterized as having average caliber is that there are people with good caliber who achieve better efficiency and results in their actions than they do. Therefore, their caliber is average. This explanation is fair and reasonable. Some people say, “They have

sincerity, and they put their hearts into this task; they endured a lot of hardship and paid no small price." What is the use of saying that? Does that mean they have good caliber? Regardless of what their humanity, emotions, or wishes are like, just in terms of their caliber, these are manifestations of having average caliber.

What are the manifestations of people with poor caliber? Looking at it from the perspective of the various abilities, people with poor caliber relatively possess some learning ability and ability to understand things. When they learn certain knowledge, theories, professional skills, or academic subjects, they can remember them solidly and accurately, noting key points in their notebooks. Because they have received education, their ability to understand things is not too poor; it can reach an average level. However, they do not possess the abilities that come after comprehension ability, such as the ability to accept things and the ability to identify things. That is, their abilities remain limited to learning and understanding theories, knowledge, technical skills, or professions at the textual level. When it comes to viewing people, handling matters, resolving problems, and implementing work arrangements in real life, they fall short. Their abilities remain limited to learning ability and the ability to understand things; they can achieve comprehension ability, but they fall short when it comes to the ability to accept things. People who possess the ability to accept things can know which real-life things these principles, theories, and fundamentals correspond to, as well as which are practical and applicable, which are not practical, and which are suitable for themselves and which are not. People with poor caliber, however, cannot see through these things. For example, there are various health knowledge and fitness training materials available online. People with poor caliber can also learn how to exercise and take care of themselves from these resources. They possess learning ability, the ability to

understand things, and comprehension ability, and they also know to find what they like. However, when it comes to which of these things are practical, effective, and truly needed by people, people with poor caliber cannot identify this. They fall short when it comes to the ability to accept things. Today, it says online that spinach stewed with tofu is highly nutritious, so they eat it every day. But after eating it for a while, they have no idea what the effects are like or whether it has the effect claimed online. Later, it says online that spinach and tofu are incompatible, and after hearing this, they never make spinach stewed with tofu again. As for whether spinach and tofu are truly highly nutritious or incompatible, they do not know and will not ask; they only know to follow blindly. Information is highly developed nowadays; various pieces of news are extremely complex. They cannot identify what is right and wrong or what is correct and incorrect. They read and listen to everything, believing that anything they have not heard before, anything novel or seemingly profound, must be good. For example, it says online that eating chocolate is good for the heart, so they eat chocolate every day. As a result, they develop internal heat, get mouth sores, have red eyes, and experience tinnitus. In fact, what was said was that eating chocolate in moderation is good for the heart, but they did not remember the words “in moderation.” They are incapable of grasping the key point and end up harming themselves. A few days later, it now says online: “Eating chocolate is bad for the heart, and eating too much can also cause weight gain.” People who can identify would know that eating too much is bad for the body, but eating in moderation is fine. However, they cannot identify this; after hearing this, they stop eating chocolate altogether. They swing from one extreme to another, either leaning too far left or too far right, yet they think they are on the cutting edge: “Look, whatever the internet says is good, I eat; whatever it says is bad, I don’t eat. I’m someone who keeps up with the trends

of the times." In actuality, they are people with no ability to identify things, muddled individuals who blindly follow the crowd. There are all kinds of information online, and most claims are inaccurate. Of course, there is also a small amount of information and claims that are correct. You need to be able to identify them. As for what information to accept, you must measure it according to your needs, whether it is beneficial to you, and whether the information is positive. People with poor caliber lack the ability to identify such things. They fall short of all the abilities from the level of the ability to accept things onward. They remain limited to learning and understanding things on the textual, theoretical, and knowledge levels, possessing some comprehension ability. However, as for further identifying the correctness of various claims and whether they are valuable and meaningful, people with poor caliber lack the ability to judge and identify this. And then there's the ability to respond to things, which people with poor caliber likewise do not possess. When it comes to various problems that crop up in real life or on the path of survival, they cannot handle them based on the truth principles they know or have grasped. No matter how many words and doctrines they can speak, these are empty and impractical. For problems occurring around them or on the path of survival, they rely on their own petty tricks to deal with them; they just try to avoid suffering losses, and that's it, while failing to reach the level of experiencing, apprehending, or verifying the principles they have grasped. Furthermore, those with poor caliber also do not have cognitive ability. That is, when any problem arises, they cannot summarize things or recognize the essence of the matter itself, the root cause behind it, or the consequences it may lead to in the future. People with poor caliber do not know how to think about these things at all, much less apply the truth or the principles and laws of various things they have grasped to face and handle such problems. Because their caliber is poor, their thinking is

therefore simplistic and superficial, and their perspective on matters is deviated. Additionally, what's even more problematic is that they do not know from what perspective they can correctly view things. Therefore, they cannot see through the essence of anything, nor can they judge the correctness or right and wrong of anything. Without judgment, they cannot identify; of course, then, they also have no ability to respond to things, let alone decision-making ability. Some people say, "People with poor caliber also know what to eat and wear every day, and can manage their daily lives." That's not what it means to have caliber. Having caliber refers to being able to handle various essential problems encountered in life and on the path of survival according to the truth principles one understands. The various problems encountered in life include evaluating a person, handling a matter, and so on. The problems encountered on the path of survival include facing major issues of right and wrong, the environments arranged for you by God, God's sovereignty, matters involving prospects and destination and how to choose the road ahead, and so on—all these belong to problems related to survival. If someone has no ability to handle problems that occur in life or on the path of survival, this means they lack decision-making ability. Such people are mentally blank, so talking about the ability to evaluate and appreciate things in regard to them is somewhat unwarranted. Of course, the last ability, innovative ability, is even further beyond the reach of people with poor caliber. It's like discussing whether the lion or the tiger is the king of beasts. At the very least, both are qualified candidates because lions and tigers each possess the air and the abilities of a ruler among beasts. They each have their own strength, and when matched against one another, they may be evenly matched, which qualifies them to compete for the title of king of beasts. If you compare wildebeests, elk, or yaks to lions and tigers to decide who is the king of beasts, people will laugh at you. Why will they laugh at you? (Because

these animals are not comparable.) They are not on the same level, not in the same weight class; they are not comparable. Similarly, people with poor caliber don't have any thoughts, and they have no ability to appraise and appreciate any person, event, or thing on a mental level. Therefore, it is not even worth talking about whether such people possess the ability to evaluate and appreciate things. The ability to evaluate and appreciate things is relatively advanced and applies to people with good caliber. Innovative ability, then, even more so applies to people with good caliber. Innovative ability is judged by a person's ability to practically handle anything in real life. People with poor caliber not only lack thoughts and steps in anything they do, but they also don't have any ability to get things done, so they cannot be said to have any innovative ability. So what abilities do people without caliber have? Most people without caliber share a common characteristic: They have no strengths. In terms of expressive ability, they have none; in terms of any technical or professional strengths, they also have none; even in performing the simplest task, such as cleaning, they have no quick and concise solutions, no steps, and no order. From performing a simple job, you can see just what the characteristics of people without caliber are. The most obvious characteristic of people without caliber is that they lack ability in every aspect. Simply put, they cannot even manage their own human lives or the most basic necessities—these are all in complete disarray and devoid of any principles. The most accurate description of people without caliber is that they cannot accomplish anything and live solely to satisfy their basic daily needs—nothing more. The various manifestations of people with different levels of caliber, along with the characteristics of the caliber and abilities they possess, have all been explained clearly. If you have understood, you will be able to learn how to discern and treat people of different calibers.

Having fellowshipped about what caliber is, as well as how to divide the levels and types of people's caliber, after you finished listening, did you gain any benefit? (Yes.) Do you truly know your own caliber is poor? (Yes.) Some people with no caliber say: "How is it that I have no caliber? Even if my caliber were average or poor, that would still be fine." No one is willing to fall into the level of having no caliber, being an idiot, fool, or useless person, but as luck would have it, some people, measuring themselves based on their primary manifestations and the results of doing their duty over these years, truly fall into the level of people with no caliber. Does this make some people negative? When many things are not made clear, people foolishly think, "I have ability, I have capability, I am wise, my caliber is not bad, I am noble, I am someone in God's kingdom, I am a pillar, a mainstay," foolishly clinging to their wishful dreams, feeling quite good, quite confident, thinking they have potential and hope; they are not negative, and live with purpose. Once they know the true facts, however, they then become sad, thinking, "Doesn't this mean I have no hope of receiving salvation?" and fall into a negative state. If these things are not made clear, people are foolishly arrogant; the more foolish a person is, the more arrogant they are, and the more boundless their arrogance becomes. Those who are clever, after accepting the supply of the truth over these years, will reflect and self-examine, will compare the truth to themselves, and gradually their revelations of an arrogant disposition will lessen. The poorer a person's caliber, the more foolishly arrogant they are. Isn't there such a saying: "They are nothing, yet they bow down to no one"? This saying is quite fitting; those who are nothing bow down to no one. Why? It is because their caliber is too poor. To what extent? To the extent of having no intelligence, not knowing the extent of their capability, not knowing how their intelligence measures up, not knowing that there are always people better than themselves, and

not knowing what good caliber is. And to what extent does their arrogance reach? To the extent that people find it disgusting and nauseating to look at—this is foolish arrogance. “They are nothing, yet they bow down to no one” means they can accomplish nothing, their own affairs in life are a complete mess, they cannot see through anything, they have no thoughts or viewpoints, and they cannot tell whether others’ viewpoints are correct or whether they are accurate, and they just foolishly persist in their arrogance, thinking, “I have ability, I have capability, I am wise, I am better than others!” Tell Me, is it better to let them be foolishly arrogant people who bow down to no one, or to let them know that their caliber is poor, that they are nothing, just fools, useless people, and mentally deficient, so that they become negative? Which do you choose? (Let them become negative, because if they are foolishly arrogant, they are likely to do things that violate principles, and they can disrupt and disturb the church’s work.) If they become negative, they can return to the reason of humanity and be more well-behaved, doing fewer things that disrupt and disturb. This is a protection for them. Although they have not done many things beneficial to others, doing fewer things that disrupt and disturb means they will commit much fewer transgressions and evil deeds, and their likelihood of being punished in the future will decrease, right? (Yes.) Without going into whether they can attain salvation, as that is something relatively distant, will their likelihood of violating God’s administrative decrees and offending God’s disposition decrease? And will their chances of survival increase? (Yes.) Judging from the perspective of these benefits, letting people recognize their own caliber and ultimately realize they have no caliber and become negative actually turns out to be a good thing. Otherwise, when people say, “You are nothing, yet you bow down to no one—this is foolish arrogance!” they simply cannot see through it or recognize it; they become defiant and still think, “My

caliber isn't poor! And you say I'm foolishly arrogant. I'm much better than a fool!" This further proves that they are truly foolish, their intelligence is too low, and even more so they need to accept the fact that they have no caliber. What are the benefits of accepting this fact? It is not to make you negative, but to help you treat yourself correctly and avoid acting foolishly. People are arrogant because they have a corrupt disposition and have no self-knowledge whatsoever. However, some people's arrogance is normal arrogance. For example, some people have capital from having been imprisoned and endured suffering, they have contributed to the church in certain ways, or they have gifts that make them better than others; because they have an arrogant disposition combined with having some capital, it can still be considered understandable that they reveal arrogance. But if you are nothing, if you fundamentally can accomplish nothing, have made no contributions, and even more so have no strengths, yet you are still arrogant, this doesn't make sense—it lacks rationality. Now it is made clear to you: You have no caliber, you are nothing, and you do not even have any strengths whatsoever. Your mind is empty, and compared to people with thoughts, your mind lacks content. Though you are human all the same, you fall far short of them; in God's view, you do not meet the standard of being human. So, what are you still being arrogant about? By the measure of God's words, you do not meet the standard of being human. In God's eyes, you should not be treated as a human being. But because God's grace is immense, God has exalted you, chosen you, and treated you as a human, allowing you to do duty in God's house. Does God treat you as a human to see you treat God and the truth that He supplies you in such a foolishly arrogant way? To see you treat your duty and your life in this way? No. Since God treats you as a human and tells you the various truths that humans should understand, He hopes you can be a true human, hopes you can

accept the thoughts humans should have, and will not be foolishly arrogant. Therefore, being negative is wrong—you should not be negative. Since God has not treated you or ignored you based on your caliber, but instead has treated you as a normal person and used you in this way, you should live up to this grace from God and not disappoint God. Whatever caliber you have and whatever work you can do, just do that work well. Do not try to spout high-sounding ideas, do not do what a person should not do, and do not have extravagant ideas or ambitions that a person should not have. Do what a person ought to do and live up to God's exaltation. Isn't this appropriate? Doesn't this solve the problem of being negative? (Yes.)

Discerning the various manifestations of people with different calibers and providing these specific examples is meant to help you correlate yourself with them. It is so you can accurately identify your own position, rationally approach your own caliber and various conditions, and rationally approach God's exposure, judgment, and pruning of you, or the work arranged for you, and so that you are able to submit and be grateful from the depths of your heart, rather than show resistance and repulsion. When people can rationally approach their own caliber and then accurately identify their own position, acting as created beings that God wants in a down-to-earth way, doing what they should do properly based on their inherent caliber, and dedicating their loyalty and all their effort, they achieve God's satisfaction. Since God has given you this caliber and these conditions, God will not force you to do things that are difficult for you, He will not force a fish to live on land. However much God has given you, that is what He has you offer. What God has not given you, He will not demand excessively. If you constantly set overly high requirements for yourself, trying to be a strong person, a superhuman, someone beyond the ordinary, this

indicates you have a corrupt disposition—this is ambition. If your caliber is good, you take on more work; if your caliber is average, you can only take on less work. No matter what duty you can do, give it your all, give your loyalty, and act according to principles—do not try to spout high-sounding ideas. Always wanting to prove that you are not an ordinary person, always wanting others to regard you highly—this is wrong. This shows a great lack of self-awareness, not knowing your own measure. If you keep pursuing according to your ambition and desires, things will not end well for you. Therefore, people with poor caliber should not always aspire to be leaders, team heads, or supervisors; they should not aim too high. If your caliber is poor, then just dutifully do the things that people with poor caliber can do. If you lack thoughts and cannot handle any work, do not force it—since God has not given you that caliber, He has not set overly high requirements for you. As for the truth principles, practice them insofar as you can understand and accept them—this is the most important. What you are able to apprehend is what God has given you. Have you applied these things to your duty or to the commission God has entrusted to you? If you have applied them, then you have given your all and offered your loyalty. God will be satisfied, and you will be up to standard as a created being. If your caliber is poor, God will absolutely not make requirements of you according to the standard for those with good caliber. God will not do that. Those without caliber are of the lowest level of caliber among people. If some believers in God have no caliber, then how should they practice? Do you want to follow God? Do you admit that God is sovereign over everything concerning man? Do you want to submit to God's orchestration and arrangements for you? If you are willing to accept and submit, then settle your heart and accept all of God's arrangements for you. According to your caliber, you can only do some jobs that require physical effort, jobs that are not visible, looked down upon, and

unremembered by people—if this is your situation, you should accept it from God and not harbor complaints, and even more so, you should not choose your duties based on your own wishes. Do whatever God's house arranges for you, and as long as it is within your caliber, you should do it well. For example, if you are assigned to raise pigs, you should feed them well so that the brothers and sisters can eat good pork. If you are assigned to raise chickens, you should feed and manage them well so that they lay eggs normally during the laying season, and you should also protect them from other animals, making it so everyone who sees the chickens you raise will say that they are well-raised. This proves that you cherish all things created by God, and you can manage them well; it proves that no matter what kind of creature or animal it is, you can cherish it and manage it well, taking this as your responsibility and duty to carry out. Even though you cannot do other work, even though you cannot play a key and decisive role in the work of the church, and you have no significant contributions, if you can exert your full effort and loyalty in some unremarkable work and seek only to satisfy God, that is enough. This is not failing God's exaltation of you. Do not be picky about tasks based on whether they are dirty or tiring, whether others see you doing them, whether people praise you, or whether they look down on you for doing them. Do not think about these things; just seek to accept it from God, submit, and fulfill the duties you should. When I fellowship about the manifestations of people with no caliber, I may say that you are a fool, a useless person, and mentally deficient. However, if you can shoulder the jobs entrusted to you, and in the end you do not let down God's exaltation of you or the breath of life God has granted you, you do not live or eat in vain, you do not enjoy any of the material things God supplies for humankind in vain, and you do not fail to live up to the words from God's mouth, that is sufficient. Even though in terms of caliber you do not measure up to being a

complete person, if you can do your duty and do the work with this loyalty and sincerity, at the very least, in God's heart, you are up to standard as a created being. What God wants is this loyalty and sincerity; He wants a created being who is up to standard. No matter what duty God's house arranges for you, you accept it from God, and can accept and submit. This is the most precious thing. If you have done what God requires of you, and you have offered all you are able to offer, will God still have higher demands of you? If your sincerity and loyalty are seen as precious in God's eyes, then your life has value. Is this comprehension good? (Yes.)

Some people say: "I still feel I don't get it. Why does God predestine people with all kinds of calibers? Since God wants people to bear testimony for Him, practice the truth, and cast off their corrupt dispositions, why can't He give people good caliber? Is it so hard for God to give people good caliber? If God made it so people had abilities in all areas—cognitive ability, the ability to make judgments, the ability to identify things, the ability to respond to things, decision-making ability, innovative ability, and even more so the ability to evaluate and appreciate things—giving people abilities in all areas, wouldn't people's caliber be good? Even if He gave people average caliber, wouldn't they then be able to comprehend the truth to an average level? If people can comprehend the truth, wouldn't they then be able to practice the truth? And wouldn't they be able to cast off their corrupt dispositions and achieve salvation?" What is the problem with people having these thoughts? People do not understand why God gives them such thoroughly average caliber. It is hard to find leaders with good caliber, and it is extremely difficult to do church work well. People think, "If God gave people good caliber, wouldn't it be easier to find leaders? Wouldn't church work be easier to do? Why doesn't God give people good caliber?" Looking at it from the

perspective of the overall work of God's house, of course, if there were more people with good caliber, church work would indeed be easier. However, there is a premise: In God's house, God is doing His own work, and people do not play a decisive role. Therefore, whether people's caliber is good, average, or poor does not determine the results of God's work. The ultimate results to be achieved are accomplished by God. Everything is led by God; everything is the work of the Holy Spirit. From the perspective of God's work, this matter should be explained this way—this is one reason. There is another reason: After being corrupted by Satan, people possess Satan's corrupt dispositions as their life's essence; that is, they all live by their corrupt dispositions, and their life is governed by their corrupt dispositions. If, in addition to this, someone possesses good or extraordinary caliber, and their abilities in all areas are complete, perfect, and flawless, it will foster their corrupt dispositions. It will lead to the rampant escalation of their corrupt dispositions, making them uncontrollable, and lead to that person becoming more arrogant, intransigent, deceitful, and wicked. The difficulty of their accepting the truth will increase, and there will be no way to resolve their corrupt dispositions. This is another reason. Additionally, God gives people such caliber because the humankind God wants to save is inherently an incomplete humankind, with abilities in all aspects that are average and have defects. Moreover, knowing God's words and the truth is not accomplished merely by using various abilities; it requires a process. What does this process include? It includes changes in the environment, the growth of a person's age, the increase of life experiences and knowledge, and the experience gained through various environments, which allow people, on the foundation of their inherent caliber and instincts, to gradually come to understand and know what the truth in God's words actually refers to; then, they accept and practice God's words. Through such a process, the

truth in God's words is worked into a person to become their life—it doesn't become a theory of living or a philosophy and means of living; rather, God's words become the foundation for their existence. Such a person is a new person, a newly born life. This is an essential process. Even if your caliber and abilities in all aspects are exceptionally good and high, these processes cannot be omitted. As a created human being, in ultimately achieving the transformation of God's words into your life, no one can skip any step of the entire process that must be experienced. That is, everyone will develop notions, imaginings, resistance, opposition, and rebellion toward God. They will all go through setbacks, failures, stumbling, dismissal, pruning, judgment, and chastisement, experience various environments, encounter various types of people, and other such processes. Regardless of how good or high your caliber is, or how strong your abilities are in all aspects, none of these processes or steps can be omitted. Therefore, even if God were to give you exceptionally high caliber and abilities, it would still be a waste. It is better for you to be an ordinary, average person. Although you may have some defects in humanity, you can experience God's work, understand God's words after hearing them, and recognize your weaknesses and defects. In this way, for one thing, what you gain is more practical, and you receive more from God; for another, you come to know your natural abilities more accurately, and you become more rational. That's why God does not intend to give everyone good caliber—He gives people average caliber.

After hearing about these specific manifestations of the various abilities that measure people's caliber, you assess yourselves and find that at most you have just average caliber, not reaching the level of having good caliber. So, who are those who reach the level of good caliber? They are those used by the Holy Spirit. If God gives

you good caliber, you must take on work that matches good caliber. If there is no need for you to take on such work, it's already quite good that God has given you average caliber—this is God's grace. If God gives you average caliber, you cannot do very major work, so you cannot become arrogant. This is a protection for you. With the average caliber given to you, you have no capital with which to boast, nor can you make any earthshaking contributions. You always need to think, "My caliber is average; I am not good in this area, nor in that area. I must be prudent and seek the truth principles in doing my duty." When you feel that you are lacking in all aspects, you become much more well-behaved and much more rule-abiding, much more low-key. For example, regardless of what work you do, whether you are a supervisor or an ordinary member, if during a certain period your work goes relatively smoothly, bears some results, and the achievements are relatively outstanding, and you receive affirmation from the Above, what would your mindset be? (We would become smug, feel that we are good, and no longer easily seek the truth.) It would then become difficult for you to follow the rules and remain grounded in conducting yourself. This is a very dangerous temptation for you; this is not a good sign. However, because you are lacking or have defects in various abilities, and when doing work you either fail to consider one aspect or fail to anticipate or overlook and forget another, either getting pruned in regard to one aspect or facing setbacks and blows in another, in the depths of your heart, you constantly warn yourself: "I am not capable. My caliber is poor, and I do not understand the truth. I do not understand the principles." In this way, you become very cautious in doing things, very afraid of making mistakes and being pruned, very afraid of disrupting and disturbing, and very afraid of creating loopholes in the work that result in losses. Because your abilities in various aspects are lacking or are all very average, your capability to be competent for work is

also very average, and the work you do is very average. So you feel there is nothing to boast about—even if you do manage to achieve some hard-won results, you only achieve them after enduring a lot of hardship and exerting tremendous effort behind the scenes. You want to pretend that you are capable and quite good in front of others, but in your heart, you lack confidence. You know that no matter what you do, you cannot do it well, and still need the Above to vet it. In some things, only when faced with being pruned do you realize where you're wrong, and see just how incredibly poor your caliber is. In this way, you will not be able to become arrogant. That is, there will always be someone with good caliber around you who surpasses you, and there will always be the truth and God's required standards restraining you. You feel, "The little work I can accomplish is only because the Above vetted and decided it; it was only completed because the Above repeatedly examined, checked, and corrected it. I have nothing to boast about." The next time you do something, you still think about showing off your skills, but you still fail to do it well and can never stand out. Precisely because your caliber and abilities are limited, the effects of doing your duties are always average, always failing to reach the level or standard you idealize. So, unconsciously, you continuously realize that you are not any sort of standout, any superior or extraordinary person. Gradually, you come to understand that your caliber is not as good as you imagined, but rather all too ordinary. This incremental process is very helpful for you to know yourself—you experience some failures and setbacks in a practical way, and after reflecting internally, you become more accurate in assessing your level, abilities, and caliber. You increasingly recognize that you are not a person of good caliber, that although you may have some strengths and gifts, a bit of ability to make judgments, or occasionally have some ideas or plans, you still fall short of the truth principles, far from God's requirements and the standards of

the truth, and even farther from the standard of possessing the truth reality—unconsciously, you have these judgments and assessments about yourself. In the process of judging and assessing yourself, your knowledge of yourself will become increasingly accurate, and your corrupt dispositions and revelations of corruption will become fewer and fewer, becoming more restrained and controlled. Of course, your corrupt dispositions being controlled is not the goal. What is the goal? The goal is that, as your corrupt dispositions are controlled, you gradually learn to seek the truth and conduct yourself in a well-behaved manner, not always trying to spout high-sounding ideas or show off your skills, not always striving competitively to be the best or the strongest, and not always trying to prove yourself. While this awareness continuously engraves itself deep within your heart, you will ponder, "I must seek what the truth principles for doing this are, and what God says about it." This awareness will gradually be established deep within your heart, and your degree of seeking, acknowledging, and accepting God's word and the truth will increasingly heighten, which for you signifies the hope of being saved. The more you can accept the truth, the less your corrupt dispositions will reveal themselves; an even better result is that you will have more opportunities to use God's word as a standard for practice. Isn't this gradually embarking on the path of salvation? Is this not a good thing? (Yes.) But if all your abilities are superior and perfect, and extraordinary among people, can you still seek the truth while handling matters and doing your duties? That's hard to say. It is very difficult for someone with extraordinary abilities in all areas to come before God with a quiet heart or humble attitude to know themselves, knowing their defects and corrupt dispositions, and reach the point of seeking the truth, accepting the truth, and then practicing the truth. This is quite difficult to do, isn't it? (Yes.)

People having average caliber contains God's good intentions; people having too poor caliber also contains God's good intentions. God, in wanting to save you, does not give you excessively good caliber. Why is that? God gives people various innate conditions, such as their family background, appearance, instincts, personality, and various life abilities. God even gives people certain strengths, interests, and hobbies, and also grants some people special gifts. This is sufficient. These are enough to sustain your personal survival. With these, you possess the ability and conditions to live independently and, on the basis of a certain level of caliber, you can accept God's words, cast off your corrupt dispositions to varying degrees, and achieve being saved. This is why God does not give people excessively high caliber. God does not give people excessively good caliber. For one thing, this is so that people can, with this basic condition, remain a bit grounded, and that on the basis of feeling they are ordinary, average people, people with corrupt dispositions, they can willingly accept God's work and God's salvation. Only in this way do people have the basic condition to accept God's words. For another thing, if people have very good caliber or exceptionally quick minds, with very strong abilities in all aspects, are all exceptional, having everything go smoothly for them in the world—making lots of money in business, having especially smooth political careers, operating effortlessly in all situations, feeling like a fish in water—then such people are not easily able to come before God and accept God's salvation, right? (Right.) Most of those whom God saves do not hold high positions in the world or among people in society. Because their caliber and abilities are average or even poor, and they struggle to find popularity or success in the world, always feeling that the world is bleak and unfair, they have a need for faith, and ultimately, they come before God and enter into God's house. This is a basic condition God gives people in choosing them. Only with this need can you have the

desire to accept God's salvation. If your conditions in all aspects are very good and suitable for striving in the world, and you always want to make a name for yourself, then you would not have the desire to accept God's salvation, nor would you even have the opportunity to receive God's salvation. Even though you may have average or poor caliber, you are still much more blessed than nonbelievers in having the opportunity to be saved by God. Therefore, having poor caliber is not your defect, nor is it an obstacle to your casting off corrupt dispositions and achieving salvation. In the final analysis, it is God who gave you this caliber. You have as much as God gives you. If God gives you good caliber, then you have good caliber. If God gives you average caliber, then your caliber is average. If God gives you poor caliber, then your caliber is poor. Once you understand this, you must accept it from God and be able to submit to God's sovereignty and arrangements. Which truth forms the basis for submitting? It is that such arrangements by God contain God's good intentions; God is painstakingly thoughtful, and people must not complain or misunderstand God's heart. God will not hold you in high esteem because of your good caliber, nor will He disdain or detest you for your poor caliber. What is it that God detests? What God detests is people not loving or accepting the truth, people understanding the truth but not practicing it, people not doing what they are capable of doing, people not being able to give their all in their duties yet always having extravagant desires, always wanting status, always vying for position, and always making demands of Him. This is what God finds disgusting and detestable. You have poor caliber or no caliber to begin with, being unable to do any work, and yet you still always want to be a leader; you always vie for position and power, and always want God to give you a definitive answer, telling you that in the future you can enter the kingdom, receive blessings, and have a good destination. God choosing you is already an

immense exaltation, yet you still want a mile when given an inch. God has given you what you should receive, and you have already gained much from God, yet you still make unreasonable demands. This is what God detests. Your caliber is very poor, or, you do not even reach human intelligence, yet God has not treated you like an animal but still treats you as a human being. Therefore, you should do what a human ought to do, say what a human ought to say, and accept everything God has given you as coming from Him. Whatever duty you can do, do it. Do not let God down. Do not want a mile when given an inch because God treats you as a human being, saying, "Since God treats me as a human, then He should give me better caliber, let me be a team head, a supervisor, or a leader. It would be best if He made it so I didn't have to do any tiring work, so God's house would provide for me for free, and so I wouldn't need to exert effort or suffer fatigue, allowing me to do what I want." These are all unreasonable demands. These are not the manifestations or the requests that a created being ought to have or put forth. God has not treated you according to your poor caliber but has instead chosen you and given you the opportunity to do your duty. This is God's exaltation. You should not want a mile when given an inch and make unreasonable demands of God. Instead, you should thank God, and fulfill your duty to repay God's love. This is God's requirement of you. Your caliber is poor, but God has not made requirements of you according to the standards for those with good caliber. You lack caliber and intelligence, but God has not required that you achieve the standards that people with good caliber can reach. Whatever you are able to do, just do that. God does not force a fish to live on land. It is just that you yourself always have extravagant desires, and are always unwilling to be an ordinary person, an average person with poor caliber; it's that you do not want to do these laborious tasks that don't put you in the spotlight, and in doing your duty, you always dislike hardship and

shy from exhaustion, picking and choosing what to do; you are always willful and always have your own plans and preferences—it is not that God has wronged you. So, how should people correctly approach their own caliber? For one thing, whatever caliber God gives you, you should accept it from God and submit to God's sovereignty and arrangement. This is the most basic thought and viewpoint that people should possess. This viewpoint is correct, and it holds up in any situation. It is the truth principle that remains constant no matter how things change. For another thing, regardless of whether your caliber is good, average, poor, or nonexistent, you should do the work that your caliber can achieve. You should neither hold anything back nor seek to stand out. Regardless of whether your caliber is good or average, you can only do the things within the scope of your caliber and ability; there is nothing to boast about—that is what God has given you; you should offer it up. Your whole being, your breath, your innate conditions, and your abilities in all aspects of your caliber are given by God. The various truth principles you now understand are also provided by God. Without God's work and without the various innate conditions God grants to people, humans are nothing but a handful of dust. Therefore, there is nothing for people to boast about. This is the second aspect. There is another aspect: Regardless of whether your caliber is average, poor, or nonexistent, you must approach it correctly. First, recognize which level your caliber belongs to, and then, based on your inherent caliber, do what you ought to do. Do not always try to go beyond your abilities and do things you cannot accomplish, always trying to prove yourself to people or to God. You cannot prove anything. The more you try to prove yourself in this way, the more it proves that your caliber is poor, that you do not know your own measure, and the more it proves that you are beyond reason and have a severely corrupt disposition. Do not try by all means to change your caliber or improve your abilities in all

aspects, but rather accurately recognize and correctly approach your inherent caliber and abilities. If you discover where you are lacking, quickly study those areas in which you can achieve progress in a short time so as to make up for these areas. For those areas you cannot reach, do not force it. Act according to your actual situation; do things based on your own caliber and abilities. The ultimate principle is to do your duty according to God's word, God's requirements for humans, and the truth principles. No matter the level of your caliber, you can achieve varying degrees of acting and doing your duties according to the truth principles; you can meet or live up to God's standards. These truth principles are absolutely not empty talk; they absolutely do not transcend humanity. They are all paths of practice tailor-made for created humankind's corrupt dispositions, instincts, and various abilities and calibers. Therefore, no matter what your caliber is, no matter where your abilities are insufficient or flawed, it is not a problem; if you truly understand the truth and are willing to practice the truth, there will be a path forward. A person's defects in certain aspects of caliber and abilities absolutely do not hinder their practice of the truth. If your ability to make judgments or some other ability is lacking, you can seek more and fellowship more—seek instruction and suggestions from those who understand the truth. When you understand and grasp the principles and paths of practice, you should put them into practice with all your effort based on your stature. Accepting and practicing—this is what you ought to do. Does My fellowshipping like this help you understand? (We understand a bit more.)

Why does God predestine people with all sorts of calibers? Why does God not give people perfect caliber? How many aspects have we fellowshipped about concerning what God's intentions in this regard are and how people should correctly approach it? Let us summarize them. The first aspect is to accept it from God. This is

the most basic thought and viewpoint that people should possess. The second aspect is to recognize and assess what your caliber is, and act and do your duty based on your caliber and ability. Do not try to do things that exceed your caliber and ability. What you can do, do it conscientiously and in a down-to-earth manner, and do it well. What you cannot do, do not force yourself. What is the third aspect? (We mustn't always wish to change our caliber. Even if our caliber is average, poor, or nonexistent, we must approach it correctly. We mustn't always wish to prove ourselves to God that our caliber is good. This is inappropriate.) That's right. Approach your caliber correctly. Do not complain. However much God has given you, that is what He will ask of you. What God has not given you, God does not demand of you. For example, if God has given you average caliber or poor caliber, He does not require you to be a leader, team head, or supervisor. However, if God has given you eloquence, the ability to express yourself, or a certain gift, and requires you to do work related to this gift, then you should do it well. Do not fail to live up to the conditions God has given you. You must live up to God's bestowal, giving it full play and applying it well, applying it to positive things and producing valuable work results that benefit humankind. That would be excellent, wouldn't it? (Yes.) Additionally, you must know that God has good intentions in giving people various calibers. Precisely because God wants to save you, He has not given you excessively good caliber. This contains God's painstaking intention. God giving you average or poor caliber is a protection for you. If people had overly good or extraordinary caliber, it would be easy for them to follow the world and Satan, and they would not easily come to believe in God. Look at the standouts in various industries and fields in the world—what kind of people are they? They're all sly masterminds, devils incarnate. If you ask them to believe in God, they think, "Believing in God leads nowhere—only incapable people believe in God!"

People with excessively good caliber, great capabilities, and advanced tactics are taken captive by Satan. They live entirely by their corrupt dispositions and completely for the world. Such people are all devils incarnate. Tell Me, does God save such people? (No.) So, are you willing to be a devil incarnate, or are you willing to be an ordinary person, a person with poor caliber but who can receive God's salvation? (We are willing to be ordinary people.) Of these two types of people, which is blessed? Those who prosper in the world, rise to prominence, have fame, become high officials or wealthy people, who have everything they want and endless money to spend—are you willing to be such people, or are you willing to come before God and be plain, ordinary people with average caliber? What is your choice? (To be plain, ordinary people.) If you choose to be a plain, ordinary person with average caliber, preferring not to enjoy a good material life in this life, not wanting to rise to prominence, having no sense of presence in this world, and being looked down upon by everyone, preferring to be this kind of person and cherish or gain the opportunity for salvation that God gives to people—if this is your choice, if you choose to be saved and choose not to follow this world, and in your heart you wish not to belong to this world but to belong to God, then you should not disdain the caliber God has given you. Even if your caliber is very poor or God has not given you any caliber, you should still gladly accept this fact and, with the inherent conditions of the various abilities God has given you, fulfill the duty of a created being. Another aspect is that even if the caliber God gives to people is not very good—just the caliber of ordinary people—and the abilities He gives them in all aspects are average or even poor, the most basic truths people should practice which God teaches people can still be achieved and attained to if they are willing to put their hearts into practicing them. Even if your caliber is very poor, and your comprehension ability, ability to accept things, ability to make

judgments, and ability to identify things are very poor or even nonexistent, as long as you possess the most basic humanity and reason, the tasks and jobs that God entrusts to you can be completed and done well. Moreover, the most basic way of fearing God and shunning evil, which God requires of people, is something you can follow; it is something you can attain to and achieve. Therefore, God has never intended to give you very good caliber. If God gave you good caliber and some special abilities, enabling you to become a devil incarnate in the world, then God would not save you. Can you understand God's heart in regard to this matter now? (Yes.) If you can understand God's heart, that's good; you will understand this truth and correctly approach your own caliber; there will be no more difficulties in this regard. From here, people should simply do what they ought to do. Even if it is just one job, put your heart and effort into doing it well and do not fail to live up to God's expectations of you. Do you understand? (Yes.) That's all for today's fellowship on this topic. Goodbye!

November 11, 2023

How to Pursue the Truth (8)

These past days, our fellowship has been about the topic of how to discern caliber in various aspects, right? (Yes.) Through our fellowship on the specific manifestations of various aspects and levels of caliber, can you summarize what is good caliber, what is average caliber, what is poor caliber, and what is a complete lack of caliber? We fellowshipped quite a lot about this aspect, so you need to be able to summarize this content and then match it to the specific manifestations in daily life. In this way, your evaluation of yourselves and of others will be relatively more accurate. If you do not know how to summarize, when encountering certain people in daily life, you will not be able to discern them, and you will also not be able to discern your own manifestations and revelations in various aspects. Wouldn't that mean you listened in vain? You must be adept at summarizing. What does summarizing mean? It means finding, within the specific content of all these various aspects, the principles for discerning or understanding different kinds of things. In this way, the purpose of summarizing is achieved. When you have found the principles, you will be able to use the truth principles to view people and things, and you will be able to discern others and also discern yourself. This proves that you understand the truth. When you understand an aspect of the truth and are able to apply it, you will achieve entry into the truth reality in this aspect. So, shouldn't we summarize the specific content of various aspects of caliber? (Yes.) We have to summarize it. Only in this way can you clearly understand the truth principles related to caliber.

You need to know the principles in order to carry out an overall evaluation of people with good caliber, right? (Right.) We have fellowshipped on many specific manifestations in detail, using these specific manifestations to evaluate what a person's caliber is

like. So, what are the overall manifestations of people with good caliber? They have certain specific principles in their hearts for conducting themselves and acting. Even when they do not understand the truth or have not yet heard the truth, they have some of the most basic principles for viewing people and things, as well as for conducting themselves and acting. That is, they have certain boundaries for their self-conduct. To a certain extent, these boundaries relatively align with or are close to the truth principles and, at the very least, are close to the standards of the conscience and reason of humanity. After they come to understand some truths through eating and drinking God's words and accepting the watering and provision of God's words, even if they have not experienced many matters or special environments, they can still understand and grasp some truth principles in their hearts. In actual life, they are then able to apply these principles to handle various people, events, and things. Of course, when they handle various people, events, and things, it is not just about handling simple, single-faceted issues. Instead, when they encounter various complex and intertwined people, events, and things, they can apply God's words and the truth principles to treat and handle them. This is a manifestation of people with good caliber when it comes to matters involving principles. Because their caliber is good, through the watering and provision of God's words, they can find for themselves the principles within God's words for viewing and handling various people, events, and things. People with good caliber like this can independently take charge of work, completing each task on their own. This is a manifestation of good caliber. What is the main manifestation? (The main manifestation is that they can, through the watering and provision of God's words, find for themselves the principles within God's words for viewing and handling various people, events, and things, being able to solve problems on their own and independently take charge of work.) Exactly—through

eating and drinking God's words, they can understand the truth and find the principles for viewing and handling various people, events, and things, being able to shoulder work on their own. Only this is what it means to have good caliber. Previously, we said that being able to shoulder work on one's own requires possessing various abilities. Now, using the truth principles to measure this, this is a manifestation of people with good caliber.

What are the manifestations of people with average caliber? They are certainly much worse than those with good caliber. However, regardless of whether people have good or average caliber, before they receive the provision of God's words and understand the truth, they will not have the correct principles for conducting themselves. Attaining a grasp of the principles for conducting oneself must be done on the foundation of receiving the provision of God's words and coming to understand the truth. Only through actual experiences can one gradually come to understand the principles for conducting oneself. If it is a person with average caliber, when reading God's words, they can only understand the basic meaning and the required standards expressed in God's words. They understand these things in terms of doctrine, but when faced with situations, they are still unable to apply the truth principles. Only through the guidance and provision of others, or after experiencing many things, can they come to understand some basic truth principles. What does "basic" refer to here? It means that the principles they understand and grasp are primarily single-faceted and relatively simple principles, and enable them to handle and resolve ordinary problems, but when faced with complex situations or contexts, they do not know how to act according to principles. They must rely on guidance and help from people who understand the truth to deal with some complex problems or multifaceted tasks. These are the manifestations of people with average caliber. What is

prominent in the manifestations of people with average caliber? They cannot independently understand the truth or find principles of practice within God's words. They cannot accurately understand what God's required standards truly are. They need someone to fellowship with them, support them, and help vet things, and clearly tell and remind them. Only in this way do they know: "This is a truth principle. I must remember it. I must practice according to this. I must implement the work according to this work arrangement." This is in terms of their comprehension. Secondly, in terms of doing work, when doing work for which they have no experience, they cannot quickly apply the truth principles to view or handle various people, events, and things. They can only handle some single-faceted work based on understanding a few basic truth principles. When faced with complex work involving multiple truth principles, they need others to vet things, and support and provide for them. These are the manifestations of people with average caliber. In terms of personal comprehension, they need others to fellowship with them and help vet things. They need to listen a lot —not just to one aspect of the truth but to various aspects, and in the end they need someone to tell them what the basic principles of the various aspects of the truth are in order for them to understand some of them in their hearts. However, when they encounter complex situations, they again do not know how to comprehend and still need to seek. This is in terms of comprehension. As for handling various matters in work or actual life, their ability to handle problems can only reach the level of adhering to the truth principles to handle single-faceted work. When faced with complex work involving multiple truth principles, they find it somewhat difficult and need to seek and have someone vet things. They themselves cannot guarantee that they can do the work well and cannot determine whether what they do aligns with the truth principles. Sometimes, there will be deviations in their work.

However, these deviations are merely deviations and not distortions. If they were distortions, then it would indicate poor caliber. There is a distinction between deviations and distortions: Deviations mean that the work is not entirely in line with the truth principles, is not done adequately, or lacks sufficient consideration, but the direction is not wrong. It's just that, because they have insufficient work experience, or a rather superficial understanding of the truth and a grasp of the truth principles that is not sufficiently precise, their work is not sufficiently up to standard. It may approach being up to standard but still requires improvement to be fully up to standard. These are the manifestations of people with average caliber. What is the main characteristic of this kind of person? (It is that they cannot independently do an item of work properly; they need help and support from others to finish some work.) Their characteristic is that, whether in terms of comprehension or doing their duty, they are relatively inferior. They generally cannot independently do an item of work properly, requiring support, vetting, and prompting from others. Therefore, the basic reason that people with average caliber should possess is to seek more and wait more when doing things. When they cannot see through something, they should immediately and humbly seek —either searching for the truth principles in God's words to serve as a basis for themselves or seeking from the higher-ups—and not act blindly or in a muddleheaded manner. After working for a period of time, if you find yourself confused about many things, immediately summarize and record them, and seek from the higher-ups. The purpose is to have those above you vet and check whether the work you've done during this period contains any deviations or gaps. Do not be too self-righteous, thinking that you have work experience, and do not feel too good about yourself. You must have self-awareness. The manifestations of average caliber have already been discussed, so what are the characteristics of people with average

caliber? (They cannot independently do work; they need others to support, help, and vet things.) And what are their characteristics in terms of comprehending God's words? (In terms of comprehending God's words, they can only comprehend some basic principles but are unable to practically apply them in the work.) And what are their characteristics in terms of work capability? (In terms of work capability, people with average caliber cannot quickly apply the truth principles to view or handle various issues. Furthermore, they can only maintain a single item of work; when it comes to multiple items of work, they cannot grasp the principles. They are unable to prioritize various items of work by importance or urgency to complete them well, let alone reasonably arrange the work. They must have someone vet things and guide their direction, and constantly help and support them.) That's right. People with average caliber can independently do some single-faceted work or, on the foundation of having a certain level of work experience, handle some simple work. However, when faced with complex issues, especially work involving multiple truth principles, they become confused and do not know how to practice. One moment, they think it should be done this way, and the next moment, they think it should be done that way, but they do not know just which way aligns with the truth principles. They are unable to evaluate the consequences that may arise after the task is eventually completed. In such situations, they are left without a path. People with average caliber can be competent for a single item of work, but when faced with multiple items of work or slightly more complex work, they become confused. For example, some leaders and workers among you can handle one item of work when it is assigned to them, but if they are assigned two or three items of work, they cannot manage them. Even though they want to do them well, they cannot achieve it. When they are busy with work, as soon as someone brings up one problem or another, they become

confused and do not know how to resolve them. As a result, none of the items of work are done well. These are the manifestations of people with average caliber. People with average caliber cannot simultaneously shoulder two or three items of work. Especially when they encounter complex or special situations, they immediately become confused and do not know what to do. As a result, the work they could have done well is not done well, and the items of work they are responsible for encounter trouble and are delayed. Therefore, people with average caliber cannot shoulder two or three items of work and are only suited for simple, individual items of work. Some leaders and workers always think of doing work as very simple. When other people point out problems, they are always indifferent and do not see them as problems, even thinking that there's something wrong with those people's heads and that they're making things too complicated. In the end, major problems arise, and they are unable to resolve them and only then report them to the higher-ups. Such leaders and workers have too little experience and lack insight. In their work, they always assume everything will go smoothly, merely adhering to some regulations and stubbornly sticking to a single path. No matter how serious the problems that arise are, they fail to realize them; even more so, they fail to realize that these problems will delay the overall work if they go unresolved. These are the manifestations of people with average caliber.

Generally, if people with average caliber are up to standard in all aspects of their humanity, they can basically be competent for single-faceted work. The reason I say they cannot independently complete comprehensive work is that their caliber only allows them to do well in single-faceted work. When it comes to certain work related to their interests, hobbies, and strengths, in terms of their caliber, they can be competent for it. However, when faced with the

complexities of multifaceted work, they become confused. Even if they have some practical experience, their caliber is not adequate for the task. Some people say, “Is this because I’m young?” No, it is not. If your caliber is average, even when you reach your forties or fifties, you still will not be competent for shouldering multifaceted work. Why do I say this? After accumulating some experience through actually performing work, you may become capable of handling certain single-faceted work. However, you are only able to independently complete the work well in situations where you have guidance, someone to vet things, or follow-up from others—you remain forever unable to shoulder multifaceted work independently. This indicates you have average caliber. Some people, after accumulating some experience through many years of undergoing various situations, and after coming to understand some truth principles, still cannot shoulder multifaceted work, especially work where they must take charge of it independently. When they encounter complex situations, they become confused and cannot prioritize tasks by importance or urgency. Such people definitely have average caliber. Work experience only accounts for one aspect of a person’s work capability; it is not the dominant factor. The dominant factor is a person’s caliber and their abilities in various aspects. Work experience merely provides some reference. Of course, work experience is also valuable because it arises from personal experience, but this practical work experience cannot enable you to more accurately grasp the principles of multifaceted work. If your caliber is good and you truly understand the truth principles, even if you have no work experience or your personal experience is not extensive, you can still shoulder overall work on your own and independently take charge of work. However, people with average caliber cannot complete overall work on their own; they can only complete single-faceted work and need frequent prompting, vetting, help, and guidance. Therefore, for those of you

with average caliber, do not think that being able to do well in certain single-faceted work means you can be competent for multifaceted work or take charge of work independently. This is an illusion and an incorrect understanding. There is a gap between being able to complete certain single-faceted work on your own and being able to complete multifaceted work on your own—that is, being able to take charge of work independently. This is something you will gradually come to know through experience. These words might not be easy to understand—only those who have served as leaders or workers for many years and have practical experience can understand them. Ordinary brothers and sisters may not understand, right? Leaders and workers who have shouldered multifaceted work have practical experience and understand the differences within this—they have principles in how they do their work. People with average caliber, however, fall short of this. The manifestations of people with average caliber have thus been fully summarized.

Next, let's summarize the manifestations of people with poor caliber. The manifestations of people with poor caliber are certainly worse than those of people with average caliber. What are the manifestations of people with poor caliber? They are that, through their own seeking or eating and drinking of God's words, although they can understand on a literal level the meaning of each sentence and passage of God's words—as well as what God's intentions and requirements are—they do not understand the truth principles or God's required standards at all. That is, they do not understand God's required standards for how to view people and things or conduct oneself and act, nor do they understand what the truth principles involved are. When they eat and drink God's words on their own, they cannot understand these things, and after having experiences with people, events, and things in daily life, they still

do not understand. Even after fellowship, they remain unclear about what the truth principles are. This kind of person has one characteristic: Although they do not understand what the truth principles are, they can summarize the regulations they need to follow by relying on their feelings. What they can remember are regulations—a kind of rigid dogma or set of rules. For example, God fellowships on one aspect of the truth principles, giving examples of the positive manifestations, negative manifestations, pure comprehension, and distorted comprehension of people, among various other manifestations, in this regard—what do people with poor caliber ultimately gain from this? They say, "I get it now. God does not allow one to do this or that. God does not allow eating this or that. God does not allow saying these words, those words, or using those terms." This is what they remember, and they rigidly adhere to this, thinking that these are the truth principles. They believe that if they adhere to these regulations, sayings, and ways of acting, they are adhering to the truth principles. No matter how much you tell them that this is merely adhering to regulations, they will not accept it. They insist on adhering to these regulations, believing that this is practicing God's words and practicing the truth. There is no way to deal with such people who have no spiritual understanding. If they are willing to adhere to regulations, let them do so—as long as their intentions are not wrong, it's okay. For example, one time I said, "When you pray, you must be devout; do not pray casually. In suitable environments, it is best to kneel to pray, to prostrate yourself before God to pray, and during prayer, you must quiet yourself before God and pray with a focused heart. This is being devout and having a God-fearing heart." People with poor caliber, after hearing this, remembered only one regulation: "To pray with devoutness and a God-fearing heart, one must kneel." They treated having to kneel to pray as a truth principle, and adhered to it accordingly, believing that this is practicing the truth.

So, no matter the environment, they insisted on kneeling to pray. Even when they wanted to pray at mealtime, they knelt under the table to pray. While working in the fields, regardless of how dirty the ground was or what might have been in the soil, they knelt to pray. Even when faced with calamities or major events when they were among nonbelievers, if they wanted to pray to God, they had to find a hidden place to kneel and pray. They believed that only praying in this way aligned with God's intentions, so no matter the circumstances, they had to kneel to pray. They thought that by doing this, they were practicing the truth. Furthermore, they saw themselves as the most devout people, as those who followed God's way most closely, as those who loved the truth the most, and those who could most submit to the truth and to God's words. You see, these are the manifestations of people with poor caliber. This kind of person is inferior and problematic in terms of comprehension. They always rigidly fix principles on a single sentence or regulation. They use the method of understanding words and knowledge to understand the truth, and, of course, they also practice the truth by adhering to regulations, words, sayings, and formalities. No matter how you fellowship about the truth principles, after hearing them, they think of them as just sentences, regulations, ways of acting, or slogans. To them, it's merely about following rules. They see practicing the truth as this simple, as just adhering to what can and cannot be done, and that's it.

People with poor caliber view people and things, conduct themselves, and act using regulations to measure and approach everything. Regardless of how the external environment and the surrounding people, events, and things change, they persistently adhere to one regulation without alteration. If you say that they do not love the truth and do not practice the truth, they feel wronged in their hearts. They say, "I have forsaken so much, endured so

much suffering, observed so many of God's words, and practiced so many of God's words—so why do you say I do not love the truth and do not practice the truth? Why do you even say I adhere to regulations? I am being wronged!" What problem does it indicate that they can say such words? What are the main manifestations of people with poor caliber? In what ways is their caliber poor? They completely lack the ability to comprehend the truth, so regardless of how much any aspect of the truth is fellowshipped on, for them it is ultimately all reduced to a single way of acting, a single rule, a single phrase, or a single formality, rather than a principle. If someone says a sentence or uses a term that violates that rule of theirs, then to them, this is a violation of the truth principles. This is troublesome. Therefore, people with poor caliber, for one thing, use various regulations, formalities, mere words, and ways of acting to determine that they themselves possess the truth reality. Additionally, there is another troublesome matter: They often use the doctrines they frequently speak, and the regulations and ways of acting they often adhere to, to measure others and even to measure God. In addition to measuring, they also often judge others and God, and delimit others and God. For example, I once said, "I generally don't dare to eat cold things. After eating them, My stomach can't handle it, so I basically don't eat these raw and cold foods." Someone with poor caliber heard this and said, "I understand You now. In the future, I'll have to make sure not to give You raw and cold foods. Under no circumstances will I ever let You eat raw and cold foods." But when the height of summer arrived and the weather was extremely hot, and the strawberries on the farm ripened, one day I ate two strawberries at the farm, and upon seeing this, he had thoughts: "Don't You never eat raw and cold things? Aren't strawberries cool? Didn't You previously say that eating cool things makes Your stomach uncomfortable? Then why are You eating strawberries today? Aren't You lying?" He

thought this in his heart; it's just that he did not say it aloud. Tell Me, was his view of matters accurate? (No.) How was it inaccurate? (He took one thing God said as a regulation to measure things without considering the context in which God spoke.) He did not know what these words of Mine referred to. Under normal circumstances, eating raw and cold things makes My stomach uncomfortable, but there are exceptions. For instance, when I've been doing physical work and my body is heated up, combined with hot weather where the temperature reaches around thirty degrees, and those raw and cold foods aren't so icy, then in such cases, I can eat a small amount. It's not that I absolutely cannot eat them. When I said "cannot eat them" I was referring to ordinary circumstances; in sweltering summer weather, I'm fine with eating a small amount. The person with poor caliber could not understand these words. When he heard them, he treated them as a regulation or formula. When special circumstances arose, he still tried to fit them into this formula. When he saw they didn't fit, he couldn't wrap his head around it: "Didn't You say You cannot eat raw and cold things? How come You eat them now? Aren't You lying?" Where did his inadequacy lie in terms of his inability to understand My words? (He had no comprehension ability.) His inadequacy lay in his inability to judge and comprehend this matter based on changes in the environment and special circumstances. If a person with sufficient caliber sees this, they will know that after working and My body is heated, combined with hot weather and the fact that these fruits are not too cold, eating a small amount is not a problem for Me, and this is very normal. They can understand this matter and figure it out. But a person with poor caliber cannot figure it out; they get stuck on this point and develop notions in their heart. What is the consequence once notions form? It easily leads to them judging and condemning. Isn't this the case? (Yes.) Of course, this small matter is not a major issue, but they cannot let it go in their

heart: “Isn’t this lying? So You also lie!” You see, they are quick to delimit and pass judgment even on this very small matter. And this is before even touching upon major issues—they have already developed notions. People with poor caliber cannot see through even such small matters and have no discernment whatsoever. No matter what issue they are viewing, they rigidly apply regulations. They believe that only those who can adhere to regulations have the truth. Regardless of how your words and actions align with the truth principles, as long as they go against such people’s notions and imaginings and clash with the regulations they recognize, they will judge and condemn you in their hearts. Even if they do not say it aloud, they will develop notions or prejudices against you. These people with poor caliber, no matter how many sermons they hear or which aspects of the truth are fellowshipped on, always reduce everything to a single statement, way of acting, or regulation, and they adhere to these statements, ways of acting, and regulations with great enthusiasm; they even believe that they are people who practice the truth, and that they really submit to the truth and really fear God. They even sometimes move themselves to tears, thinking that they really love God and that no one in the world loves God more than they do. In actuality, what they adhere to is merely a single regulation or a single way of acting. They carry out their practice in this way and can persist in it without change, believing that they have gained the truth and been made perfect by God. Tell Me, isn’t this troublesome? (Yes.)

Do you often see instances of people adhering to regulations? (Yes.) For example, you tell the person cooking that the weather is getting hotter, so each day they should prepare some cooling herbal tea or make some cold drinks, and serve some cold dishes when making food—what Westerners refer to as salad—to stimulate people’s appetites. A person with poor caliber commits this to

memory: When the weather is very hot, people should eat cold dishes and drink cold beverages. They remember this well and adhere to it diligently. However, one day, when the temperature drops, they ignore whether it is cold or not and think, “It’s summer now, so I must make cold dishes and cold drinks. I’ll make them every day for you to enjoy to the fullest, to cool you down completely. I don’t care whether or not the temperature drops!” Not only do they make cold dishes, but even for noodles, they rinse them in cold water, then follow the meal with cold drinks, even adding a few ice cubes. Some people, upon seeing this, say: “It’s so cold today. How could you still make cold dishes? And you even put ice cubes in the cold drinks—are you trying to freeze us?” The person cooking feels hurt and says, “Am I really that malicious? Summer is so hot—aren’t I just doing this to help everyone cool down and eat a bit more? Isn’t this following principles and being considerate of everyone? How am I wrong? And now you say I’m trying to freeze you—am I really that lacking in virtue? Is my humanity really that poor? You all are just too inconsiderate of me!” By making food that way, are they following principles? What is the principle here? It is to adjust the food and drink according to the season and temperature. In summer when the weather is hot, consuming relatively cool foods or drinks that can stimulate people’s appetites—this is a principle, isn’t it? It is a principle. But now, with a sudden drop in temperature, how should this principle be applied? (When the temperature suddenly drops, the one cooking can no longer stick to preparing cold dishes or salads as they were advised to before, but must adjust based on the weather, and make warm dishes instead. They cannot adhere to regulations.) That’s right. When the weather cools down occasionally in summer, you cannot stick to making cold dishes and cold drinks in summer—you cannot adhere to this regulation. When the temperature suddenly drops, the food and drink that people consume must also

change immediately. Cold dishes and cold drinks should no longer be made, and ice cubes should definitely not be added. Instead, you should cook hot dishes, make some warm noodles, adjusting food and drink according to the temperature and weather. This is the principle. But the person with poor caliber, as long as it is summertime, sticks to making cold drinks and cold dishes, regardless of the temperature or weather conditions—what is the problem here? (Adhering to regulations.) This is adhering to regulations, being unable to apply principles flexibly according to the circumstances. These are the manifestations of people with poor caliber in terms of how they go about doing things—they remember one statement and treat it as a regulation to adhere to, and no matter how the environment, people, events, and things change, they cannot flexibly apply principles to handle matters. In fact, the result to be achieved by establishing principles regarding food and drink is to ensure that people eat in a way that makes their bodies feel comfortable. Such principles are not at all regulations. Those who adhere to regulations, however, without considering the temperature or weather, nor caring whether you feel comfortable eating, stick to making cold dishes and cold drinks as long as it is summer—this is called adhering to regulations. Practicing according to principles means that everything done revolves around achieving that ultimate good result. Adhering to regulations, however, disregards the result and focuses solely on formalities and ways of acting. This is exactly how people with poor caliber handle issues—no matter what things arise, they use this same approach to handle them.

People with poor caliber cannot see through anything that comes their way. Even when reading God's words or listening to sermons, their comprehension carries some distortion and inevitably includes deviations. They are adhering to a regulation,

way of acting, or ritual, which is entirely different from the truth principles, and consequently many distorted things arise. It can be said that the comprehension of people with poor caliber regarding any matter always carries a somewhat distorted nature. Although in simple and easily manageable things they may achieve obedience and submission without showing distortion, when it comes to principle-based matters or relatively complex issues, they cannot grasp the truth principles, and only know to adhere to regulations. Do you understand? (Yes.) People with poor caliber completely lack the ability to comprehend the truth and just know to adhere to regulations. Such people are also quite troublesome. They are very enthusiastic and determined in adhering to regulations. If you fellowship with them and say, “What you are doing is adhering to regulations, not observing the truth principles,” they cannot accept it. They feel: “I am steadfastly adhering to principles and cannot compromise with others! Others do not adhere to principles and are condemned for it, but when I adhere to them, I also get condemned. This is unfair!” See how stubborn they are, you just can’t persuade them. Have you encountered such people? (Yes.) For example, I tell some people, “If you want to learn dance, you can set aside two hours each day to train when work isn’t busy. If you persist for a period, you’ll learn it.” They remember the phrase “persist with training for two hours every day” and believe that doing so is practicing the truth and sticking to principles. Afterward, no matter how busy the duty is that they are doing, they still persist with training in dance for two hours every day. During a period of time when the church work is very busy from morning until evening and they basically don’t have two hours in a day to spare, they still insist on training in dance for two hours. When others remind them that this could delay the church work, they refuse to listen and say, “God instructed me to train in dance for two hours each day. I must do this. If I don’t do this, it means I am disobedient and have no

submission." If you tell them not to do it, they are unwilling. They are unable to handle things flexibly or to apply My words flexibly based on the needs of the work or the needs of the environment. They do not understand why they should train for two hours, what the significance of training for two hours is, or what result it is meant to achieve. They don't understand and are unclear about these things. For them, practicing the truth simply means adhering to a single statement, a regulation, or a formality—that, in their view, is practicing the truth. Regardless of whether any result is achieved or what the result turns out to be, they stubbornly persist down a single path, refusing to turn back no matter what, not even if ten oxen were to pull them. Even if they deviate in their practice, they will constantly do it that way. When told that they are being absurd, they still insist on doing it. Aren't such people very troublesome? No matter who fellowships with them, it doesn't work. After you painstakingly explain things clearly, they might understand this matter today, but tomorrow they will adhere to regulations in another matter, endlessly adhering to regulations, and you constantly have to correct them. They are veering either to the left or to the right, and deviating either in this kind of matter or in that kind of matter—they continuously deviate without end. Watching them makes you anxious, but you cannot correct them however you try. Why? Because their caliber is too poor. They can never distinguish between positive and negative things, right and wrong, correct and incorrect, the truth and regulations. They have no standard for demarcating these matters, no ability to demarcate them, and simply cannot demarcate them. Therefore, people with poor caliber can only do regulation-based work and chores, or single-faceted work that does not involve the truth principles, such as following a routine schedule every day, doing one thing at a certain time and doing another at another set time—that is, they can only handle those simple tasks where adhering to the schedule,

to formalities and to a way of doing things is sufficient to perform the work well. But they cannot handle work that is a bit more complex. Once it is required that they act according to the truth principles and achieve certain results, they are unable to accomplish this. If you assign them an item of work requiring them to flexibly apply the truth principles, handle various issues as appropriate, and adapt according to the environment, they become confused and cannot accomplish it. They must have someone to help and instruct them; you cannot expect them to do the work well independently. How should such people be treated? Although they can persist in doing their duty routinely every day, when faced with unexpected situations, they don't know how to respond and may even stop doing their duty. For such people, it is necessary to frequently inquire about and inspect their work, asking, "During this period, have there been any disruptions or disturbances to the church work? Have there been any complex problems that you didn't know how to handle?" After thinking it over, they say, "Everything has been fine during this period. Everyone is doing their duty and can normally gather and eat and drink God's words. No one has disrupted or disturbed, and I haven't heard of anyone spreading fallacies to mislead others." They cannot identify any problems and do not know what to report, nor can they even raise questions. Therefore, you cannot expect them to handle or resolve issues that arise in real life or in doing their duty on their own. Neither can you expect them to seek from those above them or ask them questions when they don't know how to handle something. They cannot achieve any of this because their caliber is insufficient. If such people do not report problems to those above them, others may think they have no problems. However, this is not the case. They cannot identify even ordinary problems, even when problems are piled up before them, they do not perceive them as problems. And so, they do not resolve problems either. They have a head, with

two eyes and two ears on it; they can see, hear, and speak, and yet they cannot identify or resolve problems. Because they completely lack caliber and the ability to identify and handle problems, no matter how astute they seem to be from their looks, it is of no use. They cannot take what they see or hear and process it in their mind to think about and discern whether these are problems or how they should be handled. If they cannot handle problems involving the truth principles, they will not report them to those above them either. They are entirely incapable of doing any of this. Doesn't this show they have poor caliber? Aren't these the manifestations of people with poor caliber? (Yes.) If you ask someone with poor caliber, "Have there been any problems in the work during this period? Are there any areas where you don't understand the principles?" they respond, "There aren't any problems; everyone's been busy, and things are going quite well!" To them, everything is just fine. As a leader or worker, if you simply believe them when they say everything is fine, then you are too foolish and just as much a person with poor caliber as they are. People with good caliber not only know how to learn about problems but also must be able to identify them on their own. They can engage in conversations targeting problems, and as they talk, the problems naturally come to light. When you discover a problem and ask someone with poor caliber how they handled it, they respond, "What problem? How come I didn't notice it?" People with poor caliber cannot identify problems, so in doing work, you must be adept at learning about and identifying problems, seize hold of the problems and not let go, and then assist in handling and resolving them. You need to know how to chat with people who have poor caliber, asking them questions and making inquiries in a chatty way, in order to identify problems. As you chat, they will unknowingly bring up the problems themselves. Without chatting like this, it would be impossible to identify these problems. Because

you chat with them in this way, they become inspired and suddenly identify these problems. If you don't use this approach to learn about the situation, they just won't perceive these matters they see as problems. So, when problems are uncovered during your chats, they must be made clear bit by bit, like squeezing out toothpaste. They will only feel somewhat ashamed when all of the problems are resolved. Doesn't this show they have poor caliber? (Yes.) These are the manifestations of people with poor caliber: Even when there are problems, they cannot identify them, and because they cannot identify problems, they are never able to bring them up or resolve them. Tell Me, if they cannot identify problems, can they do their work well? Can they do their work well by adhering to regulations? (No.) Absolutely not. This is a manifestation of having poor caliber. If you say their caliber is poor, they even think, "My caliber is excellent! After God speaks about something, I immediately grasp a way of acting or a regulation, and I can adhere to it for a lifetime. See? Isn't my caliber good? You all fail to grasp the key points, but I can. For example, I was told that in summer the weather is hot and we should eat cold dishes. So, I keep on making cold dishes and serving cold drinks—I can adhere to this instruction. You see, none of you can adhere to it, and you're always talking about principles. Aren't principles just regulations? If you adhere to regulations, isn't that adhering to principles?" They even think their caliber is good, believing that they can grasp the key points of an issue, and that from a lengthy sermon, they can pick out a single statement, way of acting, regulation, or even one phrase or word that they feel they need to follow. Tell Me, isn't this troublesome? There are quite a lot of such people. When you fellowship about the various details of the truth, they cannot understand and even say, "What a bother! You just won't stop talking. Isn't it just about not saying those words or not doing that kind of thing? Just adhere to that one statement and that's all—it's just a matter of one statement. Why

make it so bothersome? You even distinguish states, environments, and the humanity of various types of people, and distinguish between distorted and pure comprehension. Are there really that many details involved? Why be so particular? You're so fussy!" They even condemn others. These are the manifestations of people with poor caliber.

What are the characteristics of people with poor caliber? They do not understand the truth principles; whatever aspect of the truth principles it is, they treat it as a kind of regulation or formula, and then they follow it with tireless enthusiasm. They can speak many doctrines and so they think that they understand the truth principles, but in actuality, they do not understand the truth at all. If you explain some of the principles for leaders and workers doing work, asking such people to do work and handle various problems based on an understanding of these principles, these people with poor caliber will absolutely be unable to apply them. They do not understand these truth principles, nor can they apply these truth principles to do work. When they go down to do work, it is entirely adhering to regulations, following protocols, and mechanically applying dogmas. There are some people who want to adhere to the truth principles, but because their caliber is poor and they cannot attain an understanding of the truth, they are unable to adhere to the principles. No matter what work they do, when faced with problems, they are at a loss and even become overwhelmed—they are unable to do any work well. When the higher-ups fellowship about principles, they feel they have understood, comprehended, grasped, and remembered them all. But when they encounter problems in real life, they become confused, as the doctrines and regulations they have understood are of no use, so they think: "What should I do now?" They don't know where to start the work, they don't know what methods to use to do the work, they don't

know how to implement the work arrangements, and even less do they know which problems should be resolved right now to guarantee the normal progress of church work—they don't know any of this. As a result, no matter how long they work, there are no results, and the work arrangements cannot be implemented. They cannot even resolve the issue of how to make church life good. They cannot implement even the most basic work and do not know how to implement it. They can only speak doctrines to people and ask them to adhere to regulations. When it comes to implementing work arrangements and doing concrete church work, they become confused and are unable to do it. They think to themselves, "How should these work arrangements be implemented? Which regulations should be adhered to?" They cannot see these things clearly. But they still have one last resort: They believe that as long as they hold more gatherings, the problems can be resolved. Therefore, their way of doing work is to relentlessly hold gatherings and relentlessly give sermons. When their preaching stirs everyone up and makes them excited, they think the problems are all resolved and that there are no more problems, and that as long as everyone is enthused, the work is all done properly. But it turns out that, after several days of gatherings, not only do the real problems remain unresolved, and the duties that people perform still yield no results, but the church work also makes no progress at all. Yet they still have the mood to give sermons. People with poor caliber achieve no results no matter how long they do work, and cannot implement the work arrangements no matter how much time they are given—they have neither efficiency nor effectiveness. These are the manifestations of people with poor caliber. The manifestations of people with poor caliber are as I just described, to say nothing of those with no caliber. No matter how many sermons they hear or how much truth others fellowship with them, they cannot grasp the truth principles, and cannot even grasp the most basic regulations

that ought to be adhered to. When someone's caliber is poor to this extent, the truth principles are beyond their reach. Even if others fellowship the truth to them, they cannot find a path of practice, and they must have someone give them specific instructions before they know how to practice. Such people are as if reincarnated from beasts; their minds are always foggy and unclear, and they can never distinguish what are principles and what are regulations. In their hearts, they say, "Why does hearing these things always make my head hurt and make me sleepy?" In the end, they come to a conclusion: "Not only are the truth principles beyond my reach, but I cannot even adhere to regulations, so in future, I will shine as brightly as I can with however much heat is within me, exert as much effort as my ability allows, and just do whatever I am capable of doing, and that's enough." Some of these people even comfort themselves, saying, "I don't know how to adhere to regulations, nor do I understand the truth principles, but I have a God-loving heart!" If they truly could love God, that would not be bad, but with such poor caliber, they do not even understand the truth—can their love for God be genuine? People with no caliber lack comprehension ability in all respects and do not even possess the ability to adhere to regulations. Some people with poor caliber, when practicing the truth, can at least grab hold of a partially understood principle, a regulation, or a formula and thereby put a little bit of the truth into practice. However, those with no caliber cannot even grasp or adhere to regulation-based things—this type of person is even more pitiful.

If we evaluate people's caliber using the truth principles in this way, then the relevant manifestations are the ones we just fellowshipped on. So, if we use whether or not people have spiritual understanding to evaluate their caliber, how should we go about doing this? People with good caliber definitely have spiritual

understanding, right? (Yes.) What is meant by having spiritual understanding is that they can understand the truth, grasp the truth principles, and use the truth to resolve various problems that appear in the process of believing in God which relate to the truth principles, as well as handle the various internal issues of God's house using the truth. Then what about the various issues of the outside world? Because those with good caliber have spiritual understanding and possess the ability to handle various matters, they can also use some relatively humanity-based principles or some principles close to positive things to handle matters of the outside world. Despite superficial differences, the fundamentals of various things are the same, and the principles within various things are basically what people with good caliber can grasp, so it can generally be said that people with good caliber have spiritual understanding. Having spiritual understanding does not mean being able to communicate with the spiritual realm; rather, it means one can grasp the fundamental laws and the principles of various things. This is a straightforward, simple, and plain way of putting it. Being able to understand the fundamental laws of things of the outside world and the principles that involve the truth is a manifestation of people with good caliber. So, how can we gauge the manifestations of people with average caliber based on whether they have spiritual understanding? People with average caliber have spiritual understanding of half of the things but not the other half, understanding some parts while not understanding others. The parts where they have spiritual understanding are the parts that their caliber can reach. Through hearing fellowship about the various truths related to belief in God, they can come to understand them, and even without anyone's instruction, they can figure out the principles that should be grasped within them. The parts where they have no spiritual understanding are the parts where their caliber falls short. Without guidance and instruction from others,

they have no principles of practice, they cannot do their duty normally or resolve problems, and they need watering, guidance, and instruction to know how to do work and handle problems—these are the manifestations of them having no spiritual understanding. People with average caliber can be said to basically have spiritual understanding, but their level of spiritual understanding is lacking compared to that of people with good caliber—they only understand half. Where is it lacking? It is lacking in the degree to which they grasp the truth principles—they cannot independently complete various items of work. So, if we evaluate people with poor caliber using whether or not they have spiritual understanding, how should we go about doing this? Is it easy to evaluate? Do people with poor caliber have spiritual understanding? (No.) You can tell that people with poor caliber have no spiritual understanding just by looking at their manifestations, because they only adhere to regulations. People without caliber actually do not have human spirits, and not having human spirits means that they are as devoid of spiritual understanding as beasts. For such people, it is unnecessary to evaluate whether they have spiritual understanding or not. When a person without a spirit views any matters or deals with various people, they cannot evaluate them, and they have no viewpoints regarding positive or negative things. They only have some calculations for protecting their own interests and avoiding losses. When you express a viewpoint, if they are familiar with you and know that you have good caliber and a pure comprehension, and that you are a positive person, they go along with your viewpoint. But if they aren't familiar with you, they look down on you. No matter how correct your viewpoint is or how much it aligns with the truth principles, they don't accept it. They don't know that it is correct, don't know that it is something people should accept, and don't know how beneficial this good viewpoint could be for them or

how much help it could provide to them—they are unaware of all this. Whereas, when a negative person puts forward a negative viewpoint, if this negative person is dominating and someone they think highly of and revere, they accept the negative viewpoint even if they know that it will cause them harm after they do so. What kind of person are they? (One who has no caliber.) They are a person who has no caliber, which means they lack the ability to discern things. No matter what situation they encounter, they cannot see through it and do not know any of the principles they should hold to; this kind of person can commit bad deeds when following bad or evil people, and they can do some good things when following good people—they lack the ability to discern things. That's why I say that they are a dead person with no spirit. People with poor caliber, after living for many years alongside people with good caliber or positive individuals, may be influenced by what they hear and see, and can learn some good things, adhere to some good regulations, and adhere to some positive sayings and ways of acting or positive thoughts and viewpoints. However, dead people with no spirits cannot even learn or adhere to positive thoughts and viewpoints, good ways of acting and regulations, good trains of thought, or some positive lifestyles and positive common knowledge of everyday life. When they start living independently, their living situation—which is that of a muddled person—gets completely exposed. These are the manifestations of dead people with no spirits.

People with spiritual understanding at the very least have average caliber. If the truth is within their reach and they can understand it, then they are people with good caliber. People without spiritual understanding are certainly either those with poor caliber or those without any caliber at all—these two kinds of people definitely lack spiritual understanding. Only people with

good caliber can be said to have complete spiritual understanding, while people with average caliber have an average level of spiritual understanding. That is, there are many matters in which their caliber falls short and they are unable to achieve spiritual understanding. It is only in ordinary matters that they can achieve spiritual understanding and handle things independently. When they are faced with complex matters or multifaceted work, they cannot handle these things independently because the truth principles involved are beyond their reach and understanding. Therefore, their level of spiritual understanding is quite average. The characteristic of people with poor caliber is that the truth principles are beyond them, and they only adhere to regulations, because they cannot understand the truth principles, and they don't even get what the concept of the truth principles is, and they believe that the truth principles are just regulations. Therefore, it is very clear that people of this sort have no spiritual understanding. A major characteristic of their lack of spiritual understanding is that the thoughts and viewpoints they reveal in their understanding of various people, events, and things are all distorted. How should "distorted" be understood here? It means being completely detached from the trajectory of the thinking of normal humanity and completely detached from the trajectory of the needs of normal humanity—this is being distorted. When you listen to the thinking logic of what these people say, you find it bizarre, and every time you hear them express a viewpoint or talk about something, you feel astonished. What does "astonished" mean? It means that when you hear them say something, you feel that it is unbelievable and think to yourself, "How could they have such an idea? Why is it so different from what normal people think? This idea is so strange—why does it feel kind of nonsensical?" In your heart, you find it particularly awkward and absurd. People whose words always make others feel astonished are those who are prone to distortions—

especially so. For example, you ask them, “Have you had anything to eat?” They respond, “It’s quite cold today.” Is there any connection between these two things? (No.) You say, “Why are you wearing so little today?” They say, “I drank a cup of ginger tea today.” Does their response have any necessary connection to your question? Does their answer contain normal thinking and logic? (No.) How should someone with normal thinking and logic respond? They could say, “I’m wearing so little because it’s very warm inside, and besides, outside it’s very sunny and the temperature is relatively high.” Or they could say, “I’m wearing so little because I just finished exercising and I’ve gotten hot.” But if someone asks, “Why are you wearing so little?” and they respond, “Because I’m wearing fleece-lined shoes today,” this answer has nothing to do with the question. Their train of thought and the logic they follow when they think do not conform to the thinking and logic of normal humanity. It’s a very strange idea and a very strange train of thought that no person with the thinking of normal humanity would come up with. And so, after listening to their answer, you feel that it is awkward. You want to have a conversation with them, but you can’t connect with them—they always give irrelevant answers, making it impossible to continue the conversation. For example, someone was learning to make clothes, and I asked her, “How is your progress in learning to make clothes? Can you make padded clothing?” What would be a response that aligns with normal thinking and logic? (Either “I can” or “I can’t.”) That would reflect normal thinking and logic. Or she could also say, “Sometimes I do a bit better, and my instructor says it’s okay, just barely acceptable. But when it comes to some of the more complex parts, my work is inadequate and has to be redone.” Are these responses from someone with normal thinking and logic? (Yes.) How did this person without normal thinking and logic respond? I asked, “Can you make this type of padded clothing

now?" She responded, "I was learning to make this type of clothing when I first came here." I asked, "So can you make it now?" She still responded, "I was learning to make this type of clothing when I first came here." I thought to myself, "I don't understand. You were learning to make this type of clothing when you first came, so can you make it now? Why can't I figure this out?" When I heard her response, I felt that it was awkward. I was asking if she could make this type of clothing, and she said that she had been learning to make it when she first arrived. I didn't get how she had managed to shift to that topic—what did that have to do with whether she could make it or not? I thought to Myself, "I just can't follow this shift in topic." Even when I asked two or three times in a row, "So can you make it now?" she kept answering, "When I first came, I was learning to make this, and my instructor was guiding me in making this—I'm mainly working on this." I still didn't get the answer I was looking for, and to this day, I still don't know if she can make it or not. Analyze the logic behind her words and why she spoke this way. (Her response was somewhat irrelevant to the question. People who hear it will try to guess her meaning, but they still won't know whether she really can make it or not.) Did she want to let Me know or not? Did she want to give Me an accurate answer? Here, she was giving a hint: "I've already told You that when I first came, I was mainly learning to make this, and now it's been a week—so of course I can make it. Shouldn't You be able to get what I mean? How can You not understand?" Can you get this meaning from her response? (No.) If her response allowed you to get an accurate answer and know whether she could or couldn't, then her response would be logical. But her response only gives you a vague meaning and doesn't let you truly know whether she can or can't. People who always speak like this—aren't they very muddleheaded? If they are intentionally responding this way, then it's a matter of character. If they are not doing it intentionally and their response

has no necessary connection to the answer you are trying to get, then there is a problem with their thinking and logic. If there is a problem with their thinking and logic, doesn't this mean they have poor caliber? Aren't they prone to distortions? (Yes.) This is a manifestation of being prone to distortions. That person thought, "I'm telling You that I was learning to make this when I first came, so the inevitable result is that I can make it." What she wanted to convey was the answer "I can make it." However, people with normal thinking do not get an accurate answer after hearing this. Therefore, her response, "I was learning to make this when I first came," had no logical connection to her wanting to convey that she can make it. So, wasn't her response muddled words? (Yes.) Speaking muddled words while thinking that they can communicate well and that they have already answered the question—does this not reflect poor caliber? (Yes.) This is one manifestation of poor caliber. That person doesn't have the thinking and logic of normal humanity. No matter how you ask, she will be unable to realize what the crux of the problem is or why you keep asking the same thing. When you ask for the third time, she will still give the same response and even feel impatient, thinking, "Why do you keep asking? I already told you, and you still don't get it and keep asking!" Even after being asked three times, she will be unable to realize that her answer is unclear and not what the other person is looking for, that she should change her wording and clearly state whether she can or cannot, and not make the other person guess. She is unable to realize how her words make others feel or how the other person reacts after hearing them—she cannot realize any of this. This shows she has no caliber. No matter how many times you ask, she will give the same response and even feel that what she's saying is sincere and not false, thinking, "No matter how many times you asked about the same thing, I've given the same answer—I'm practicing being an honest person, and I'm saying what's on my

mind." Isn't this a reflection of poor caliber? (Yes.) When you ask about Tom, this kind of person always talks about Dick and Harry. When you ask about Dick and Harry, they always talk about Tom. People without normal thinking have muddled thoughts, and their thinking is jumbled. This is a major manifestation of poor caliber. In summary, these are the manifestations of people with different calibers. Whether you evaluate their caliber by their ability or lack of ability to understand and apply the truth principles, or by whether or not they have spiritual understanding, these are the manifestations. Although we've spoken in somewhat general terms, can't you basically match up My words to real life? (Yes.) So, haven't we more or less summarized the topic of caliber? (Yes.) That concludes our discussion on the topic of caliber.

Tell Me, does the degree to which people resist and rebel against God have anything to do with whether their caliber is good or bad? Do people resist and rebel against God because of poor caliber? Have you ever considered this question? Is this a question that's worth considering? (Yes.) Some people say, "Because we have poor caliber, because the caliber God gave us isn't good, we resist and rebel against God severely." Is this statement correct? (No.) Based on our previous fellowship about the differences between innate conditions, humanity, and corrupt dispositions, which category does caliber belong to? (Innate conditions.) It belongs to innate conditions. So, do you know whether the various aspects of innate conditions are related to people's humanity and corrupt dispositions? Let's start with caliber—does caliber determine the degree to which a person rebels against and resists God? (No.) Why do we say that it does not determine it? This relates to the reason why people resist and rebel against God. Do people rebel against and resist God because of poor caliber? (No, it's because we have corrupt dispositions.) That's right—this aligns with reality. Your

resistance and rebellion against God, and your inability to submit to the truth, are not due to poor caliber, they are due to you having corrupt dispositions. And so, you cannot complain about God giving you poor caliber just because you are able to resist Him. Caliber, or any other aspect of your innate conditions, are inherently conditions that you yourself have; they are intrinsic, innate conditions that you possess as a created being. Regardless of which aspect of innate conditions it is, it does not lead to resisting God, and it has no relation to corrupt dispositions. For example, being tall does not mean that you have less corrupt dispositions. Being beautiful or having fair skin does not mean that you have no corrupt dispositions. Being born into a race that people esteem and look up to does not mean that you have no corrupt dispositions. In other words, no matter what innate conditions God has given to a person, and no matter what a person's innate conditions are like, they have no relation to that person's corrupt dispositions. For example, a person's appearance itself does not lead to resisting God. However, because people have corrupt dispositions, when someone is good-looking, they may think, "I'm beautiful, so I should have status and be respected." These are revelations of corrupt dispositions. Some people use their good looks to bring their strengths into play, thus revealing many erroneous statements and actions. These statements and actions are all caused by their corrupt dispositions, not by their innate conditions. Regardless of whether you have good or poor caliber, caliber itself does not lead to resisting God. If you have good caliber but do not understand or accept the truth, you will still resist and rebel against God because you have corrupt dispositions. If you have poor caliber but can accept the truth, and once you understand what God tells you to do or not to do, you can abide by it, and you are able to not act based on your corrupt dispositions, then you will not rebel against God, nor will you be slippery and slack off, or be perfunctory, willful, or

arbitrary and reckless. Regardless of whether you have poor caliber or not, as long as you have corrupt dispositions, then even if you can understand God's words, you will still rebel against and resist God. Because you have corrupt dispositions as your life, you naturally develop various satanic thoughts and viewpoints, and satanic philosophies for worldly dealings, as well as satanic viewpoints that underlie how you view people and things, and you will show off, defend yourself, and constantly want to stand out and hold yourself above others, and even to control and rule over others. These manifestations all stem from people's satanic nature. If you do various things based on your satanic nature and satanic life, then regardless of whether you have good or bad caliber, you will resist God. Caliber itself does not lead to resisting God. You have poor caliber, but can you act according to God's words as long as you understand them? If you do not have corrupt dispositions or do not live by your corrupt dispositions, then you absolutely can achieve this. Take having a particular strength as an example—people often think, "Since I have this strength, I'm superior to others; I should have status in God's house, I should be a leader or a pillar in God's house." These thoughts are not caused by having a strength but are caused by corrupt dispositions. Because people have corrupt dispositions as their life, all the things they reveal, live out, and exhibit, as well as their perspectives, stances, and principles in viewing various people, events, and things, are all caused by them having corrupt dispositions as their life. These are not caused by any innate condition that God has given them. Do you understand? (Yes.) What do I mean by fellowshipping these words? The purpose of this fellowship is to enable you to more clearly understand and recognize your actual situation, and to recognize what your caliber is like—don't be a person who has no reason, and don't engage in pointless struggles over having average or poor caliber, or even offer pointless excuses to illustrate that

your caliber is not poor. These actions have no value. This fellowship is meant to enable you to accurately understand your caliber and your various abilities, and then find your proper position and conduct yourself according to your proper station. This will help you more to be a proper created being, stand properly in your position as a created being, and fulfill the duties of a created being. Of course it will also, to some extent, help you more to cast off your corrupt dispositions. Regardless of what level your caliber or various abilities are at, they do not determine the degree to which you resist and rebel against God. In other words, it could also be said that your corrupt dispositions do not depend on the class of your caliber, and even less do they depend on what your innate conditions are like. The corrupt dispositions of humans arise within their innate, intrinsic flesh. After humans were corrupted by Satan, their corrupt dispositions became their inner life. When you have not yet cast off your corrupt dispositions, you take advantage of your innate conditions to speak and act based on this satanic life. This means that before you have cast off your corrupt dispositions, you are taking advantage of the various innate conditions that God gave you to serve the attainment of your own purposes. And so, we can say this: If you do not cast off your corrupt dispositions, you are taking advantage of or trampling on the various innate conditions that God has given you; if you are in the process of pursuing the truth and practicing the truth to cast off your corrupt dispositions, you are taking advantage of the various innate conditions that God has given you properly and effectively; when you transform from having corrupt dispositions as your life to having the truth as your life, you are using the innate conditions that God has given you properly and correctly—in other words, in a more meaningful way. Do you understand now? Innate conditions themselves are not the root cause of humankind's resistance against God. Instead, people's satanic corrupt dispositions and the life implanted within people by

Satan are the root cause of humankind's resistance and rebellion against God. Isn't this the case? (Yes.) Is this issue now basically clear to you? (Yes.)

Before we fellowshipped on the topic of caliber, we fellowshipped about some manifestations in three aspects: innate conditions, humanity, and corrupt dispositions. What manifestations did we fellowship last time? (Last time, the manifestations fellowshipped were diligence in doing things, doing things with structure, starting strong but finishing weak in doing things, and exercising caution in doing things, as well as talking big and boasting, carelessness, loving to showcase oneself, disdaining the poor and favoring the rich, currying favor with those who have power, having an exceptional memory, and so on.) We will not fellowship any further on these. We will continue fellowshipping about the various manifestations of innate conditions, humanity, and the revelations of corrupt dispositions. When these manifestations occur, you must know what type of manifestation they belong to, and you must be able to differentiate and discern them; only then can you approach them accurately. If some manifestation pertains to innate conditions, which are unchangeable, then you do not need to concern yourself with it. If it belongs to some defects or flaws of humanity that can be overcome, corrected, or changed, then you should try to correct and change them. If there is no need to overcome them and they do not affect your performance of duty or your pursuit of the truth, then you do not need to pay attention to them. If a manifestation is neither a problem of innate conditions nor a problem of humanity, but involves corrupt dispositions, then it must be changed. If you do not transform or change it, then, with a form of life that is dominated by corrupt dispositions taking root and wielding power within you, what you live out and reveal are not merely minor problems such as

being unable to get along with others or being displeasing to others and failing to edify them. Instead, what you live out and reveal reaches the level of violating the truth, violating the truth principles, resisting God, rejecting God, being antagonistic toward God, and—it can even be said—of standing in opposition to God. Precisely because corrupt dispositions are of this nature, once these manifestations involve corrupt dispositions, you must come to know these corrupt dispositions, and then seek the truth, understand and grasp the principles of practicing the truth, and practice according to the truth principles to replace these corrupt dispositions, so that these corrupt dispositions no longer dominate your life, and in their place, the truth becomes your life and dominates your day-to-day life and what you live out.

We will continue to fellowship about the various manifestations of innate conditions, humanity, and corrupt dispositions. The last manifestation we fellowshipped about last time was having a good memory, right? (Yes.) Then what aspect does forgetfulness belong to? (Innate conditions.) This is an innate condition and also a defect of humanity—just these two aspects. Is forgetfulness a corrupt disposition? (No.) Obviously not. Some people are forgetful because they are naturally poor in memory, while others become forgetful due to aging of the brain and declining memory as they grow older. If forgetfulness is innate, it belongs to innate conditions; if it is acquired, then it is a defect of humanity. Being naturally forgetful is, of course, also considered a defect, right? (Yes.)

Being adept at planning before doing things—what aspect does this belong to? (A merit of humanity.) This is a merit of humanity. Before doing something, people who are adept at planning plan ahead, and then follow the steps, without being impulsive, reckless, or rash. They act in a steady way, not rushing to go do things on a whim, but consider beforehand how they should go, whom to go

with, what to do in special circumstances, what documents or items need to be brought, whether to bring some essential daily necessities depending on the environment, and so forth. They are able to take all of these things into consideration. Before doing things, they make thorough preparations, considering more factors and being more meticulous in their considerations. They will assess in advance the distinction between favorable and unfavorable conditions, and they will differentiate between the best-case scenario and the worst possible consequences. They will make reasonable arrangements to achieve the best results. Because they are adept at planning and making reasonable arrangements, their handling of matters is usually more thorough. Unexpected situations in the things and itineraries they arrange occur less frequently, and the results of their work tend to be better. People who work with them do not feel anxious but instead feel more at ease. So, can it be said that being adept at planning belongs, relatively speaking, to a merit of humanity? (Yes.) That covers being adept at planning. Then, is being calculating good or not? (It's not good. It is a defect of humanity.) Being adept at planning is a merit and strong point of humanity—it is positive—while being calculating is a defect of humanity. For example, if two people have a meal that costs ten yuan in total, and when paying, a calculating person pays five yuan and fifty cents while the other person pays four yuan and fifty cents, they feel: "This isn't right—he paid fifty cents less. Each person should pay five yuan for it to be fair and reasonable." They even calculate such a small amount. If they feel that they have lost out, they become uncomfortable and are always looking for an opportunity to recoup their losses through scheming means. If they cannot recoup their losses in this way, they can't eat well or sleep well. Being calculating is a defect of humanity. If this becomes serious and they calculate even in major matters, always trying to extract benefit from others or take advantage of them, or

frequently resorting to schemes for the sake of their calculations, then this is no longer merely a defect of humanity but involves a corrupt disposition. If one's being calculating does not affect others or harm their interests and is only present in trivial matters of daily life, ultimately leading to frequent failures or poor results in handling affairs, this is a defect of humanity.

What kind of problem is being stingy? (A defect of humanity.) What manifestations constitute being stingy? For example, if a stingy person is about to drive somewhere and someone says, "It just happens to be on the way, can you give me a ride? It'll only take five minutes, and I can give you some money for gas," they fear that the person might not pay after the ride and find an excuse to refuse them a ride—this is being stingy. There are also those who, when someone asks to borrow something from them and they don't want to lend it, say, "I'm using it right now. I'm not really in a position to lend it to you. You should ask someone else." They are extremely miserly and mean; they don't have normal interpersonal interactions and greatly fear being taken advantage of by others, while always hoping to take advantage of others. This is called being stingy. There are also those who, when you ask to borrow ten yuan to buy a meal and some other things, think it over: "I'll only lend you five yuan for the meal—no more, not even a cent!" The next day when they see you, they even ask, "How was that meal? Did you use the whole five yuan?" Their words subtly hint, "Hurry up and pay me back! You still owe me for that meal. If you don't pay me back, you'll have to treat me to a meal!" People of this sort are extremely petty in their self-conduct and adept at calculating. They are not only adept at calculating when it comes to material things but are also especially adept at calculating in interpersonal interactions. No matter what someone says to them, they always read into it and ponder the meaning behind it. If the words harm

them or infringe upon their interests, they immediately retaliate. Even in conversations, they seek to take advantage and adamantly refuse to suffer any loss. This is no longer merely being petty or stingy—it is a corrupt disposition. If it only involves always trying to take advantage and avoid losses in daily material and financial interactions, this is merely a defect of humanity and has not risen to the level of a corrupt disposition. However, if it involves the principles of conducting oneself and acting, then it is no longer a defect of humanity but has risen to the level of a corrupt disposition. So, what does generosity belong to? (A merit of humanity.) This can be classed as a merit of humanity. In interactions with others, generous people are not concerned very much about gains and losses. When others take small advantages or take a little something from them, or sometimes when someone fails to return borrowed money to them, they don't really calculate in regard to such things. They are relatively generous and tolerant toward others—this is a merit of humanity.

What kind of problem is pettiness? (A defect of humanity.) It is a defect of humanity. What are the manifestations of pettiness? (A tendency to fuss over minor matters.) For example, during a meal, if you say to a petty person, "You have a really big appetite—you eat more than most people," they get angry: "Are you calling me a glutton?" You made a remark that inadvertently hurt them or made them upset, and they take it to heart and won't let it go. They can stay angry at you for half a month and refuse to speak to you, and you'll have no idea what caused this. In actuality, you were just making a casual remark without any intention of mocking them, but they unexpectedly magnify this comment, believing that they were being laughed at. They take even this small matter to heart and exaggerate it endlessly, blowing things out of proportion and showing no forgiveness at all—this is pettiness. Just how petty can

this kind of person be? They can be as willful as children—nobody dares to provoke them. When interacting with them, you always have to be cautious, not daring to speak to them normally, because if you do, anything you say might offend or hurt them, and that will result in consequences—the next time you meet, they will give you a sullen face, avoid eye contact, and even smash things. If you try to talk to them, they will ignore you. Neither talking things over with them nor trying to coax them will work. If you sit near them, they will avoid you and ignore you. No matter their age, they are always throwing childish tantrums and acting willfully—isn't this pettiness? (Yes.) This is a defect of humanity. People like this are very difficult to get along with. When the brothers and sisters fellowship with open hearts together, pointing out each other's shortcomings, no one dares to point anything out to people of this sort. But if they are not included in the fellowship, they become dissatisfied and start to have some thoughts: "You all fellowship with open hearts together, helping one another, but you don't treat me as a brother or sister." Saying nothing at all to them is no good —you have to say a little something to them: "You're great, but sometimes your temper isn't so good. However, we also have our faults and often don't pay attention to what we're saying." If you don't phrase it that way and only say that they have a bad temper and are small-minded, it won't work—they will get angry. When interacting with them, you have to be especially cautious and speak carefully. If you say one thing that is inappropriate, you will have to bear the consequences. Therefore, it is particularly exhausting to interact with them. Nonbelievers have a term for this, they say people of this sort have "glass hearts," meaning that they are especially easily hurt. At the drop of a hat, people like this feel wounded, start crying, refuse to eat, can't sleep, and become negative. They say, "You all say that I'm no good. None of you like me, none of you chat to me, and all of you avoid me and don't want

to be near me." Isn't this childish? (Yes.) Someone says, "Your heart is so fragile, like glass—it shatters at the slightest hurt. Who would dare to expose you? Who would dare to have dealings with you? Everyone is scared of doing that." Saying that people of this sort have evil humanity wouldn't be objective—they really don't engage in any evil deeds. It's just that they're especially petulant—they're willful, fussy, and have the temper of a child. You can't bump up against them or provoke them. If you are forgiving toward them, they say that you're looking down on them and not taking them seriously; if you get serious with them, they say that you're being fussy with them—no matter what you do, it's wrong. When interacting with people of this sort, if your approach is suitable and you manage to please them, even if their caliber is somewhat poor, they can do their duty well. But if your approach is not suitable and something upsets them, they become negative, and you have to rack your brain for ways to appease them. People who are petty are very troublesome. Over a trivial matter, they can cry for ages, to the point that their eyes become very red. If a trivial matter doesn't go their way, they can pout for hours. When they are out of temper, they can go half a month without paying any heed or speaking to others. People of this sort have a bad temper and are petty, but they still do the work they're supposed to do—it's just that they do it with anger. Once their mood improves, they can work well again. Overall, this defect and problem of their humanity is severe. They are likely to create a tense atmosphere and to cause trouble for and place burdens on both themselves and others. People of this sort do not have the magnanimity of adults or the attitude of adults for worldly dealings. They are somewhat like children around ten years old—you couldn't say that they're sensible, because they're not really sensible, but you couldn't say that they're immature, because they always speak like adults. If you treat them like adults, then it's possible that anything you say may displease them and make them

feel constrained, causing them to suddenly throw a tantrum like a child. But if you treat them like children, they feel that you are looking down on them. In short, they are very abnormal. This is a defect of humanity. If someone has this kind of problem, they should change and strive to learn to be tolerant and forbearing, to learn to approach and handle issues in the correct way and with the correct attitude, and to interact with others in the rational manner of normal people. Even if most people do not accept the truth or the correct way of doing things, you should not be constrained or influenced by this, nor should you be restricted or bound by this. You should still persist in doing things the correct way. Even if you feel it is difficult, do not give up—this is also part of the learning process. Gradually, your humanity, insight, and other aspects will mature, and you will grow. What is the mark of growth? It is being able to get along harmoniously with most people; it is being able to bear it, understand it, and approach it correctly when someone says something unpleasant, makes a joke, or says something hurtful to you. If what others say sounds unpleasant but reflects your actual situation, you should accept and acknowledge it. If someone inadvertently says something that offends you, and you see that it was unintentional, you should choose to practice tolerance. If someone deliberately targets you and says some very hurtful things, then you need to calm down, pray to God, and seek: “Why are they targeting me like this? What is their intention? Are they an evil person, or is this a revelation of a corrupt disposition? If they are an evil person, then I need to be more discerning and guarded toward them. If what they say is correct and aligns with the truth, I will accept it; if it is incorrect, then there is also no need to argue with them. If they are revealing a corrupt disposition, I will see whether they can accept the truth. If they can accept the truth, then I will fellowship the truth with them. If they do not accept the truth, then I can only practice forbearance.” Doesn’t that resolve the issue? In

this way, when you interact with all kinds of people, you can do so with mutual tolerance and mutual assistance, and get along with them harmoniously—this is always better than being a petty person. Petty people, in one respect, bring significant discomfort to others, and, in another respect, they fail to fit in with any group, appearing very isolated and out of place. Some kind-hearted people will feel sorry for you, and everyone will actually want to help you, because you're all brothers and sisters, but when you always isolate yourself and remain alone like this, don't you think that you appear awkward to others? (Yes.) Why are you out of place? It's because you have this defect of humanity, so you should work to overcome it and gradually change, right? (Yes.)

Having a bad temper, being hot-tempered—what aspect does this belong to? (A defect of humanity.) Having a bad temper can also be called being hot-tempered—does this count as a defect of humanity? (No.) How should this be viewed? A person who has a good temper, hides their malice behind a smile, always speaks in a gentle and friendly manner, never argues with anyone, and always says what other people want to hear—is this good? (No.) If someone says that this person is crude, they say, "Being crude is good; crude people don't cause trouble." If someone says they are bald, they say, "Being bald is good; bald people are smart." That is, no matter what others say or how others treat them, they never lose their temper or get angry—is this kind of person good? (No.) When it comes to which people they really like, what their thoughts and viewpoints are on good people and good things and evil people and evil things, and whether they approve of good people and detest evil people, or approve of evil people and detest good people, they have no clear viewpoints or stance on these things, and they do not comment on anything. Regardless of what matter they encounter, they always dismiss it with a smile, and they are especially

agreeable and have no temper. Is this a merit of humanity? (No.) Having a good temper is not a merit of humanity, so is having a bad temper a defect of humanity? Can a person having a good or bad temper determine what their humanity is like? (No.) For example, some people see someone being perfunctory in their duty and do not care, they see someone disturbing the church's work and do not feel outraged; and they even say, "It's fine, you will improve—take your time. God has painstaking intentions for us; we must repay God's love and His grace, and we cannot be perfunctory. Pay attention to this next time." Do these people have a good temper? (Yes.) Some people, when they see someone not safeguarding the interests of God's house, say, "Could you try to safeguard the interests of God's house? It would be so great if you were considerate of God's intentions. We must be good people—if we're not good people, God will not like us. In the way we conduct ourselves, at the very least, we must safeguard the interests of God's house—pay attention to this in the future." Is a temper being shown in this? (No.) Their temper is quite good, right? Some people never get angry no matter what happens. When they see that some people often report false numbers to deceive the Above and God's house while preaching the gospel, they say, "If the majority of people are reporting false numbers like this, then this is the stream of the Holy Spirit's work—we must submit to it!" Someone refutes them, saying, "Reporting false numbers is lying and deceiving God; I cannot do that." They reply, "Why not? Other people report false numbers, reporting only the good news and not the bad. Why are you being so foolish?" When they see people reporting false numbers, they feel happy. When they see some people sticking to the principles and refusing to report false numbers, they become angry and enraged, slam the table, and say, "Why aren't you reporting false numbers? Do you want to go against the stream of the Holy Spirit? If you don't report false numbers, I'll dismiss you!

I'll clear you out!" What do you think of them losing their temper in this way? (It is bad.) This is an outburst of wicked anger. Not losing their temper when they should and losing it arbitrarily when they shouldn't, calling evil things just, calling the reporting of false numbers the stream of the Holy Spirit and praising it so much, and even promoting it—isn't this vile? (Yes.) When they see that someone refuses to report false numbers, they slam the table, get angry, and glare, wanting to dismiss them or clear them out—this is "thunderous fury!" The great red dragon has a "Thunder Operation"; that devil's show of force is called a "Thunder Operation," and this is the "thunderous fury" of these people. If you refuse to report false numbers, and they slam the table and unleash their thunderous fury against you, in such a situation, would you dare to stick to the principles, reporting only the real numbers and refusing to report false ones? Would you dare to stand up and criticize and expose them, saying: "You are forcing people to report false numbers—you are a devil! You even call following antichrists in reporting false numbers the stream of the Holy Spirit. Isn't this blaspheming the Holy Spirit and blaspheming God? You do not distinguish right from wrong and you blaspheme the Holy Spirit, and yet you think of yourself as a just angel. You won't allow anyone to go against your demand to report false numbers, and you even lose your temper. You have not the slightest sense of justice. Not only do you not expose and condemn evil things, but you also let your temper flare up massively at those who stick to the truth and refuse to report false numbers, even unleashing your 'thunderous fury' at them. Isn't this deliberately disrupting and disturbing the work of God's house? Isn't this behavior of the same nature as what the great red dragon does?" So, looking again at whether having a bad temper really is a defect of humanity or a merit of humanity, this cannot be generalized. It depends on what situations cause a person to lose their temper and what situations

do not, as well as why that person usually has a bad temper. It depends on what that person is pursuing, whether that person has principles for their self-conduct, and what exactly their attitude toward the truth is like, as well as their attitude toward God, God's work, the interests of God's house, and the church's work. If, for the sake of upholding the truth principles, safeguarding the interests of God's house, and safeguarding the work of God's house, they consistently have a bad temper when facing various evil people, events, and things, then this is a merit of their humanity. But if they never get mad or angry when faced with various evil things or things that resist God, as though they have nothing to do with them, then this is not a defect of their humanity—this is poor humanity, a complete lack of a sense of justice, and of course it belongs to the category of corrupt dispositions. So, how should temper be viewed? A person having a good temper does not necessarily mean that their humanity is good, and a person having a bad temper does not necessarily mean that their humanity is poor—it depends on what their bad temper is directed toward. If their bad temper is directed toward things that are evil, dark, and do not align with the truth—if it is directed toward things that violate the principles of God's house, harm the interests of God's house, and disrupt and disturb the church's work—and they frequently get angry and lose their temper due to feeling anxious, agitated, and worried about these things, then this is not poor humanity. This is being considerate of God's intentions, this is a merit of humanity. Conversely, if, when faced with these negative things, they show no temper, do not step forward to safeguard the interests of God's house or God's testimony, and do not stick to the truth principles and step forward to stop or restrict these things, but instead allow these disruptions and disturbances to grow and spread unchecked, then although such people may appear to have a very good temper, in actuality, their character is vile. Isn't this the case? (It is.) How

should the issue of having a bad temper be viewed? It depends on what matters a person's bad temper is directed toward; you should look at what that person's character is like, what they pursue and what path they walk, and what attitude they have toward the truth, toward God, toward the work of God's house, and toward the interests of God's house. Is this way of viewing it accurate? (Yes.) If a person has no sense of justice but is hot-tempered, easily enraged, and very hotheaded when associating with people in their day-to-day life, frequently bristling with anger, and often arguing and going head-to-head with others over trivial matters, even using foul language, this is not a defect of humanity—this is vile character. Looking at it in terms of corrupt dispositions, this person's disposition is vicious, and no one dares to provoke them. They do not lose their temper for the sake of safeguarding just causes, safeguarding positive things, upholding the truth principles, or safeguarding the interests and work of God's house, but rather for the sake of safeguarding all of their own interests, their reputation, status, vanity, material possessions, money, and so forth. Such a person's bad temper can be classed as vile character. A bad temper must be viewed based on the situation, considering what someone's bad temper is directed toward and the intentions behind it. If, in order to safeguard their own interests or protect their reputation and status, they can really lose their temper and raise hell over a single remark, then their character is vile. If they are generally quite magnanimous when it comes to matters involving their personal interests—for example, when people occasionally make remarks that target them and hurt their pride a bit, or take advantage of them a bit, they usually let it slide and don't lose their temper—if they do not fuss over little things and can be accommodating while associating with others, and yet they lose their temper when they see someone disrupting and disturbing the church's work and causing harm to the interests of God's house,

then this is not bad character. Rather, it is the sense of justice that humanity ought to have; it is a merit of humanity.

Being prone to sulking—what kind of problem does this belong to? (A defect of humanity.) This is a defect of humanity. What kind of people are prone to sulking? (Petty people.) Petty people, touchy people, and children are all prone to sulking. When they encounter some minor issue, they become angry at the drop of a hat, refuse to speak with you, refuse to see you, and won't answer your phone. You unintentionally say something that hurts them, and they start sulking, ignoring you for a long time, and even when asked about this, they don't say anything. You ask them, "What's wrong? If there's a problem, let's resolve it. If I owe you something, I'll make up for it. If something I said hurt you, I apologize, and I can do whatever you need me to do." Yet they still remain silent, sulking. Aren't such people troublesome? (Yes.) This is abnormal humanity. Problems related to humanity that do not rise to the level of issues concerning character all belong to defects of humanity. A defect means that something which should be present within normal humanity is lacking in someone—one's attitude or manner in conducting oneself and handling matters is abnormal or immature and does not meet the standard of reason for normal humanity. This is a defect. Being prone to sulking, for one thing, irritates others, and they dislike interacting with such people. Additionally, being prone to sulking is childishly immature. Generally, only children around ten years old behave this way—adults do not have these manifestations. When such a person has a good relationship with you, the two of you are like two peas in a pod. But when things sour between you, they turn hostile, sulk, refuse to speak with you, return everything you gave them, and cut you off for good. Yet, who knows—one day they might reconcile and become as close as before. These are manifestations of immaturity. All of these

manifestations of immaturity are referred to as defects of humanity. Being prone to sulking is a defect of humanity. People who are prone to sulking are most likely to delay things when doing a duty. You never know when they might go into a days-long sulk because someone said something that hurt them. No matter how important the duty is, they can stop without saying anything. You may think they are still normally doing their duty, but in actuality, they have already stopped their work long ago. Therefore, it is imperative to never assign important work to people who are prone to sulking, especially tasks in critical stages, as they are extremely willful, always emotional, and prone to sulking, lacking rationality, which easily leads to them abandoning their work during the course of doing their duty. If this work absolutely must be done by them or there is no one else to replace them, then when assigning them the work, you must have someone supervise their work. If there is someone else who can replace them, then relatively important work should not be assigned to them. For example, some people have a bit of caliber and can handle the work of a church leader, but when a brother or sister says something that hurts them, they go into a sulk: “I quit! You can let whoever you want be the leader. I’m going back home to live my life—I’m done with this!” Once they start sulking, they can give up their duty and leave, and who knows when they’ll come back. Are such people reliable? (No.) They take out their anger on their duty and the church’s work, giving up their duty at any time. Isn’t this a manifestation of immaturity? (Yes.) Treating their duty and the church’s work as if it’s a child’s game, like playing house—that is a manifestation of immaturity. When children play house, it’s just a game—if they get upset, they stop playing; it doesn’t delay anything. But treating church work or some duty like a child playing house, quitting whenever they want —doesn’t that delay things? This doesn’t just delay their own matters—if they are a church leader, the church’s work gets delayed

by them. If they are doing an important duty, then that important duty gets delayed. Therefore, when selecting people to use, you must consider whether they have the problem of being prone to sulking. If they do have this problem, is it severe? How severe is it? Will they give up their work? When they sulk, will they go into a huff, go home, and stop doing their duty, refusing to return no matter who calls on them? People of this sort are very difficult to handle. Never use them—they are a prickly sort. Coaxing them doesn't work, disciplining them doesn't work, and no matter how you fellowship about the truth, they find it hard to accept. Only when they figure it out themselves and understand it on their own can they recover and revert to normal reason. Therefore, aside from having corrupt dispositions, if someone's humanity also has many defects or flaws, then once they encounter something unpleasant, it can cause them to become so negative that they cannot recover. Even if they have some resolve and are willing to pursue the truth to attain salvation, and even if they have a mind to do their duty well and be up to standard as a created being, when difficulties or unpleasant situations arise, they can no longer move forward. Therefore, if a person wants to pursue the truth and do their duty well, they must seek the truth to resolve any defects or flaws that may exist in their humanity. If you do not possess a heart that has a tremendous desire for God or longs for the truth, and you are unwilling to overcome these defects of humanity or have insufficient resolve to do so, then the challenges you face will be numerous. If you cannot even change or surmount these personal defects, it will be even more difficult to cast off your corrupt disposition.

Let's now talk about "loving to take advantage"—what kind of problem is this? (A defect of humanity.) Is this a defect of humanity? Loving to take advantage is a problem of character. If

someone takes advantage in every situation, even over something as small as a vegetable, a piece of paper, or a little water bottle, this is a problem with their character—their character is vile. This is not a defect of humanity. Do you understand? (Yes.) Such people have vile character and no integrity. When they shop at a store, they always try to haggle and ask for discounts. When they buy vegetables at the market, they argue endlessly over a few cents. When they stay at a hotel and see complimentary items like disposable towels, toothbrushes, and toothpaste, they take everything home without leaving a single item behind, afraid to miss out on anything. Some people say, "Do they love to take advantage because they're poor?" No, this kind of person simply has this kind of character. Their family isn't short of money, but they nevertheless insist on taking advantage. After believing in God, this kind of person even takes advantage of God's house. Some people don't eat at their own home but always go to the host home to freeload meals, pretending they're there to help do things for the host home. They secretly use the belongings of the brothers and sisters. They avoid using their own things and always use others' belongings. They don't wear their own clothes and always wear someone else's. When they see someone doing laundry, they ask them to wash a couple of items for them while they're at it and end up giving them seven or eight pieces to wash—this is clearly taking advantage. They simply have this kind of character. Even though their family clearly has money, they still borrow money from the brothers and sisters. When asked when they will repay it, they say, "I'll pay it back when I have money. If I don't have money, how can I pay it back? I have no money—just my life!" What do these words mean? They clearly don't want to repay and never intended to—they just want to take advantage, using other people's money for their own enjoyment and to spend freely. This is their purpose. When they see someone has bought something new, they become

very interested and constantly think about borrowing it. If the owner needs it and doesn't want to lend it, they forcefully borrow it anyway. They use it until it's old or broken and still don't return it, treating it as if it were their own. This kind of person takes advantage everywhere, borrowing things and never returning them. Is this a defect of humanity? (No.) This is having no integrity and vile character. Have you ever seen this kind of person? (Yes.) There are quite a few of them. Tell Me, can this kind of person practice the truth? (No.) What kind of people are most of these individuals? Aren't they scoundrels? No matter how much they take advantage of others, their conscience feels no self-accusation. Tell Me, do they have a conscience? (No.) What kind of person are those without a conscience? Let's not say whether they are good people or evil people—at the very least, they lack the most basic standards and conditions of humanity required to practice the truth. We previously fellowshipped that to practice the truth, a person must at the very least possess a conscience. A person's conscience includes a sense of shame. Do those who are always taking advantage of others without feeling any self-accusation in their conscience have a sense of shame? (No.) Can people without a sense of shame practice the truth? (No.) They commit evil without feeling anything and without any reproach from their conscience. Therefore, doing just deeds and walking the right path holds no appeal for them because their humanity has no need for such things. What are their needs? Their need is to protect their own interests from any loss while also taking others' interests and using them to serve themselves. Their humanity has no sense of reproach or self-accusation for such behavior, nor any sense of shame. Therefore, it is very difficult for this kind of person to practice the truth. Their creed for conducting themselves is: Anything beneficial to themselves, whether in material terms or in a psychological sense, must not be given up in the slightest. As for others' good and valuable things, they always

want to own, seize, or even forcibly take possession of them. Once they have the opportunity, they will seize others' good things for themselves. They absolutely cannot allow themselves to miss the opportunity, and if they do miss it, they will regret it for a lifetime. This is their creed in how they conduct themselves. Because they are governed by this creed, they feel justified and at ease when taking advantage of others and claiming others' benefits as their own, feeling a great sense of accomplishment. If they fail to take advantage or miss an opportunity to do so, they feel that they've failed and think of themselves as foolish. When they take advantage, they feel good, delighted, and at peace. But when they see an opportunity to take advantage and don't, they feel upset and unsettled: "If I don't take this advantage, it's a waste. If someone else takes it, won't I be the one losing out?" Look at that—can someone governed by this creed try to be a good person? (No.) When practicing the truth, people need to let go of many things, such as their cherished sense of pride, status, and other psychological things, as well as some material things. All of these involve personal interests, and practicing the truth requires people to rebel against, overcome, cast off, and let go of these things. People who love to take advantage can't do any of this at all. They can't let go of their pride or status, and they are even less capable of giving up any material interests. When practicing the truth, they can't do any of it. So, can they practice the truth? (No.) Therefore, it is extremely difficult for them to practice the truth. They want to possess all the psychological and material good things for themselves and can never let them go, which directly conflicts with and goes against the principles of practicing the truth. That's why they cannot put the truth into practice. Just look at those who especially love to take advantage—how far do they go? When visiting someone's home, they even make sure to drink some of their water and eat some of their food before leaving. Tell Me, can

people with this kind of character practice the truth? (No.) Their standard for measuring everything is based on the principle of whether they can take advantage and gain benefits. Personal gain is the principle by which they measure everything. Their self-conduct is focused solely on taking advantage of others. As long as they don't suffer losses and can take advantage, they feel it's worthwhile. They believe that in conducting oneself, one must be able to take advantage, and that one is only intelligent and shrewd if they have frequently taken advantage—if someone doesn't know how to take advantage, that person is foolish! Their standard for self-conduct is to only take advantage and never take any losses. They take this approach as their standard for conducting themselves—can they practice the truth? (No.) Does the truth have any place in their hearts? Can it hold power in their hearts? (No.) Then what truths can they practice? (None at all.) They cannot practice any truths at all—their character is too low, causing others to despise them. Some people do duty in God's house; God's house provides some items to them for daily use, and they frequently request more using the excuse that they've run out, when actually they still have some left. Why do they always request more? They think, "If I don't take advantage of this and someone else does, won't I be the one losing out?" Look at that—what kind of character is this? The standard this kind of person uses for measuring everything is based on the principle of whether they can take advantage and gain benefits. Their hearts are entirely consumed by thoughts of interests. No matter how you fellowship with them about positive things or the truth, they refuse to accept it, which has nothing to do with their caliber or whether they can understand—it's that their creed in how they conduct themselves is problematic. They absolutely won't accept or practice positive things, nor adhere to the truth principles. Their character is extremely low. Tell Me, is it necessary to fellowship about the truth with this kind of person? (No.) Why not?

(Because they will never practice the truth.) They lack a sense of conscience in their humanity and do not possess the basic conditions for practicing the truth. Their hearts are focused solely on taking advantage and gaining benefits. It can be said that this kind of person is simply unworthy of hearing the truth and unworthy of listening to sermons about attaining salvation. See, you didn't fully understand what kind of problem loving to take advantage is, did you? You even thought it was a defect of humanity. Is it a defect of humanity? (No.) You understand now, don't you? What kind of problem is it? (It's a problem of character—this kind of person is of low character.)

Let's now talk about tending to give charity. If there are no motives behind a person's tendency to give charity, and it is merely a behavior or a common practice in their daily life, then this tendency to give charity should be considered a merit of humanity. Giving is, at any rate, better than receiving. At the very least, a person who tends to give charity has a heart that sympathizes with others, and an element of kindness within their humanity, and they are not miserly and do not place much importance on material things. Moreover, when they possess relatively abundant material goods, they will give away their surplus items, or those that they do not use but are suitable for others to use, making other people's lives a bit more comfortable or convenient. Judging from the motive behind these actions, at the very least, people who have a tendency to give charity have kind humanity, and display essential manifestations of sympathizing with and pitying others—it is a merit of their humanity. Such people have relatively good character, far better than that of evil people who love to take advantage of others and arbitrarily seize others' possessions—they have somewhat greater integrity. They give charity and help others without seeking anything in return, without seeking praise from

others or to leave behind a good reputation. This is simply their attitude in conducting themselves, or their way of life. For example, when they see that someone lacks clothes, they immediately give their surplus clothing to that person to wear. When they see that another person's family is poor and often cannot get enough to eat, they give some of their family's rice to them so that they can also have enough to eat. When they buy a new computer and see that someone else's computer is barely usable, they give their old computer to that person to use. They give charity without seeking anything in return—this is simply their character. This is a merit of humanity and can also be classed as a manifestation of good character. The behavior of tending to give charity is not bad at all, but some people, because they tend to give charity, often think, "I am kind, I am noble, I am generous. Many people's lives have improved after receiving my charity and help. I am an object of God's salvation. If God does not save someone like me, what kind of person would He save?" They often regard themselves as "a good person who tends to give charity." Suppose that someone says to them, "Your humanity is not good. You do many things that go against the truth, and you do not love the truth." After hearing this, they will become angry. What is the problem here? Some people's families are relatively well-off, and the brothers and sisters around them have all received favors from them. So those people often ponder, "I have treated these people in the church very well—they have all received some help from me. Don't I have prestige and status in the hearts of these people? Aren't I the one with the best caliber and the best humanity in the church? Shouldn't I be a leader? Shouldn't the brothers and sisters all listen to me?" What kind of issue is this? Isn't this an issue of corrupt dispositions? (Yes.) Just because they have a bit of good behavior, they no longer know their own true measure, they treat this behavior as capital, always wanting to be a church leader, and they get an inflated ego,

thinking that they are exceptional. They do not link the various corrupt dispositions exposed by God's words to themselves. They believe that their tendency to give charity means that they are a good person, that they don't have any corrupt dispositions, that everything they do is right, and that they should be a leader and an exemplar in the church, and that the brothers and sisters should all emulate them. What are these revelations of? (Corrupt dispositions.) This has risen to the level of corrupt dispositions. Although tending to give charity is a merit of humanity, if someone judges themselves to be a good person who is certain to be saved because of this, is this kind of thought and viewpoint correct? They regard their good behavior of tending to give charity as them having good character and noble integrity, and even regard it as practicing the truth and submitting to God. This is a grave mistake. This is arrogance and self-righteousness, and a complete lack of self-awareness. Tending to give charity can be said to be a good behavior. At most, a person who tends to give charity has relatively good character, much better than those who take advantage. However, you cannot claim that you are a good person, that you have no corrupt dispositions and possess the truth reality, and that you are qualified to be a church leader and to stand above others and issue commands, simply because you have this good behavior of tending to give charity. This is an arrogant disposition. Although you tend to give charity and help others—possessing some of these good deeds—which is a merit of humanity, this does not prove that you have no corrupt dispositions. If you treat your tendency to give charity and help others like capital and develop an ambition to become a church leader and to elevate yourself above others, this is an issue of corrupt dispositions. Can you see the distinction now? Having good character does not mean that one has no corrupt dispositions. Some people basically interact and associate with others reasonably well—they do not take advantage of others and they even give charity

and help others—they have some merits of humanity. However, after spending some time with them, you discover that they are very arrogant, that they love to boast, and that they sometimes even tell lies and are quite deceitful. If you criticize them, they refuse to accept it and are somewhat vicious, even slamming the table and saying, "I have believed in God for so many years—who hasn't received charity from me? Ask the brothers and sisters—have I ever taken advantage of anyone? Have I ever harmed or hurt anyone?" Does not having harmed others make you a good person? Isn't not harming others just the bare minimum that a person should do? What reason do you have to be haughty? Not having harmed or hurt anyone is what a person ought to do—it is not capital. Not taking advantage of others does not mean you are able to practice the truth and submit to God. You should learn to reflect on yourself and be able to accept others' criticism and help—only then will you be someone with reason. You are being pruned now because you have revealed a corrupt disposition and your actions do not align with the truth. This is not a denial of the fact that your good behavior of tending to give charity is a positive thing, or a denial of your character. Rather, pruning and exposure are being practiced because you have made a mistake and violated the truth principles. If you can accept it, then you are someone who loves the truth and can practice the truth. If you do not accept it, then your tendency to give charity is, at most, a merit of humanity. But because the arrogance, viciousness, and wickedness within your corrupt dispositions dominate, you cannot accept the truth, and so you are utterly base, and you are worthless. When faced with pruning, people of this sort make a huge scene, talk about their qualifications, and flaunt the bit of good behavior that they've engaged in. They behave like mad dogs, throwing fits. That little bit of good image they had completely vanishes, and their nature is thoroughly exposed. Everyone sees this clearly and says, "This

person has a severely corrupt disposition—they're an evil person, a shrew! It's fortunate that they weren't chosen as a church leader. If they had become a church leader, they wouldn't be able to stand the slightest criticism—if anyone tried to dismiss them, they would never leave that person be and they would fight to the death against them. That would be disastrous!" If you only look at one good behavior of theirs or one quality of their humanity, you simply cannot see what their corrupt dispositions are like, what their attitude toward the truth is, or whether they can submit to the truth. When they reveal a corrupt disposition and then undergo exposure and pruning, their attitude toward the truth will come to the surface bit by bit and be exposed. Therefore, a person's character, or the merits and shortcomings of their humanity, cannot fully determine whether they accept the truth. Looking at their character or the merits and shortcomings of their humanity, it is also impossible to see what their attitude toward the truth is like. Only when they reveal a corrupt disposition, or when they are faced with exposure and pruning, will their attitude toward the truth be revealed, and only then can it be known whether they love the truth, whether they can practice the truth, and how much hope they have of being saved in the end. From such people's tendency to give charity and help others, you can see what merits and defects of humanity they have. Then, from their series of problems—such as them becoming arrogant and self-righteous, and wanting to become a leader and stand above others on account of their tendency to give charity and help others—you can see clearly their attitude toward the truth; and based on their attitude toward the truth, you can see clearly whether they can attain salvation. Through these behaviors, you can discern the merits and shortcomings of their humanity, discern their character, and at the same time learn to tell the difference between humanity and a corrupt disposition, but you cannot completely tell whether they can ultimately be saved or

what their result will be like. Judging whether someone can be saved is somewhat more complex—you also have to look at whether they can accept the truth, reflect on themselves, and have genuine repentance when they reveal a corrupt disposition; it must be judged based on these aspects.

Loving to socialize—what aspect is this? (An innate condition.) This is an innate condition, a method for worldly dealings while among groups of people. Some people enjoy associating with others, they never tire of it, and no matter the personality of the other people, they are able and willing to associate with them. Some people, however, prefer to avoid crowds and are unwilling to associate with others. This has a certain connection to one's inborn personality. When it involves personality, it definitely involves innate conditions. Loving to socialize is related to a person's personality; it does not involve the merits or shortcomings of humanity, and it of course does not involve any corrupt disposition. This is a relatively simple manifestation. Being reclusive—what aspect does this fall under? (It's a part of one's inborn personality.) (It's a defect of humanity.) There's some disagreement here—so, just what kind of issue is being reclusive? (Being reclusive indicates one's personality is poor.) Having a poor personality is a defect of humanity. Personality itself is also an aspect of one's innate conditions, so this trait of being reclusive is both an innate condition and a defect of humanity. This does not belong to a corrupt disposition and does not involve one's self-conduct. Being reclusive means always avoiding people, being unwilling to communicate one's thoughts with others, preferring to do things alone, disliking associating with others, and disliking living among people. Such people only like staying in a solitary environment or in a corner. When there are many people, they are unwilling to speak. They are not good at communicating with others. When they

do communicate with others, they feel anxious and panicked, or end up in some embarrassing and awkward situations. This is a personality issue within innate conditions and, of course, is also a defect of humanity, right? (Right.)

Now let's take a look at being timid—what kind of issue is this? (An innate condition.) (A defect of humanity.) It is an innate condition and also a defect of humanity. Tell Me, what does it mean to be timid? Being afraid to go out at night, fearing mice, centipedes, and scorpions, as well as being afraid of getting into trouble and being unwilling to face complicated issues—these are all manifestations of being timid. Some people faint from fright when they see a snake. Some people get so scared they tremble all over when they hear about a car accident. Some people, upon hearing that believers in God are persecuted and can be arrested, sentenced, and imprisoned, become so afraid that they don't dare to believe. There are also those who don't dare to ride roller coasters. Such people don't dare to participate in or try anything if there's even a little they cannot see through or if it's something they haven't done before. They not only do not dare to try dangerous work or dangerous activities, but they are also afraid to do things that normal people should do in daily life. For example, if asked to learn how to drive, they say, "I do not dare to drive. There are so many cars on the road, and they drive so fast—what if I get hit?" Someone says, "Why are you always worried about a car crash? Can't you just be a bit more cautious when driving?" But they are still afraid: "Once the car starts moving, it's out of my control. If a crash really happens, no one can control it!" They always think in a negative direction, so they cannot accomplish anything. Being timid is an innate condition, and it is also a defect of humanity. Timid people are overly cautious and meticulous in everything they do. They usually do not make big mistakes or commit major

wrongdoings. But from any perspective, this cannot be considered a merit—this is a defect of humanity. Then what about being bold? What terms are commonly associated with being bold? (Being foolishly bold, acting recklessly out of boldness.) “Acting recklessly out of boldness,” “being outrageously bold,” and “being bold as brass” all refer to being bold. So, is being bold good or not? (It depends on the matter.) It depends on the situation and what kind of person they are. If viewed from the perspective of humanity, being bold cannot be classed as a merit or a shortcoming—we’ll categorize it as an innate condition. A person’s boldness must be considered in terms of the matter; additionally, you have to look at whether they have boundaries in doing things and what their character is like. If their character is bad, boldness can lead them to break the law, do evil, and commit crimes, taking advantage, making ill-gotten gains, and swindling and cheating others everywhere. If someone offers them money to commit wrongdoing, they are capable of doing it. In order to take advantage, they dare to do any bad deed, without regard for consequences or consideration for others. Is acting recklessly out of boldness like this good? (No.) Some people deceive others everywhere for the sake of their business. The business they run is illegal—it’s just a shell company without real operations. But because of their boldness combined with their ability to deceive, they temporarily make a fortune, live in villas, and drive sedans—they enjoy a very good life, but the money and material possessions they enjoy were all obtained by deceit as a result of their boldness. Is this a good thing? Tell Me, is this boldness good? (No.) Therefore, when it comes to bold people, you have to look at the path they take. If they dare to swindle and cheat others because of their boldness, they are committing great evil. The more you deceive and the more you take advantage of others, the more severe the punishment you will receive in the future, right? Doesn’t this bring calamity? (Yes.) If

you are timid and want to swindle and cheat others, you will engage in a bit less deception, and the punishment you receive in the future will be lighter. So, for such people who do not walk the right path, is it better for them to be somewhat timid or somewhat bold? (Being somewhat timid is better.) For these people who do not walk the right path, who are capable of swindling and cheating others, who disregard the law and always seek to exploit legal loopholes to make windfall gains, and who can break the law at any time, boldness is a calamity—it is a defect and a failing of their humanity. Being timid, on the other hand, becomes a good thing—it is even a safeguard for them. Timid people earn some money so they can provide for the basic needs of their family and themselves, and also enjoy some luxuries, and stop there. The punishment they receive in the future will be lighter. Bold people dare to recklessly commit misdeeds, and cheat and swindle others, taking what belongs to others so they themselves have more to enjoy. They take advantage of others—won't they have to compensate for it in the future? (Yes.) If they have a next life, the punishment they receive then will be severe—they may not even be able to fully compensate for it in one or two lifetimes. Some people spend their whole lives running restaurants or doing business, earning one or two million or even tens of millions in assets, yet they don't get to enjoy any of it themselves because it's all used to repay debts. Even by the time they are in their seventies or eighties, they still haven't finished repaying. What is going on here? This is causal retribution—perhaps it's because in their past lives, they took too much from others out of greed, so they've been repaying debts over these several lifetimes. Isn't it that, in their past lives, they were too greedy, too bold, and took advantage of others too much, resulting in retribution in their current life? (Yes.) For people who do not walk the right path, being a bit timid is a safeguard for them, while boldness is a bad sign.

If a person walks the right path, is boldness good? (Yes.) What is good about it? (If they are bold, they can still persist in believing in God when facing persecution.) This boldness does not merely refer to fleshly courage. If it is the kind of boldness that is fleshly courage, then it is recklessness and rashness—it is somewhat impulsive and blind. For example, if you are bold, and you are arrested for believing in God, will you be afraid of being tortured? Will you be afraid of death? Will you be afraid of being imprisoned for twenty or thirty years? If you will be afraid, then you saying, "I am not afraid" when you start believing in God is recklessness, not true boldness. What manifestation is not recklessness? It is that, when you start believing in God, you have a certain courage, but you also have genuine faith. What does this genuine faith refer to? It means that in believing in God, you have resolve: "If I am persecuted, arrested, and tortured for believing in God, I must be ready to lay down my life. No matter how I am tormented or to what extent, I will not sell out the church or become a Judas—I do not fear death!" This is one aspect. The other aspect is that, if you are truly arrested and persecuted, and the great red dragon threatens you to get you to sell out the church, you can see through Satan's schemes, and not be constrained by it, and stand firm in your testimony, saying, "Everything about a person, including their life and death, is in God's hands. I am not afraid!" This is neither recklessness nor mere courage; this is genuine faith. Having this genuine faith and being able to stand firm in your testimony is your merit. Suppose that you do not have genuine faith and only say, "I am not afraid—at worst, it's just death," but when you face arrest, you are so scared that you wet your pants. After being arrested, the first thing you think is, "Will I be tortured? Will my flesh suffer? If an electric branding iron is pressed against my body, will I be able to withstand it? If the torture is severe, will I die? If I die, will God not remember me? Will I not be able to attain salvation? If I truly

cannot bear it, I will sell out the church and become a Judas. If I get punished and destroyed after I become a Judas, so be it—at least I won't suffer pain right now." In that case, aren't you losing your testimony? Say that the Communist Party then threatens you, using your family to blackmail you—not allowing your children to attend university, denying your parents access to medical insurance, stripping away all the rights of your family—then you will become afraid and not have genuine faith. Where will your courage have gone? Are you truly bold? If you do not have genuine faith, then your boldness is just recklessness. Only when you have genuine faith is your courage genuine. Before being arrested, if you think, "God won't let me be arrested," and you become emboldened because of this thought, that is not true fortitude or true faith. Suppose that, before being arrested, you have already thought through all of this and say, "A person's life and death are in God's hands. If God truly wants to take my life, I should submit. As for my future destination, that is determined by a single word from God. However God treats me and whatever destination He grants me, it is all God's righteousness, and I will submit. If God arranges for me to die in prison, that is my honor—I am willing to offer this life to God. No matter how great suffering I experience, I will have one unchanging creed, which is that I entrust my life into God's hands, and, no matter how Satan torments me, ravages me, or inflicts torture on me, I will never yield to it. I am not concerned about whether I will die. Even if I die, it is under God's sovereignty and He has predestined it. I will still thank and praise God!" This is the kind of faith you must have; only with such faith can you have true courage. Say that, before being arrested, before that really happens to you, you have seen through to these matters, have genuine faith in God, genuine submission to God, and a genuine understanding and acceptance of the matters of life and death, and you can completely entrust yourself into God's hands, and, when you are

truly arrested and face the possibility of death, these understandings in your heart remain unchanged—then your faith will not waver. No matter the circumstances, if your faith is not crushed or defeated, you will always have courage. Suppose that, before being arrested, before that really happens to you, you have not thought these things through and only wishfully think, "I am willing to offer my life. My life was given by God—at worst, I will die as a martyr for God!" In that case, when the great red dragon tortures you and then sentences you to ten years in prison, you will be dumbfounded: "I thought dying would be the end of it. If I were martyred, God would remember me. I didn't expect that I would fail to bear that testimony and, in the end, be sentenced to ten years. Ten years—that's not ten days or ten months! How am I supposed to endure this?" Since you haven't thought about these things before, will it be easy to figure them out at this time? It will be somewhat difficult, right? (Yes.) When difficulties arise, people only think about how to handle them and how to escape from them. If your drive to escape from difficulties is strong, then your drive to adapt to them in the midst of a plight will be extremely weak. Therefore, when facing difficulties, it becomes very hard for you to submit to such an environment. So how should such situations be resolved? You must immediately seek the truth and think these matters through; you must also figure out the path for how you should practice the truth. For example, if you are to be imprisoned for ten years, what will you think? "Will my wife (or husband) divorce me? How old will my children be after ten years? I won't have fulfilled my responsibility toward them—will they disown me and refuse to care for me in my old age? How will I live after being released? After ten years, my parents will be old, and I won't have fulfilled my filial responsibility toward them—won't that make me unfilial? Will God's work be finished after ten years? I won't have gained anything in prison—I won't have attended any gatherings, or

listened to any sermons, and I won't have understood the truth. Won't I have fallen behind during these ten years? Won't this mean I've been eliminated? Will God still want me? If I undergo this suffering, will God remember this? If He doesn't remember this and I cannot attain salvation, then won't I have spent this time in prison for nothing? A lot will change in ten years, and I will gain nothing while losing a lot." When you think of these things, the difficulties arise. How should you face these difficulties? Shouldn't you think about how to get through each day? If you haven't thought these things through and haven't reached a point where you understand the truth and see matters clearly, then when you face being arrested, your life and death will hang on a single thought: A moment of timidity and fear, a single thought or idea, can cause you to become a Judas, sell out the church, and waste all your previous efforts. If you cannot think through or see through this matter, it will be very difficult not to worry about your prospects and fate, and it will be very hard to entrust your life and death into God's hands and allow Him to orchestrate as He wills. If you cannot see through matters of life and death and still harbor a mentality of trying your luck, wanting to muddle through, then when an environment comes upon you, you will be revealed. All those who became Judases when they were arrested, signing the "Three Statements," did so overnight, and they were branded by Satan with the mark of the beast. A person's life and death sometimes hang on a single thought. Without the truth, it is very difficult to get through crises. So, what is true boldness? If someone accomplishes something by relying on a burst of brute force, is that true boldness? It is not—it is impulsiveness. A truly courageous person has a certain level of discernment in their heart regarding many positive and negative things. They are able to internally agree with, accept, and firmly recognize positive things, reaching the point of being able to submit to the truth and to God's sovereignty. Only in

this way can you have true courage. If you do not possess these things in your heart, your boldness is just a foolish one—like a newborn calf being unafraid of a tiger. Therefore, in a country that resists God, believing in and following God not only requires courage but, more importantly, requires faith. You dare to believe in God not because you are bold, but because you have faith. Some people say, "I think that I believe in God simply because I am bold and unafraid of persecution." This statement may be correct. You believe because of audacity, but in light of your foolishness, ignorance, and simplicity, God shows you special grace, laying out certain environments for you, as well as giving you the watering and provision of the truth. Through this, you come to understand and gain quite a few truths. Over time, your audacity gains elements of genuine faith, and it is only then that your courage grows, and you dare more to face future environments or persecution. If a person does not have genuine faith and relies on a burst of strength, saying, "I dare to believe in God! I'm not afraid of persecution or of being arrested and imprisoned!"—that kind of courage won't last long. Without the provision of the truth, without God laying out environments in real life to train you, to get you to practice, and to teach you how to face various things, your boldness is purely audacity, and it is not genuine faith at all. Do you understand? (Yes.) If it is truly audacity, then that makes you a reckless, foolish, ignorant person. Some people who believe in God have very simple thoughts, imagining things to be very straightforward, without at all anticipating what dangers will be involved in following God. But when they encounter setbacks, only then do they realize that following God is not a straightforward matter. If a person's boldness is a merit of humanity, then at the very least, they are simple and straightforward, not complicated, and they do not worry about this and that. But suppose that your boldness is driven by an intention to obtain blessings, and you

think, “If you believe in God, you can get into heaven, obtain great blessings, and escape the disasters and avoid death, so I’ll believe, come what may!” In other words, your belief is driven by a burst of audacious brute strength; it is not you desiring, in a simple manner, to believe in God; instead, it is chasing blessings. In that case, your boldness is at best audacity and cannot be classed as a merit of humanity. Therefore, when it comes to bold people, you must see what their humanity essence is like. If they have no conscience and reason and are merely audacious, then they have little value and cannot accomplish anything meaningful. But if they are able to believe in God and accept the truth, then such people have value. If a person is bold but has no comprehension ability, cannot understand the truth, and believes in God solely for the sake of obtaining blessings, and they are willing to give up their family and career and do not fear persecution in order to gain blessings—then this is not a merit of humanity but rather a wrong thought and viewpoint. Do wrong thoughts and viewpoints align with God’s intentions? (No.) Whether someone is timid or bold involves their innate conditions and has little to do with the essence of their humanity.

If we didn’t fellowship on the various manifestations of innate conditions, humanity, and corrupt dispositions, could you discern them on your own? (We perhaps could with simple manifestations, but we could not with more complex ones.) Now that the distinctions between innate conditions, humanity, and corrupt dispositions have been fellowshipped about, can you discern them now? (We can discern them a bit better than before.) If I give some more unusual examples, then, will you be able to discern them based on what I have fellowshipped? It’s hard to say, right? Then next time, we’ll continue to fellowship about issues related to this topic. As we fellowship more, you will identify some rules for

discerning different kinds of issues. In terms of the various manifestations of humanity, innate conditions, and corrupt dispositions, you can generally discern the manifestations that have been fellowshipped about. For those that have not been fellowshipped about, only people with spiritual understanding or those who know how to seek the truth may be able to discern some of them. Those with poor caliber may fall short and be unable to discern them, so they need to listen more and ask more questions. If we do not fellowship about these issues, they will always remain vague for you, and what you say will also be unclear; there will always be a gap between your understanding and pure understanding of the truth, right? (Yes.)

Today we fellowshipped on matters of caliber. Can you now discern what people's caliber is like? (We can roughly discern it.) If you cannot discern it, then take your time and experience things. In daily life, you will encounter these matters. Learn to apply the words from our fellowship to real life, matching them with people's manifestations bit by bit—discerning yourself and discerning others, coming to know yourself and coming to know others. Gradually, you will be able to gauge these things and have a standard for doing this. The principles for viewing people and things, as well as for conducting yourself and acting, will become increasingly clear. We have fellowshipped a lot about the various aspects of discerning innate conditions, humanity, and corrupt dispositions. No matter which manifestations or which revelations of humanity we fellowship about, none of it is empty words—these things can all be encountered, seen, and sensed in real life. Therefore, you must learn to view various things and various kinds of people by matching God's words up to them. Only by learning to match the various states and matters from our fellowship to real life can you gradually make progress in viewing people and things, as well as in

conducting yourself and acting, have an accurate understanding of various matters related to the truth, and gradually grasp the various truth principles. Do you understand? (Yes.) Although the matters we've discussed are primarily used to discern the various states and revelations exhibited by people, and do not directly enable you to understand and enter into the truth, these matters will all affect your understanding of the truth, as well as your entry into the truth reality. Therefore, although these matters may seem, in people's notions, to only involve humanity, innate conditions, or some obvious corrupt dispositions, every matter and every statement is related to people's entry into the truth. And so, these matters are ones that you must face on the path of entering into the truth—you cannot avoid them. The various matters and manifestations of humanity, whether positive or negative, are all things you will face and encounter in various environments in daily life. If, when you face various matters, you cannot discern any of them and generalize them all, regarding the truth principles from our fellowship as regulations or doctrines, then you will never be able to enter into the truth reality. Why is that? Because you will never understand what the truth is.

Alright, that's all for today's fellowship. Goodbye!

November 25, 2023

How to Pursue the Truth (9)

During this period, the topic of our fellowship has involved a relatively broad scope, hasn't it? (Yes.) It has involved some more specific issues of humanity, and it has also involved some issues of people's lives. At the last gathering, we fellowshipped about topics involving caliber, and then we fellowshipped about how to discern innate conditions, humanity, and corrupt dispositions. Our fellowship on the topic of caliber has basically been completed; from now on, you can judge exactly how a person's caliber is based on this content. When fellowshipping about these three aspects—innate conditions, humanity, and corrupt dispositions—we fellowshipped about some manifestations and revelations of people in daily life to judge whether these fall under their innate conditions, humanity, or corrupt dispositions. Through our fellowship about the three aspects of innate conditions, humanity, and corrupt dispositions, do you now have a concrete understanding of the basic structure of humans as created beings? (We can understand it a bit more than before.) The reason we fellowship about the three aspects of manifestations revealed in people's lives is that created humankind is composed of innate conditions, humanity, and corrupt dispositions. No matter whether you are a man or a woman, whether you are young or old, no matter among which race of people or in which country you live, in which period you live, or in what kind of social environment and background you live—in short, no matter what your outward appearance is—as long as you are a created human being, you are composed of these three aspects: innate conditions, humanity, and corrupt dispositions. In other words, every person, who belongs to corrupt humankind, is composed of innate conditions, humanity, and the life of corrupt dispositions. That is to say, any created human being possesses innate conditions, humanity, and corrupt

dispositions. Of course, a person's innate conditions are ordained by God. Humanity is partly influenced by innate conditions, and partly conditioned and influenced by family upbringing, the social environment, and Satan's education. Corrupt dispositions, meanwhile, are a person's satanic dispositions and satanic nature produced by the misleading and corruption of Satan. This corrupt nature partly comes from one's family, partly from society, and partly from the influences and conditioning that a person experiences in various environments. From this perspective, any created person is actually not any kind of mystery, because they are composed of these three aspects: innate conditions, humanity, and corrupt dispositions. Therefore, discerning what kind of person someone is should actually be easy. Setting aside the innate conditions ordained and bestowed by God, what remains is to discern what a person's humanity is like and what corrupt dispositions they have—these determine what the essence of this person is like. Discerning in this way makes things very clear. Discerning what a person's essence is based on these things is not a difficult matter. Discerning in this way has a basis and also has a standard of measurement.

Previously, we listed some specific manifestations of innate conditions, which do not involve corrupt dispositions. Innate conditions are the foundation on which people rely for survival and are conditions that created humankind should possess. Whether it is conditions related to a person's birth, such as the time, environment, and place of birth, or aspects such as a person's appearance, caliber, strengths, instincts, interests and hobbies, and personality—these are all part of a person's innate conditions. These innate conditions do not corrupt people, and of course, these innate conditions also do not contain any corrupt dispositions. Generally speaking, innate conditions are some basic conditions that a created

human being must possess in order to survive and live. Humanity refers to that which is lived out involving the conscience and reason of normal humanity which is revealed from a body possessing innate conditions. As for corrupt dispositions, this is straightforward —corrupt dispositions are the result of Satan's corruption of the life of this body that possesses innate conditions and humanity. Is this a bit abstract? Overall, created humans are created beings dominated by corrupt dispositions and possessing the basic conscience and reason of humanity. These created beings have various innate conditions ordained by God. This is the basic structure of the humankind created by God. In this, innate conditions and corrupt dispositions are easier to understand, but humanity may be relatively abstract. Simply put, humanity is a unique attribute of created humankind that differentiates them from other living beings. Created beings, who have this unique attribute, possess conscience and reason, character, and also the ability to distinguish right from wrong. These unique attributes, which differentiate humankind from other living beings, constitute humanity. This humanity of course includes the ability to express using language, the ability to distinguish right from wrong, the ability to understand, the ability to accept new things, the ability to accept the words of the Creator, and the ability to accept God's commission and handle any matter. This is humanity. The simplest understanding of humanity is that it is an inherent attribute of created humankind that differentiates them from other living beings. The most basic characteristics of this attribute are conscience and reason. This is the simplest way to understand it. There are some details within this, such as the integrity and character that humanity should possess, the distinguishing between positive things and negative things, and the selection and carrying out of positive things. Basically, these things are what people should understand and know about the three aspects of innate

conditions, humanity, and corrupt dispositions. Have you thought about these issues before? (We haven't thought about them before.) Encountering these issues for the first time, can you understand them? Can you grasp them? (We can understand them somewhat.) Does anyone feel that this topic we are talking about is too profound and somewhat abstract, and like discussing philosophy, it is a bit incomprehensible? Based on the specific manifestations of these three aspects of innate conditions, humanity, and corrupt dispositions that we have fellowshipped about over these days, what was just spoken about should not be abstract to you. The specific manifestations of these three aspects should be understandable to you. Additionally, shouldn't the relationships among these three aspects also be clear? Humanity is the integrity, character, conscience, and reason that a person reveals based on the foundation of having basic innate conditions. Corrupt dispositions are what is lived out within humanity through innate conditions, and they are the various dispositions lived out by people which are dominated by the life that Satan instills in them. In this way, regardless of what innate conditions a person possesses, they are merely the most basic external shell, whereas the life that can truly dominate the essence of a person is the corrupt dispositions instilled in them by Satan. That is to say, to discern what the essence of a person is, look at the dispositions they reveal. If the dispositions they reveal are the corrupt dispositions of arrogance, intransigence, deceitfulness, wickedness, or viciousness, then regardless of whether their character is kind or evil, this person is essentially of Satan, because their life is Satan's corrupt disposition. Therefore, what a person's attribute is depends on the life they possess within, not on what their innate conditions are. If their life is Satan's corrupt disposition, then regardless of how noble or great their innate conditions may appear outwardly, they are essentially of Satan, and they are a member of corrupt humankind. If a person's

life is one where the truth is their life, then regardless of how ordinary, normal, or looked down upon their innate conditions may appear outwardly—and even if they exhibit some weaknesses, inadequacies, and defects of their humanity outwardly—they are still part of the humankind that has been saved. They essentially belong to God, and are not of Satan. Their essence changes. Once their essence changes, their belonging also changes—they belong to the truth and to God. Therefore, the determining factor in a person's belonging, essence, and final outcome is not their innate conditions, and of course, it is not entirely their humanity either, but rather, what their life is. If from beginning to end, a person's life is one where corrupt dispositions are their life, and they are of Satan, then their belonging will be with Satan; if they have the truth as their life, they belong to God, and thus their belonging will be with God, in the beautiful destination God has prepared for humankind. Based on the various manifestations and the essence of people in all aspects, what is people's current belonging? Do people have a life where the truth is their life? (No.) Then what exactly does a person's essence depend on? (On what they have as their life.) Exactly; whatever your life is within, that is what your essence is. If the life within you changes, and it is no longer corrupt dispositions that are your life, but the truth, then in terms of your essence, you belong to God and belong to the truth. Of course, people's attribute of humanhood does not change—people are still humans, and in terms of their attribute, they are still created humans. However, because your life has changed, your belonging has also changed. In summary, innate conditions are basic conditions that constitute created humankind. That is to say, as long as you are called a created human, these innate conditions must exist in you—they are the basic conditions. Humanity is what is revealed from and lived out of a person's normal humanity while they live under their innate conditions. Corrupt dispositions are the

life inherent to corrupt humankind, hidden beneath innate conditions and the shell of humanity. The relationships and distinctions between these three aspects, as well as the roles they each play or the functions they each serve in created humankind, are just as described. Previously, we fellowshipped about some manifestations related to these three aspects of innate conditions, humanity, and corrupt dispositions that people reveal. However, the content involving these three aspects goes far beyond what we have fellowshipped about, so we have to continue fellowshipping on this topic today.

Where did we leave off last time regarding the various revelations of innate conditions, humanity, and corrupt dispositions? Timidity and boldness, right? (Yes.) That fellowship was completed. Let's now look at stuttering and stammering when speaking—what kind of problem is this? (An innate condition.) This is an innate condition and also a type of physical defect. Of course, the forms of stuttering differ. Some stutterers stretch out a single syllable, while others keep repeating a single syllable, taking all day without being able to utter a complete sentence. In short, this is an innate condition and of course, it is also a type of physical defect. Does this involve a corrupt disposition? (No.) It does not involve a corrupt disposition. If someone says, "You stammer when you speak; you sure are cunning!" or, "You even stutter when you talk; how can you be so arrogant?"—are such statements accurate? (No.) Stuttering, as a defect or flaw, does not relate to any aspect of a person's corrupt dispositions. Therefore, stuttering is an innate condition and a type of physical defect. Clearly, it does not involve a person's corrupt dispositions and has no connection to them whatsoever. There is another situation involving stuttering: Some people usually do not stammer when speaking, but when you ask them a question, they hesitate and falter; they take all day to say a

single sentence, and you still cannot tell what they're trying to say. Their speech is never specific enough, always making you guess their meaning—whatever you guess, that becomes their meaning. Otherwise, they use a smile in lieu of meaning. In short, they simply do not answer your question directly. For example, you ask them, "Where did you come from?" They say, "I … I … well, just wandered around and …" After hearing this, you still don't know where they came from. Or you ask them, "How do you evaluate that person's caliber?" They say, "Their … caliber, well … everyone, you know … we all … um … aren't really … clear." Why do they speak in such a halting and fragmented way? Is this stuttering or stammering? It doesn't seem to be. Then why do they speak like this? If it's not because of stuttering or stammering, what is the reason? (They are dominated by a corrupt disposition.) This is clearly a revelation of a disposition. It means that when they express something or do something, they are dominated by a disposition, which is part of their life, driving them to speak and act to achieve a certain aim. What is this aim? It is to conceal the true facts, to avoid telling you the true facts; they don't want to explain things so clearly. Why do they act this way? It is because they believe that if they explain what's actually going on, they will have to bear the consequences—either offending someone or causing detriment to themselves. They do not want to bear these consequences; they do not want you to know the true facts. This is a manner and style of speaking and acting under the dominance of a corrupt disposition. The life that dominates them to act this way represents their nature, and their acting this way proves that they have no truth whatsoever. They do not speak according to the truth principles. So how should one speak so as to speak according to the truth principles? To do this, one should be an honest person, just as God says: "Let your communication be, Yes, yes; No, no." Do they do this? (No.) What do they do? They neither say yes when it is yes

nor no when it is no. What method do they use? They speak ambiguously, using deceitful and wicked ways to express their meaning so as to achieve their goal of protecting themselves. They use the methods instructed to and instilled in them by Satan to handle a matter or express something. This is clearly the corrupt disposition of Satan. This is not a shallow revelation of humanity but a revelation of a way of acting under the dominance of Satan's corrupt disposition.

Let's continue with another manifestation: enjoying thrills and disliking blandness; doing all things and making every lifestyle choice for the sake of thrills. What kind of problem is this? First of all, does this fall under interests and hobbies within innate conditions? (Yes.) Does it? Think carefully—does it truly belong there? Is enjoying thrills normal in a person's rationality? (It is not normal.) Then, is categorizing it under innate conditions appropriate? (No.) Looking at it this way, it is not appropriate. What kind of problem does this manifestation fall under? If we say that enjoying thrills is a corrupt disposition, then what kind of corrupt disposition is it? Is it arrogance, deceitfulness, or viciousness? (It is none of these.) It is unrelated to any type of corrupt disposition. Then what kind of problem is it? (It is a problem of humanity.) What kind of problem of humanity is it? Is it being somewhat out of line? (Yes.) It is conducting oneself improperly and in a way that is out of line, enjoying thrills, and being restless. Restlessness indicates a lack of normal humanity. This does not involve conscience but primarily reflects a lack of rationality in normal humanity. Such people cannot stick to one task or do their duties in a way that is rule-abiding and dutiful. They are unable to do things like adults; they lack mature thinking, a mature style of personal conduct, and a mature way of doing things. At the very least, this is a defect of their humanity. Of

course, this does not rise to the level of being a problem of their character but relates to an attitude with which they conduct themselves and act. Enjoying novelty and thrills, being inconsistent in whatever they do, being unable to persevere, being restless and improper, and always wanting to seek thrills and try out fancy new things—issues of this type fall under defects of humanity. People who enjoy thrills lack the rationality of normal humanity; it is not easy for them to bear the responsibilities and work that adults should bear. Whatever job they do, as long as they do it for a long time and it loses its novelty, they find it boring, lose interest in doing it, and want to seek a sense of novelty and thrill. Without thrills, they feel things are bland and may even experience a sense of spiritual emptiness. When they feel this way, their hearts become restless, and they want to seek thrills or things that interest them. They constantly want to do something unconventional. Whenever they find the work they are doing or the affairs they are handling boring or uninteresting, they lose the desire to continue. Even if it is work they should be doing or work that is meaningful and valuable, they cannot persevere. Look at how, among nonbelievers, there are many who frequently use drugs. Regardless of the reasons behind this, they enjoy using drugs to seek a sense of thrill and to seek irrational sensations beyond what normal people possess. People who enjoy thrills are similar to those who rely on drugs for stimulation. They lack the rationality of normal people in the way they conduct themselves and always like to pursue unrealistic and transcendent sensations when choosing their lifestyle. This is very dangerous. People of this type often appear outwardly to have no major problems. If you do not discern such people or see through to their essence or the essence of this kind of problem, you might think, “These people just have unstable dispositions; they are in their thirties or forties but are still immature like children.” In actuality, deep within, people of this type continually seek thrills.

No matter what they do, they lack the thoughts and awareness of adults, as well as the approach and attitude with which adults handle matters. Therefore, such people are very problematic. Maybe their humanity is not bad and their character is not particularly vile, but due to this defect of their humanity, it is very difficult for them to be competent for significant work, especially certain important items of work. When you fellowship the truth with them, they say, “I understand everything; I just can’t do it.” They cannot live or work properly and dutifully with the thoughts and attitudes of normal people. Their hearts are always restless. People with such manifestations are also very problematic. This concludes our discussion on the manifestation of enjoying thrills.

Next, let’s talk about sensitivity. Let’s use the simplest way to categorize it, starting with the method of elimination. Is sensitivity an innate condition? (No.) Then, is it a corrupt disposition? (No.) If someone has a manifestation of sensitivity, is this a revelation of a corrupt disposition? (No.) Sensitivity does not refer to experiencing itchiness after eating a certain type of food, or sneezing and tearing up after smelling a certain scent; it does not refer to a pollen allergy, a peanut allergy, or any allergy to preservatives or chemical compounds—it does not refer to physical sensitivity. Physical sensitivity refers to having a sensitive constitution, which is prone to allergic reactions triggered by certain external harmful odors or substances—this is physical sensitivity. Physical sensitivity is just an instinct among one’s innate conditions—it is part of one’s innate constitution. However, the sensitivity being discussed here does not refer to this. After ruling out innate conditions, and considering that this type of sensitivity generally does not escalate to the level of a corrupt disposition—meaning there is no specific revelation of a corrupt disposition—then what kind of problem is this sensitivity? (It is a problem of humanity.) Is this a merit of humanity or a

weakness? (It is a weakness of humanity.) This is clearly a weakness of humanity—if you cannot even see this, then you are too ignorant. Is being sensitive good or not? Since it is a weakness of humanity, it is certainly not good. What does sensitivity mean? Say it in your own words. (Having an oversensitive mind.) Is having an oversensitive mind a mental illness? Tell Me, do people's nerves generally become oversensitive? Nerves are within human muscle tissue and do not come into contact with external air, dust, or other substances—so how could they become oversensitive? If a person is always sensitive, isn't this a problem in their thoughts? If there is a problem in their thoughts, does this mean there is a problem with their mind? (Yes.) A problem with the mind is guided by their thoughts, and if it is guided by their thoughts, then it is a problem related to their humanity. When it comes to a look, a word, or a choice of phrasing from someone, or when they encounter an environment or a type of situation, they will overinterpret it, connect it to themselves, and then fall into emotions of anxiety, repression, sadness, and despondency, sometimes even falling into negativity, or—even worse—showing negative manifestations of seeking revenge, hostility, and so on. These manifestations fully prove that sensitivity is a kind of defect of humanity. A defect means that if you have this kind of problem, the humanity you reveal is abnormal. Regardless of whether this problem is caused by your thoughts, mental state, reason, or specific notions and viewpoints in some regard, in any case, this is a defect within your humanity. It causes the humanity you reveal to be abnormal, to not conform to the rationality and conscience of normal humanity, nor to the thoughts and viewpoints produced by the thinking patterns of normal humanity, or to the attitude one ought to have when interacting with others and handling matters. In summary, what is revealed in this aspect of humanity is essentially an abnormal mental state. For example, some people become oversensitive

because someone unintentionally glances at them—they assume the person looks down on them, and they become unhappy and even cry from the distress of it. Tell Me, isn't this an abnormal mental state? Isn't this a mental illness? Is what I'm saying accurate? (Yes.) This manifestation of humanity, to be precise, is a mental illness. Others don't do anything to them, yet they cry uncontrollably for several days and can't get over it. This is a defect of humanity. When you have people of this type around you, you feel especially stifled and restricted, you don't know when you might invite trouble from them or cause problems for yourself, and you have to be extremely cautious when speaking in front of them, repeatedly considering your words: "If I say this word, will they think I'm looking down on them? If I don't talk to them, will they think I have a certain opinion about them? If I say a few words to them, will they think I have some ulterior motive? What exactly is the appropriate way to act?" In the end, you come to a conclusion: People of this type are just mentally ill—truly troublesome! No matter how you approach them, it's never right; no matter what you say, or what you do, they never take it correctly. Their humanity is especially abnormal. After spending a long time with such people, you just want to distance yourself from them and avoid them, not desiring any further contact. People of this sort do not have the thinking of normal humanity—they are mentally ill. Sensitivity refers to these manifestations; it is a defect of humanity. Although it is a defect of humanity, it is not simpler than a corrupt disposition. If someone has a defect or problem of humanity, many troubles will arise when they associate with others; it will be difficult to get along with them, and it will also be difficult to correct them. This is a manifestation of humanity.

Let's talk about another manifestation—obstinacy. What kind of problem is this? (It is a defect of humanity.) First, let's rule out

innate conditions—obstinacy is definitely not an innate condition, it is not given by God. Moreover, obstinacy does not rise to the level of a corrupt disposition. Therefore, it is a defect of humanity. What are the specific manifestations of obstinacy? Is there a certain correlation between obstinacy and absurdity? (There is some.) To a certain extent, there is a correlation. So, what are the manifestations of obstinacy? Give an example. What kind of people are prone to being obstinate? What words and actions are manifestations of obstinacy? (Obstinate people tend to fixate when encountering certain people, events, and things.) Being fixated on things is one aspect. Give an example—what kind of matters do they get fixated on? (When someone points out their problems, they love to give excuses and use fallacious reasoning. They always cling to a phrase or a choice of words to defend themselves, refusing to accept the truth or to accept pruning. They keep insisting on their reasoning to justify themselves, explaining the reasons behind their actions.) When others prune them or fellowship with them about the truth principles, they do not accept it. Instead, they constantly emphasize their own excuses and justifications, claiming that their intentions are correct, without recognizing their own mistakes at all. This is one manifestation of being fixated. Some people commit reckless misdeeds and are dismissed, but they do not reflect on themselves. Instead, they say, “Anyway, God doesn’t like me, and I’m not someone who loves the truth, so that’s that—there’s no point in striving upward.” Someone advises them, “You shouldn’t be so negative. Your caliber allows you to understand the truth—you should strive upward!” They reply, “If God has ordained that you won’t get a good destination, then even if you strive upward, it’s useless. No matter how much effort you put in or how well you do, it’s useless.” In their hearts, they constantly misunderstand God and contend with Him. No matter what others say, they refuse to accept it. No matter how closely what you say aligns with their state or

how much it could help them make a turnaround and achieve some growth, they still don't accept it. They are convinced that their own thoughts are correct. Is this a manifestation of obstinacy? (Yes.) They single-mindedly and firmly believe: "God doesn't like me. No matter what I do, God will not show me grace—I've been set aside by God. I know I'm not someone who loves the truth, so there's no point in striving upward. If I can do any duty, I'll just do a bit. If I'm called a laborer, then so be it. Anyway, I'll just follow along. As long as there's a glimmer of hope, I won't leave." In fact, based on their caliber and various other conditions, they shouldn't be this negative—they are still capable of doing some valuable things, and can achieve some results in doing their duties. However, because of their obstinacy, they refuse to strive upward, do not reverse course, and do not repent; in their hearts, they believe that God will not show them grace. Others receive various degrees of light and enlightenment and are frequently shown some grace by God, but they cannot feel it, so they harbor some resentment toward God in their hearts. Is this obstinacy? (Yes.) Some people think, "Those who are promoted and cultivated in God's house are all the ones who are adept at speaking, have gifts and strengths, and are good at presenting themselves. People like us, who don't know how to present ourselves and lack eloquence, are overlooked by God's house. God doesn't give us any opportunities. Even if we have talents, it's useless. Even if we have caliber and comprehension ability, it doesn't matter—we still have to stand aside. Especially since we come from poor backgrounds, have average looks, and don't know how to dress up, we'll never stand out anywhere. Our whole lives will just be like this—no status in the world and no status in God's house." Is this a manifestation of obstinacy? (Yes.) From these two examples, can you clearly explain what obstinacy is? (Stubbornly holding onto one's own ideas and refusing to listen to anyone.) (Sticking to one's rigid view.) In colloquial terms, it's

called sticking to one's rigid view, but not all forms of this are obstinacy—it depends on whether the rigid view they are sticking to is correct or not. If the rigid view a person sticks to is correct, then it's still acceptable. For example, if someone sticks to their rigid view, saying, "No matter when, a person must act with conscience," then this view is relatively positive. But if the rigid view they stick to is incorrect and does not align with the facts, yet they still refuse to let go and no one can make them change their thoughts and viewpoints no matter what they say, then this is obstinacy. Obstinacy is a distorted way of understanding—it is when people stubbornly hold onto distorted thoughts and viewpoints. It does not conform to humanity or common sense, much less does it conform to God's requirements; of course, it also has absolutely nothing to do with the truth. Obstinacy refers to persisting in distorted thoughts and viewpoints under the dominance of the impetuousness and emotions of one's humanity. People who exhibit these kinds of manifestations are obstinate people. For example, some people, after accepting being pruned and coming to know themselves, feel that they were wrong in this matter and should repent. They see it as a transgression and they believe that being pruned was right, that the pruning fortunately came in time, and that a great mistake would have been made without it. However, obstinate people do not think this way. They say, "Pruning me is looking down on me—it's picking on me because they find me displeasing. Maybe I landed in the eye of the storm and ran into bad luck. They just happened to be angry with nowhere to vent, so they took it out on me by pruning me." Others say, "It's not how you think it is. Why don't you examine what you did wrong? Did you handle that matter according to the principles? Did you violate the truth principles?" They do not examine these things. Instead, they analyze, understand, and approach matters with emotions and impetuousness. In summary, obstinate people, in

the vast majority of cases, do not accept positive things or the truth—they don't even accept positive thoughts and viewpoints. Regardless of what happens to them or what environment they encounter, they approach it in an obstinate way and hold on with absolute certainty. Even when you fellowship the truth with them, they don't accept it and believe that what they hold to is completely in line with the facts. What do they often say? "What you hear is unreliable; only what you see is real. What I see are the facts. Even if what you say is the truth, if you haven't seen it, you have no right to speak on it." They believe that what they see are the facts, and that essentially how these facts appear on the surface is exactly how they are. When you talk about the truth, it's useless—in their eyes, the truth is just a facade, just a front, merely pleasant-sounding words. Thus, they do not accept it. They blindly believe, "What I say is true—it's not a lie—because I saw the truth of the facts. I saw the process of the facts unfold." For example, when an obstinate person sees a couple arguing, with both the husband and wife shouting about getting a divorce, they conclude that they will definitely divorce. Others say, "Just because you saw them arguing about divorce doesn't necessarily mean they truly want to divorce. People say harsh words when they're angry. In fact, this couple is usually very loving—there is a strong foundation to their relationship. Even though they've argued all their lives, they can't live without each other. The wife told someone who knows about the situation that it's impossible for them to divorce. So, based on these facts and their usual way of life, they won't possibly get divorced." The obstinate person doesn't believe it. Later, they go check and see that the couple really hasn't gotten divorced, but they still stubbornly believe, "They're only not divorced on the surface; in private, they've already secretly divorced. They only haven't made it public for the sake of the children." You see, they still cling stubbornly to this matter. They only believe in what their eyes see

and in their own judgment, pigheadedly insisting that their judgment and their thoughts and viewpoints are correct. Even if the facts are not like that or the essence and root of the problem are not like that, they still believe it to be so. Their understanding of all matters relies solely on their own prejudices, impetuousness, and emotions—they do not judge based on the nature of the facts or the root of the problem. Even if the situation changes, their way of understanding and their thoughts and viewpoints remain unchanged. These are the manifestations of obstinate people.

When obstinate people encounter specific problems, their way of handling the problems and the disposition they reveal involve a corrupt disposition. Obstinacy is a major defect of humanity. Of course, this does not rise to the level of character or integrity—it is merely related to the attitude, thought, and viewpoint with which they interact with others and handle matters. If a person is obstinate, that is enough to show that their humanity has a defect. When this defect is revealed in a specific matter, what they reveal is no longer just a defect of humanity. If, in a given situation, they stubbornly insist on their distorted understanding and viewpoints, believing that these align with the truth, and no matter who fellowships the truth with them they can't take it in—and even develop some obstinate actions and statements—then this is no longer merely a problem of their humanity. This has already risen to the level of being a problem with their disposition—it has risen to the level of a corrupt disposition. For example, when it comes to accepting being pruned, if they violate the principles in doing things and commit reckless misdeeds, they ought to accept pruning. Even if they do not accept pruning, they should still accept the corresponding punishment and chastening. However, instead of comprehending this correctly, they complain about their bad luck, saying, "I just happened to walk into the line of fire. The person

pruning me was just angry and had nowhere to vent their anger—it just happened that they came across this matter of mine, so they pruned me." Their thought, viewpoint, and attitude toward being pruned are a revelation of a corrupt disposition. What kind of corrupt disposition? (Intransigence and being averse to the truth.) Being averse to the truth and intransigence. Their thoughts and viewpoints regarding people and things fall under the obstinacy of their humanity, but the corrupt dispositions that give rise to these obstinate thoughts and viewpoints are intransigence and being averse to the truth. This makes the essence of the problem serious—such people are disbelievers. Obstinacy is a defect of humanity. What are the main characteristics of the corrupt dispositions it involves? Intransigence and being averse to the truth—this brings it to the level of corrupt dispositions. What do you notice from this? Some defects in humanity, which involve the thoughts, viewpoints, and attitudes that people conduct themselves and act with, can escalate to corrupt dispositions. For example, stuttering is a defect of humanity. A person who stutters will stutter no matter what they say. Stuttering itself is not a corrupt disposition and does not rise to the level of a corrupt disposition. However, if the words spoken in a stuttering manner carry certain thoughts, and these thoughts are produced under the dominance of a corrupt disposition, then regardless of whether the person is a natural stutterer or not, the thoughts behind their words involve a corrupt disposition. Stuttering is a speech problem—it has no relation to a corrupt disposition. However, the thoughts and viewpoints behind using a stuttering manner of speaking are triggered or caused by a corrupt disposition. So you see, when a defect of humanity involves innate conditions, it has no relation to a corrupt disposition. But when a defect of humanity involves the vile, distorted, or negative elements of one's character, it does involve a corrupt disposition. Do you understand? (Yes.)

Let's discuss another manifestation, numbness. What problem is this? (A defect of humanity.) Numbness is a defect of humanity. What are the typical manifestations of numbness in people? Reacting sluggishly, moving at a slow pace, and lacking flexibility while doing things, and, when thinking about problems, having few ideas or only being able to contemplate relatively few aspects of problems. All of this is called being numb. Which aspect of humanity does numbness involve? It involves the depth of one's view of people and things, the depth of one's self-conduct and actions, as well as one's intelligence or caliber when it comes to viewing people and things and conducting oneself and acting. Generally, what kind of person is described with the term "numb"? (A person with relatively poor caliber.) Numbness means that a person has poor caliber, low intelligence, and sluggish reactions—having these manifestations is numbness. Numbness is a major defect of humanity. This numbness does not refer to your arm or leg being numb and losing sensation—it is not this sort of physical insensitivity. Nor does it refer to a personality trait of being dull, stiff, or rigid. Instead, it is a mental reaction or a manifestation of one's intelligence in handling problems. Typically, this kind of person is often in a state of being numb, dull-witted, and having no reaction when it comes to the people, events, and things around them. That is, they see things but cannot see through to the essence of those things and cannot notice the problems within. When you remind them that there is a problem here, they do not even have a reaction and do not know it is a problem. Even if someone points out the problem to them, they still cannot see through to the seriousness of the problem or the essence of the problem. Consequently, they handle many matters very slowly. This is numbness. Numbness in and of itself is a defect of humanity. As for numb people, regardless of their age or whether any part of their physical body is numb, in terms of the manifestations of their

humanity in this aspect, they cannot do specific, essential work, nor can they shoulder work that involves technical content or that is highly specialized in nature. Of course, such people also are not capable of being leaders and workers. If a leader or worker is numb, then trouble will arise in the work that they do, it will come to a standstill and be paralyzed. They aren't able to notice problems, and they aren't able to promptly resolve them, so when various problems arise, they cannot notice them, and the problems cannot get resolved. They cannot see problems with their eyes, so they cannot set their hand to resolving them, and they do not know what work is most important to do. Every day, they can only do a bit of superficial work in a routine manner. Whatever work arrangements are issued by the Above, they pass them along, but after passing them on, they have no idea whether they can be implemented properly, what results can be achieved, or what the subsequent effects will be. They cannot see through anything. No matter how many people around them are doing evil, or causing disturbances or disruptions, they cannot perceive it. They also do not know how much work needs to be followed up on or which specific work needs to be implemented. Someone asks them: "Have you assigned and arranged the work?" They say: "It has all been arranged. I fellowshipped with them and read the work arrangement aloud once—everyone knows it." Is this implementing the work arrangement? (No.) Implementing the work arrangement first requires assigning the responsibilities of the leaders and workers properly, specifying which leader should handle which work, and ensuring that each item of work is assigned to specific people. Additionally, the leaders and workers must be told specifically how to do it and according to which principles. All these matters must be explained clearly so that everyone knows how to do the work. Only this is what it means to allocate work. When performing work, some people merely read the work arrangement aloud to others and

have everyone share their understanding and feelings regarding it, and that's it. As long as they see everyone busy doing their duties, they assume the work arrangement has been implemented properly. At this point, if you ask them: "Do the brothers and sisters have any difficulties in doing their duties? Are there still any problems present? Did you fellowship to resolve them?" they respond: "I haven't heard of any problems—I'll go look into it." Actually, the person in charge of the work didn't bring up any problems or difficulties, but those difficulties do exist. It is because they are too numb that they cannot notice them. For example, they cannot even perceive it when two people aren't able to cooperate with each other and vie for status between themselves while doing their duties, and this affects the work. They even say, "Their relationship is pretty good—they have conversations and communicate with each other. If they couldn't cooperate, they wouldn't be talking." People ask them, "Are they vying for status with each other? Can they cooperate harmoniously?" They respond, "I don't know about that." Only after an inquiry is it discovered that the two of them aren't able to cooperate and are competing with each other—competing over who preaches loftier sermons, whose voice is louder, and who speaks for longer. These things have long since been noticed by God's chosen people. If you ask that person, "Have these problems been resolved promptly?" they will say, "No, they haven't been resolved. I didn't know this was work I should do." They don't even know to resolve such a major problem—aren't they feeble-minded? (Yes.) They read the work arrangements aloud once and then require that everyone make declarations and vows to do their duty well, and after that, they consider their job done. They say to themselves, "I remember who the church leader is, who is specifically responsible for which item of work, and who is in charge of film production work," but they just cannot see how those specific items of work should be carried out. This is what being

numb and dull-witted looks like—they are foolish individuals. They cannot notice any problems and do not know how to fellowship about any aspect of the truth principles. When it comes to problems involving the truth principles, they do not know how to fellowship the truth to resolve them. When it comes to problems involving personnel or administrative work, they also cannot perceive any of them. Even if they do see that someone cannot do the work, they do not know how to resolve this. They cannot see through anything. This is what it means to be numb. They only know how to speak some doctrines but they are not competent in the work—they have a numb and dull-witted appearance. Tell Me, is a person like this a leader who is up to standard? (No.) If leaders and workers are numb, this is troublesome—they will not be able to do any work at all. If they do not do the work that they ought to, and when someone reports a problem, they also do not handle it, then this is no longer simply an issue of numbness, instead it is lacking normal humanity, and losing the normal function of conscience and reason.

Numbness is a defect of humanity. Although this defect does not rise to the level of a corrupt disposition, just in and of itself, this problem is fatal. A living person stands there, with functioning senses and limbs, but they just do not have the ability of a normal person to view people and things, or to conduct themselves and act. When they do work, they are like a useless person with no thoughts—they cannot notice any problem, they are even less capable of resolving problems when others bring them up, and they cannot see what work should be done. In their mind, it is as if nothing concerns them. As a result, they cannot do any work—they are a good-for-nothing, a useless person. Is this problem not serious enough? You see, obstinate people and sensitive people at least have active thoughts—they possess the thinking of a normal person; that is, their minds are constantly operating. But numb people's

minds are simple; it's like their minds are paralyzed, it's like they're dead. Although they have eyes, no matter what they see, there is no reaction in their minds, and they will not contemplate it in their minds; they have no thoughts and are entirely wooden figures. What are wooden figures? They are people carved from wood; they outwardly resemble people, but when you speak to them, they do not react. You ask them to watch the house, but when the house is robbed, they do nothing. You ask them, "Why didn't you watch the house?" and they still do not react. If a person has no reaction to anything, this is very troublesome. In other words, the functions that the instincts of humanity should perform—such as the functions of thought and awareness, and the functions that the eyes, ears, brain, and heart should perform—cannot be carried out. They do not have or fall short of the thoughts that people with normal humanity should possess. This is what is called being numb. Numb people are not that different from useless people. Some people say, "You say that people of this sort are numb, that their eyes, ears, and brains cannot perform their functions. But if you insult them, they react. If they suffer a loss, they react. So can they still be considered to be foolish people?" Even some animals can understand human speech—they can understand both the good and bad things that you say about them. If someone, as a human being, cannot understand human speech, then they fall short of the standard of being human. Therefore, to measure whether someone is human, the standard for humans must be used. Why do I mention animals? It is to let you know that you are a living creature that is within the category of created humans, not an animal. If you, as a human, lack the thoughts that even animals possess, then you fall far too short. Even animals know to be good toward and to get close to those who treat them well and provide their daily meals. If you, as a human, lack such humanity, do you still deserve to be called human? Why do I make this comparison? It is to let you know that you are not an

animal or a higher-level animal; you are a person, you are the highest-level being among all things created by God—a human. You have language ability, thinking ability, and the ability to understand the truth. God created you to be the master among all things, to manage all things and other living beings. You are the manager of all living beings among all things. To manage them, you must be above them. You must be better than them in order to have the ability to manage them. Therefore, mentioning animals is not to belittle you but to remind you and make you understand that you should be better than them. You should use the abilities that your humanity should possess, as well as the various kinds of common sense and abilities that you have acquired since you were born, to manage them and lead them, doing what a human should do, what God has commissioned you to do. If you regard yourself as a created human, you should use the standard for created humankind to measure your humanity and your essence. This standard should not be lower than the standard that God has established for humankind. Therefore, to measure a person's caliber and the problems in various aspects of their humanity, the standard for humans must be used. Many people are mentally numb and sluggish to react in terms of humanity, which leads them to perform many of their duties poorly in the course of doing their duties—they are incompetent in church work, and they are unable to practice according to the truth principles. Therefore, you must know yourself and know your own measure. If you do not possess this kind of caliber or humanity, or if you have the defect of numbness in your humanity, then you should not vie to be a leader or supervisor. If you become a leader or supervisor, then whichever church's work you are responsible for, that church will become paralyzed. Whatever item of work you are responsible for, that work will be a complete mess. If you cannot be competent for it, you should stand off to the side and let those who are capable of

performing it do it. Do you understand? (Yes.) Having self-awareness, and then learning to make way for those who are more capable and to recommend others—this is the principle of practice. Some people say, "I'm so numb that I can't tell who is good—how can I recommend anyone?" If you cannot tell who has good caliber and cannot make recommendations, you need to learn some lessons. When you see someone who understands the truth and can discern others, you should learn from them. By fellowshipping with them more, you will be able to learn some things. Since you have the defect of numbness in your humanity, don't be picky or selective about what duties you do. You yourself have this defect, so there are not many kinds of work and duties that you can do. If, with much difficulty, a suitable position is found for you, and you are still being picky and selective, then this is not a problem of numbness or a defect of humanity but a corrupt disposition. What corrupt disposition? It's that of arrogance, of not submitting, and of not knowing your own measure. You are nothing, just a good-for-nothing, an idiot, yet you still want to do duties that are dignified, that are not tiring, and that are highly regarded by others—this indicates an arrogant disposition. If you are very numb, having work that you should do and matters that you should take care of but neither doing nor noticing them, if you do not even bother to lift a finger when things go wrong, and even when you see something harming the interests of God's house, you ignore it, thinking, "This isn't a problem in my own house, so I won't bother with it," this is not merely numbness but a lack of conscience and reason. If you have even a bit of conscience and reason and treat the matters of God's house as your own, then you should fulfill your responsibility and not allow the interests of God's house to be harmed. But if you lack this good intention and do not do a single good thing, aren't you a dull-witted and numb person? That concludes our discussion on the manifestation of numbness.

Let's now talk about being unashamedly thick-skinned. What kind of problem is being unashamedly thick-skinned? (A defect of humanity.) Is it a defect? (It is a problem of poor character.) Poor character means bad humanity. What aspect of humanity does being unashamedly thick-skinned involve? It involves conscience and reason, as well as integrity and dignity. This involves the aspect of one's character. What are the specific manifestations of being unashamedly thick-skinned? What things indicate that a person is unashamedly thick-skinned? Whatever shameless things they do are certainly manifestations of being unashamedly thick-skinned. Flattering and fawning without feeling that it's cringeworthy—isn't this being unashamedly thick-skinned? (Yes.) Why do we say this is being unashamedly thick-skinned? Because doing this indicates that a person has no sense of shame. They can say some words that violate the conscience of normal humanity or that do not conform to the facts, no matter how cringeworthy or unpleasant those words are, without blushing or their hearts palpitating, and they do not care how others perceive them after hearing them; even if others laugh at them, they do not care. They lack a sense of shame, don't they? (Yes.) Isn't having no sense of shame exactly what being unashamedly thick-skinned is? Also, when someone is clearly nothing, yet still publicly vies for status and to be a leader—isn't this being unashamedly thick-skinned? (Yes.) Not only do they vie publicly, but during elections, they also fabricate ballots. While others cast one vote per person, they cast two votes for themselves —isn't this being unashamedly thick-skinned? (Yes.) When others don't vote for them, they vote for themselves. Such people vie to become leaders unabashedly and without any sense of shame—how unashamedly thick-skinned they must be! Generally, those who love status and have ambition all wish to present themselves well so that others might choose them as a leader. Once they are chosen as a leader, they feel quite proud, but if they are not chosen, they feel

unhappy and displeased—this is a normal manifestation. However, unashamedly thick-skinned people are not like this. They will use any means necessary to become a leader. They say, “Everyone dislikes me and won’t vote for me, but I will find a way to become a leader. Even if I have to cheat and use underhanded means, I will make everyone vote for me as leader!” Others say, “Even if you become a leader, everyone will still dislike you. We do not have a good opinion of you, and your reputation is bad. If you arrange any work, no one will listen to you.” They respond, “Even if you don’t listen to me, I will still try to be a leader!” How unashamedly thick-skinned such people must be! Judging from this, don’t such people lack self-awareness? (Yes.) They lack self-awareness and have a somewhat violent quality to them. Judging from the thoughts and viewpoints of unashamedly thick-skinned people regarding their self-conduct, they have no sense of shame in their humanity, they do not care about integrity or character, conscience or a sense of embarrassment, nor do they care about morality and the baseline for their self-conduct—they disregard all of these. Judging from their thoughts and awareness, they are amply stupid, ignorant, and base. It is thus said they have poor, bad character. So, the shameless things they do are certainly driven by their erroneous thoughts and viewpoints. During church elections, they insist on choosing themselves, voting for themselves, and becoming a leader—not becoming one is unacceptable to them, and if they don’t become one, they will hate the brothers and sisters for not voting for them. Once they find out that you didn’t vote for them, they find you displeasing. No matter what you say, they retort with something. They are extremely harsh when talking to you, as if they’re breathing fire. They also think about how to take revenge on and torment you, and may even refuse to speak to you for their entire life. What is revealed in these specific actions of such people is a corrupt disposition. What kind of corrupt disposition is it?

(Viciousness.) To put it mildly, it is arrogance and overestimating their own abilities—they simply want to be a leader. However, judging from their means of doing things and various manifestations, they are people who have a vicious disposition. The corrupt disposition of these unashamedly thick-skinned people who have vile humanity is very evident. All their actions can rise to the level of corrupt dispositions. Being unashamedly thick-skinned is one manifestation of their character; in their speech and actions, then, they are governed by this aspect of their character, and consequently they commit many shameless deeds, and reveal various corrupt dispositions, such as arrogance and viciousness. Therefore, to a certain extent, the vile manifestations that are revealed from a person's character fall within corrupt dispositions; these manifestations are all connected and entangled with their nature essence, and their specific revelations of any corrupt disposition originate from their vile character. Thus, vile character and corrupt dispositions are interconnected. People's corrupt dispositions are produced after people are corrupted by Satan. For example, aspects of vile character within people's humanity, such as being obstinate, narrow-minded, and unashamedly thick-skinned, all result from people being corrupted and worked on by Satan. Before accepting the truth, people all first accept the corruption and misleading of many fallacious, evil, and negative thoughts and viewpoints—they accept these fallacious things into their hearts as their life, and this means that corrupt dispositions become their life.

Being unashamedly thick-skinned has some other manifestations. Some leaders and workers carry out obvious actions of causing disruptions and disturbances, deceiving those above them while keeping things from those below them, or going against work arrangements, and their actions even cause great harm to the church work. Yet not only do they not reflect and come to know

their own problems or admit the fact of their evildoing of disturbing the church work, but on the contrary, they even believe they have done well, and want to seek credit and rewards, boasting and testifying everywhere about how much work they have done, how much suffering they have endured, how many contributions they have made during their work, how many people they have gained through preaching the gospel while working, and so on. They do not acknowledge at all how much evil they have done or what great harm they have brought to the church work. Of course, they also do not repent, much less reverse course. Tell Me, are such people not unashamedly thick-skinned? (They are.) If you ask them, "Did you carry out the church work according to the truth principles? Did your work conform to the work arrangements of God's house?" they avoid the topic. If other people then expose that they caused serious losses to God's offerings during their work—some losses amounting to several hundred yuan, some to several thousand, and some even to tens of thousands—what is their reaction when they are asked to compensate? Normal people with conscience, reason, and a sense of shame would collapse upon hearing this, feeling humiliated and ashamed from the depths of their hearts. They would believe that they had not done their work well and that they were so indebted to God, and so they would not try to justify themselves; even if they did some concrete work and endured a lot of suffering, they would not think it worth mentioning. If their work had truly been done well, could it have caused so much harm to the work of God's house? It could not have. Simply judging by the harm they caused, it can be proved that their work was done poorly, and so they should admit fault and repent. Regardless of whether the losses they caused require compensation, at least, they must acknowledge the fact that their work caused disturbances and disruptions to the church work. Only utterly shameless people would refuse to acknowledge this fact. They would say, "Even if I compensate for

the losses, I will not acknowledge that I made any mistakes or did anything wrong in my work. Even if I repay the debts, I am still a meritorious person, better than the average person in God's house. I have had a glorious history!" What kind of humanity is this? Tell Me, do people of this sort have any sense of shame? Can they even spell the words "sense of shame"? If they truly have no sense of shame, that is problematic. If they know clearly in their hearts that they have done evil but stubbornly refuse to verbally acknowledge it, aren't such people very intransigent? If they recognize in their hearts that they have done evil and can also acknowledge it verbally, then they still count as possessing conscience—they still have a sense of shame within them. If they not only refuse to acknowledge it verbally but are also defiant in their hearts, constantly resisting and even spreading claims everywhere that God's house is treating them unfairly and that they are victims of bad luck, then their problem is serious. How serious? They have no conscience or reason at all. Conscience must include both a sense of justice and kindness. One aspect of a sense of justice is that people must have a sense of shame. Only when people know shame can they be upright, have a sense of justice, and love positive things and hold to them. However, if you lack a sense of shame in your conscience and in your sense of justice, and you don't know shame —and if, even after doing something wrong, you do not feel embarrassed about it, and do not know to reflect on or hate yourself, and feel no regret, and do not care how others expose you, and are unblushing and feel no shame—then your conscience as a person is problematic, and it can also be said that you have no conscience. In that case, it's hard to say whether your heart is bad or evil—it is possible that your heart is evil, that it is the heart of a wolf; not positive but negative. People without conscience and without humanity are demons. If you do something wrong and feel no shame at all, and do not feel remorse or a sense of guilt, and you

not only do not reflect on yourself but also argue, oppose, and attempt to defend and justify yourself, dressing yourself up in a nice-looking facade, then, if measured against standard humanity, your humanity is problematic. Regardless of how your reason is, if you fall short of the standard of conscience, then it is hard to say whether you actually have humanity or not. Let's not discuss what your inner spirit is, where you came from, or what evil you have done in the past; let's not talk about your previous life. Just speaking in terms of the conscience you should have in this life, if you lack a sense of shame, then you are not up to standard as a person. Some people say, "I am unashamedly thick-skinned so I just take whatever I want." But it depends on where you do that—doing that in God's house will not work. God's house is not a place that you can live off. If you insist on living off it, you are bound to bring calamity upon yourself. Some people think, "I'm as thick-skinned as a crocodile. No matter where I go, I act this way, parading around like I own the place! I don't care what others say about me—who can do anything about me?" People may not be able to do anything about you, but since you believe in God, you should pay attention to how God measures and evaluates everything you do, how God defines you and what verdicts He passes on you. If you do not pay attention to this, are you still someone who believes in God? If you don't even care about this, then you are a disbeliever. You may disregard what people say about you, but shouldn't you care about God's evaluation of you, His view on you, and the verdicts He passes on you? If God's evaluation of you is that you are unashamedly thick-skinned, dead to embarrassment, and devoid of a sense of shame, that your humanity lacks many things, and that you are missing some very important things, then you should start conducting yourself anew—you must repent and stop coming up with your own reasoning. Even if you have thousands upon thousands of excuses, the single fact that you are unashamedly

thick-skinned is enough to determine that there is a tremendous problem with your humanity and conscience. Measured by this alone, your problem is very serious. If you can understand what I am saying, you should repent and stop coming up with your own reasoning in your heart. Your reasoning stems from impetuousness, from emotions, from Satan—even if you believe your reasoning is not wrong, it is not the truth. God's assessment of you is not entirely based on your corrupt dispositions. Before considering your corrupt dispositions, God first looks at your humanity. What your humanity is like and what your attitude toward each matter is like are determined by your character. What God observes is certainly accurate, and the standard by which He measures you also conforms to the truth. No matter whom He measures, it is never based on their outward appearance but on what they actually do, their revelations and manifestations in their daily lives, their thoughts, viewpoints, and attitudes when handling each matter, as well as their attitude toward positive things, toward the truth, and toward God. No matter how God ultimately defines or evaluates you, you won't be wronged. It is not based on your temporary manifestation or occasional transgression; it is an evaluation that's based on your overall manifestations. Therefore, God's evaluation of each person is accurate and objective. Isn't that so? (Yes.) The manifestation of being unashamedly thick-skinned involves a person's character. Of course, to a certain extent, it also rises to the level of a corrupt disposition. Because such people have this aspect of humanity, it leads them to do certain things, and when they do these things, they reveal their corrupt disposition. Regardless of which kind of corrupt disposition is revealed, the corrupt dispositions revealed and the actions performed by unashamedly thick-skinned people are inseparable from their humanity. Thus, whether a person's corrupt dispositions can change and be cast off depends on what their character is like. If their character is evil, if

they resist the truth, are repulsed by and averse to the truth, and refuse to accept the truth, then their corrupt dispositions will be difficult to cast off, and they will not be able to attain salvation. However, if, in terms of their character, they are not an evil person, and they can comprehend and accept the truth, are not obstinate, and do not have problems of vile character, then their corrupt dispositions can be cast off. Everyone has corrupt dispositions, but what determines whether one can cast off corruption and attain salvation? (It depends on what one's character is like.) Exactly—it depends on whether one's humanity is good or bad.

Next, let's discuss being prone to suspicion. Which manifestation that we just discussed is somewhat similar to being prone to suspicion? (Sensitivity.) What kind of problem is sensitivity? (A defect of humanity.) Being prone to suspicion is one level higher than sensitivity; the problem is more serious. Sensitivity is merely a sign of somewhat immature humanity, like that of a child, whereas being prone to suspicion involves some specific thoughts and viewpoints—it's what is commonly known as overthinking, which indicates poor character. For example, someone asks a person who's prone to suspicion to help purchase an item that costs ten yuan and especially emphasizes, "You absolutely can't go over ten yuan. If it's too expensive, don't buy it." After hearing this, they ponder, "Are you just being polite? You actually want an item that costs one hundred yuan but you're too embarrassed to say it. I'll buy it for you then, to make you happy and leave you with positive feelings toward me." It then turns out, after they bring it back, that the other person says, "It's too expensive. I only have ten yuan; I don't have that much money." So, by buying an item that costs one hundred yuan for that person, didn't they end up making them suffer a loss? Yet, they cannot understand the other person and instead harbor doubts that this

person doesn't want to spend more money and is trying to take advantage of them. Tell Me, aren't such people who are prone to doubts very troublesome? (Yes.) In what way are they troublesome? (Their thoughts are too complicated.) People with overly complicated thoughts are difficult to associate with. Tell Me, are people with straightforward personalities willing to associate with such people? (No.) You don't know what they are thinking inside or in which direction their thoughts are going, and you cannot see through to their intentions or how they are doubting you. So when you entrust something to them to handle, even though it's clearly a very simple small matter, they make it very complicated and cumbersome. As they, in the process, overcomplicate matters, even you feel exhausted and think it would have been better to do it yourself. You don't want to associate with such people and just want to avoid them. For example, say that you have something you no longer need, and just leaving it there would be wasteful, and it would be a pity to throw it away, so you give it to a person of this sort. Not only do they not appreciate it, but they also doubt in their heart: "Why are you giving this to me? There must be something behind this. Are you trying to make me think that you're a good person, to get me to owe you a favor, or are you trying to ask me to do something for you?" You never expected that they would think so much about such a small matter, that giving them a little something could lead to so much doubt. You have to say a lot of things to dispel their doubts. Isn't this very troublesome? You begin to feel repelled by this person and after that, if you have something spare, you'd rather throw it away than give it to them. Why not give it to them? It's not because you're ruthless, but because you don't want to incite trouble. In the past, someone had just rented a place, and there were no cleaning supplies in it. So, I brought over some cleaning items from home; some cleaning agents were full bottles, while others were half-full. The person who was renting the

place looked at them and said: “Even though You’ve given these things to me for free, I’m not going to thank You—these are used. If they had been new, would You have given them to me?” Aren’t these words hurtful? (Yes.) Why are they hurtful? (A piece of good will was distorted by them in this way.) They took My good will for ill will. I didn’t ask you to thank Me, nor did I ask you to pay for the items. It’s simply that you’re renting a place, and there aren’t any cleaning supplies in it, and it’s inconvenient for you to go out and buy them. I just brought you some of what I have to make things more convenient for you. I wasn’t trying to suck up to you by letting you use these things—I don’t owe you anything, and I didn’t ask you to owe Me any favors either. They became suspicious over such a simple matter: “Hmph! What’s so great about this? You brought me a few things and now You think I owe You a favor! The stuff You brought isn’t anything good anyway—how could it be good if You’re just giving it away?” This person is really difficult to deal with. I didn’t claim that these were some kind of rare elixirs—they’re just some ordinary cleaning products. If you don’t want to use them, you don’t have to. Why make things so complicated? I realized that this person is hard to get along with and difficult to deal with. Wouldn’t it have been less trouble if I hadn’t brought anything at all? Not necessarily. Bringing nothing at all would likely also have caused trouble. They might still have thought, “I’m renting this place, and You didn’t even bring me any cleaning supplies. We’re supposed to be brothers and sisters, yet You haven’t shown me any love at all!” They would still have had something to say. The character of such people is very poor. They always use their own preferences and standards to measure whether others are good or bad. They constantly scrutinize and measure others with a harsh eye, thinking that they are morally superior while others all have a dark side to them, and that other people always have their own motives regardless of how they act, whereas they alone are not

corrupt and are perfect.

People who are prone to suspicion have poor character. Since they have poor character, they will inevitably act under the dominance of this character. What they reveal will be corrupt dispositions, it will certainly not be normal humanity. If it is not normal humanity, then what exactly is it? This is related to corrupt dispositions. When it comes to being prone to suspicion, the representative corrupt dispositions revealed by such people in their actions and interactions with others are certainly wickedness and deceitfulness. Their thoughts are just that complicated, just that wicked and insidious. Since they themselves won't lift a finger unless there's something in it for them, they assume that everyone else is the same. Even if you are not that kind of person, they won't believe it, and even if you try to explain, it won't help—that's just how they view you. They use a wicked method and a wicked disposition to view all things and matters and all people. Even if what you do is proper, accords with the needs of humanity, accords with the rationality of humanity, or accords with the truth principles, they will place a series of question marks behind it and ask you, "Why are you doing this? What is your motive?" You say, "I have no motive," but they simply won't believe it—they insist on pinning a motive on you and making you admit to it. Aren't such people troublesome? (Yes.) It is difficult for people who are prone to suspicion to get along with others. Such people are certainly not simple and open, and, of course, they are not honest people. In their character, the elements of honesty, kindness, and rationality are basically all absent. So, what are the main components of their character? Paranoia, deceitfulness, wickedness, a lack of simplicity, and dishonesty. They view all people and all issues as being very complicated. Even if you speak honestly to them, they will analyze and ponder why you said it. Even if they have interacted with you

for a long time and know what your character is like, they will still often adopt an attitude of suspicion toward you when conversing, handling matters, or associating with you. So, such people are very troublesome. Interacting with them adds a lot of burdens and formalities, and you also have to do a lot of homework and get to know them—getting to know what things they don't like, and what they don't like to do or don't like to talk about. Otherwise, if you are not careful you may offend them or, in their view, hurt them. They treat people this way, so how do they treat God? (They treat God the same way.) Would they treat God with sincerity? (No.) For example, when the church arranges for them to do a duty, they start pondering, "Does God know that I'm doing this duty? Will He remember it? How much effort should I put in to get by and for it to be remembered before God?" After doing their duty for a period of time, they also probe into how the leaders and workers view them and whether they have any negative evaluations of them. Just what sort of humanity is this? Judging from the humanity manifested through the attitude with which they handle matters, such people are very troublesome, and it is not easy for them to accept the truth. Why is that? Because it is difficult for them to be honest people; their conscience lacks a sense of justice, their reason is not sound, and their way of judging things is irrational. Why do I say it's irrational? Because they are relatively extreme, prone to getting fixated on things, and vile—they don't view things using the manner of thinking of normal humanity. They aren't open and candid but instead live in an especially dark way. Yet, they never feel that they live in a dark way and even think that they are smarter than others, and that they live with more refinement and attention to detail than others. They particularly admire their own cleverness. This is called thinking oneself to be clever. People who think themselves to be clever are very lacking in terms of the reason of their humanity, and in terms of the sense of justice within their

conscience. Therefore, the humanity of such people is poor, and others are unwilling to be in contact with them. No matter who says something, such people will make an issue out of it. What they interpret are all extreme things that are distorted, of impetuousness, of Satan, and of emotions—they are all things that are dark and negative, things that are contrary to the truth and resist the truth. These things cannot guide people onto the right path at all. So, people of this sort are very repulsive and disgusting. They live in dark corners and in their own little world. They are especially narcissistic and self-admiring, thinking that they live more exquisite, noble, honorable, and dignified lives than others—no one may touch them. In fact, the character of such people is very lowly, and they have no real dignity. What is meant by a lack of real dignity is that their character is especially poor, because what arises from their humanity are all dark things that cannot be brought into the open, not upright and straightforward things. Therefore, such people have no dignity to speak of. What consequences are likely to be brought about by people being prone to suspicion? In plain terms, such people are full of cunning trickery. Being prone to suspicion means that these people harbor lots of cunning schemes. Look at how the demon kings oppress and arrest God's chosen people—they harbor so many cunning schemes, ultimately harming people to the extent that their families break up, with some of the members dying, and become separated from each other. That is the doing of demons and demon kings. Therefore, none of those who are prone to suspicion are anything good. Believers in God should view people and things based on the truth principles, they must not engage in random suspicion, and there must be evidence behind what they say. The thoughts you develop when viewing a person or a matter should at least be positive and agreeable to others. Better yet, they should conform to the truth principles, be helpful to others, and have a positive influence on them. However, none of

the thoughts and viewpoints generated by people who are prone to suspicion conform to the truth; at the very least, they are not positive things—that is, the perspective such people consider problems from or the thoughts and ideas they produce simply do not conform to the truth. Therefore, people of this sort live in dark corners and have no integrity or dignity to speak of. The things that arise from their thoughts are all dark and wicked—these things do not conform to the truth principles and will not have a positive influence on people or their lives. If you accept the various thoughts and viewpoints that arise from such people's suspicion, you become poisoned and are dragged down by them—this is tantamount to being corrupted by Satan. However, if you have discernment of such people and treat them as a negative example, you can make some progress and gain some discernment in understanding negative things. This concludes our discussion on being prone to suspicion.

Next, let's talk about ineptitude. Everyone understands what ineptitude means—it refers to being unable to handle anything well, appearing impotent, just like when people often say: "Why are you so inept? You really have no prospects!" Is ineptitude good? (No.) Then let's categorize it—what is it? (It is a defect of humanity.) Ineptitude is clearly a defect of humanity. Ineptitude means that a person has very low intelligence in handling matters and poor survival abilities—this is referred to as ineptitude. Some people speak in a clumsy manner, unable to express themselves; some even have bashful, introverted personalities—when they have to speak in front of a lot of people or be in the limelight, they get stage fright, feel timid, and do not dare to speak, and they are often bullied by others. Some evil people believe that bullying such people is justified, and that it is very fun and enjoyable—they make fun of and tease people of this sort every day. Inept people have a poor

ability to handle matters. It may be that some of them also have poor survival abilities, are unable to earn money, and are always very timorous and overly cautious around others. When they see formidable people they avoid them and do not dare to speak. Even when they are bullied, they do not dare to resist, fearing they might offend others. Judging from the manifestations of ineptitude in the humanity of people of this sort, this is merely a kind of defect of humanity. Nobody's ineptitude ever caused them to develop erroneous thoughts and viewpoints or to bring any adverse impacts upon themselves or others; therefore, ineptitude is just a defect of humanity. Does anyone want to be an inept person? (No.) No one wants to be an inept person—why is that? Inept people are bullied, and everyone looks down on them, right? (Right.) If you were asked to choose between being evil and being inept, you would certainly choose being evil rather than being inept. You would think to yourself: "I will never be an inept person! In this society, inept people are mistreated and bullied, they're unpopular; no matter where they go, they are looked down on and trampled underfoot by others. Not only do they have no sense of presence, but even their right to survival might be taken away. But being an evil person is different—wherever evil people go, others fear them and treat them with great respect. No one dares to provoke them. Wherever they go, they enjoy privileges and can even ride roughshod over others. Evil people thrive wherever they are in this world." If you were asked to choose now, none of you would choose to be inept people —you would all choose to be evil people. Is this viewpoint correct? (No.) Why is it not correct? Which truth principle does this contradict? Ineptitude is a defect of humanity. The most common manifestations are being unable to handle anything well, being discriminated against and excluded. Because inept people are bullied, and trampled underfoot in society, no one is willing to be inept. People all envy those who are capable and skilled, and they

even all wish to stand out from others, to gain power and influence, and to ride roughshod over others, to have privileges and prestige within any group, not only avoiding being bullied by others but also being able to bully others at will. Is this kind of thought and viewpoint correct? Does it conform to the truth? (No.) You have listened to so many truths, yet even now you still approve of evil people—this means that your disposition is also quite wicked. Whoever you see that is evil, you envy and admire them. You know full well in your heart that evil people are bad, yet you can't help but follow them, feeling that doing so gives you a means of support and prevents you from being bullied. When you see inept people, you feel repelled by them and look down on them, even wanting to trample on them. But have you ever considered how much evil you would commit and how much retribution you would receive if you followed evil people? What would the chances of you receiving salvation be if you followed evil people? Would you be able to avoid committing evil if you followed evil people? Let's say you follow evil people, serving them faithfully and acting as their subordinate. They may share a piece of the pie with you, and you may be able to follow them to ride roughshod over others and have the best food and drink, experiencing great enjoyment, avoiding being bullied, and gaining status among others in this life. But you must commit a great deal of evil to enjoy these things! Do you know how much retribution and how severe a punishment you will receive? Is this the right path? (No.) So, are you still willing to make the sacrifice of choosing to commit evil and receive punishment all for the sake of not being an inept person and avoiding being bullied—sacrificing your destination and fate in exchange for pleasure in this life? Is this your thought and viewpoint? Some people actually hold this kind of viewpoint—they would rather choose to be evil people than be inept and bullied. Isn't this wishing to walk the path of evil people? Ineptitude is

merely a defect of humanity—what's so bad about that? Is bullying others and committing evil really the better choice? If God does not let you starve and provides you with food to eat, could you really starve to death? If God allows you to live with joy, freedom, happiness, delight, and peace, you will lack none of these things. So what if others bully you? No one can take these things away from you—what God grants you, no one can take away. If you follow evil people and walk the path of evil people, the pleasures you enjoy will all be sinful pleasures. Additionally, any money or material enjoyment you gain by means of committing evil will be obtained by forceful seizure, the enjoyment you experience in this life will exceed what God has given you, and so you will have to repay it with multiple lifetimes in the future. Obtaining the pleasures of the flesh in this life at the expense of receiving punishment—isn't this not walking the right path? You would rather choose to be evil people than be bullied—this reflects your perception and treasuring of evil in the depths of your soul. So, what's so bad about being inept? Looking at it from the perspective of humanity, it is a type of defect, but it is also an innate condition, which is something that people cannot change. Inept people did not become inept by their own choice. Although it is a defect, it is not a corrupt disposition, it is not a problem of one's character. So what's so bad about it? If, because of your ineptitude and low status, you are often bullied and can deeply understand the injustice and evil of this world and the darkness of this society, and as a result sincerely come before God to accept God's sovereignty, and willingly submit to God's dominion and orchestrations, letting God take charge of your fate—then isn't this ineptitude a form of protection for you? Ineptitude is not a negative thing; it is merely a type of defect of humanity. What does defect refer to? It means an inadequacy, a minor issue, a blemish—it is merely something that is imperfect, somewhat lacking, not entirely to one's liking, or not ideal, but it does not indicate poor or

vile character. So why can't you tolerate this minor defect? What's more, this minor defect can bring great benefits to your life entry. Or it could be said that some people, because they have this defect of humanity, this innate condition, are more capable of wholeheartedly following God to the end. Ultimately, because they can accept the truth, submit to God, and possess a God-fearing heart, they are able to cast off their corrupt dispositions and receive salvation. From this perspective, it is a blessing—people should not refuse to be inept. What's so bad about being inept? A person's corrupt disposition will not worsen because of ineptitude. God will not look down on someone or refuse to save them because they are inept, nor will ineptitude impact them accepting the truth or being saved. So, your thought and viewpoint has to change—it is still quite far off. Some people say, "I would rather be an evil person than an inept person. Inept people have no prospects, they are looked down on by everyone, and even they look down on themselves. Being an inept person is pointless; being an evil person is awesome—you can do whatever you want, bully whoever seems easy to bully, and no one dares to resist. How glamorous it is to live that way!" What benefit is there in glamor? If you prosper and live glamorously in the world, your prospects and destination will be ruined. You will no longer be able to come before God, and you will no longer feel attached to God; God will no longer appeal to you, and the living environment and work environment of God's house will no longer appeal to you. You will leave God and search for a living environment where you can bring your strong suits into play and realize your value. God's house restricts people's evildoing, and no evil person can get anywhere or stand firm in God's house. If you like evil people and want to become one, can you still remain in God's house? Sooner or later, you will be cleansed away. Not only will you fail to obtain a good destination, but after death, you will also receive punishment for the evil you committed. Therefore,

although ineptitude is a defect of humanity, it's not a corrupt disposition, nor does it mean that one's humanity is evil. Who doesn't have some flaws? Ineptitude is just like how some people are born with stutters or how some people are born a bit ugly—these are all innate defects. Humans have different skin colors—some people are born white, some are born with yellow skin, and some are born with black skin. This is an innate condition. People with yellow skin may appear to be not so healthy, with a not-so-great complexion—this is a minor defect. People with black skin appear more robust, yet no one wants to have black skin. People with white skin are generally envied, but even among them, some feel that being too pale isn't good, and so they like to tan their skin to a bronze color, believing it makes them look healthy and gives their skin a glow. You see, ineptitude is the same as people's various innate conditions—it is just that it is a kind of defect. So, is it a major problem? (No.) Therefore, even though this problem is a defect of humanity, it does not impact your acceptance of the truth or your understanding of the truth. So, do you still resist being an inept person? (Not anymore.) Will you still bully inept people when you see them? (No.) You used to bully them quite a bit, didn't you? Now, when you see inept people, will you still look down on and belittle them? (No.) If you yourself are an inept person, you even more so should not look down on yourself. If you're inept, then so be it—practice being an honest person according to God's words. Though you may be inept, you should be honest and not deceitful, and God likes this kind of person. What does God like? It's not your ineptitude. It's that because of your ineptitude, you are willing to be an honest person; it's that because you are looked down on and cannot find favor with people, you think of ways to be an honest person to make God happy and to satisfy God, and you do whatever God says. In this way, your ineptitude becomes a benefit, doesn't it? (Yes.) Has your viewpoint changed now? (Yes.) Of course, not all

inept people are necessarily able to accept the truth. Some people, in addition to having the defect of ineptitude in their humanity, also have problems with their character. This cannot be generalized. In itself, ineptitude is not a major problem, but you must also look at what someone's character is like. If someone is deceitful or has a vile character—if they're unashamedly thick-skinned, prone to suspicion, sensitive, obstinate, or even have a vicious disposition—then that person is not anything good. So, an inept person is not necessarily someone with good character. Alright, that's all for our discussion on ineptitude.

The next manifestation is kindheartedness. This manifestation is a merit of humanity. After we've discussed so much, we have finally arrived at a merit of humanity; there truly are not many merits of humanity. Kindheartedness is a type of merit of humanity. Since it is a merit, we must speak about it in detail because most people do not possess the manifestations of the few merits of humanity that can be found in people. So, let's take a look; where do the merits of kindheartedness lie? (Kindheartedness means that someone is relatively genuine. When they handle things, others feel relatively reassured. They carry a burden to handle well the tasks that are entrusted to them.) (Kindhearted people have relatively good moral conduct, will consider others, and think on behalf of others.) Thinking on behalf of others—this is a noble style! Such people are noble, but is kindheartedness so noble? (No.) Kindheartedness simply means that a person's thoughts are not so complex; they are relatively simple, not treacherous; they are generous and not harsh toward others, and they do not calculate personal gains and losses when associating with others. Someone insults them, and they feel upset for a while, but then they think, "Forget it," and let the matter go. Someone owes them money for a long time without repaying, and they think this over: "It would be

embarrassing to urge them to pay. Besides, they have it tough, and at that time, I was better off than they were. I lent it, and that's that. I'll just consider it as helping the poor." You see, their thoughts are relatively magnanimous and tolerant. For example, when others misunderstand them, they do not mind and do not defend themselves. When others judge them and call them foolish, they do not care. When doing their duty, they do not feel it is tiring, and do things others are unwilling to do. Someone mocks them, saying, "Everyone else is resting, so why are you still working?" They respond, "What's the harm in doing a bit more? It doesn't exhaust me. Can working really wear someone out? If others don't do it, then let them be. Since I can do it, I'll just do a bit more." They do not fuss over such matters and take action to do the work. They do not fuss much over gains and losses, nor do they fuss much over face or status. Even when they suffer losses themselves, they do not mention it. When others encounter difficulties, they take the initiative to help. Their assistance is without their own intention and purpose, and if others want to repay them a favor, they feel that helping a little is no big deal and is something they should do. Even if others do not appreciate their help after they have given it, they do not fuss over such things. When it is time to help others, they will still help. Are there many such people? (Not many.) There are not many such people. Even though they are kindhearted, they have certain boundaries in how they conduct themselves. For example, some people always want to take advantage of such a person, taking them for a fool. After taking advantage, they say some pleasant words to sweet-talk them, and after a while, they take advantage of them again. When the kindhearted person sees that there will be no end to this, they do not fuss over, argue, or reason with them. In their heart, they know that such people are not good and are not suitable for associating with, so they ignore them from then on. However, they do not judge them behind their

backs. At most, when someone asks about a person of this sort, they say, “That person just likes to take small advantages.” They do not exaggerate, nor do they judge people with impetuousness; they simply speak to the matter at hand. The humanity of kindhearted people is really quite good. Their merit is that they do not fuss too much over things. Whatever they do, they do not act based on impetuousness, emotions, or feelings; they only do what people should do and fulfill the responsibilities people should fulfill. Within the scope of normal interpersonal relationships, they do what they ought to do; whatever they can do, they try their best to do it, striving to help others, and they do so sincerely and earnestly. Some of them do not even seek any reward, thinking, “I’m just lending a hand. You don’t need to feel like you owe me much, nor do you need to feel like you can never repay me just because you owe me this bit, always acting servile and overly respectful in front of me. That’s unnecessary.” Such individuals have the best humanity among people. They are not treacherous, nor are they harsh toward others. They are warmhearted, and there is a kind side to their humanity. They do whatever they are capable of, do not fuss much over personal gains and losses, and do not care much about rewards. This is a merit of humanity. Look around you and see who possesses such merits. If a person possesses such character, then they can be considered a good person, a decent person, among corrupt humankind. They do not fuss over things, are not treacherous, are not harsh toward others, and help others without seeking profit. They are especially tolerant of others and very magnanimous in their self-conduct. What does it mean to be very magnanimous? It means not fussing endlessly over trivial matters, and not harboring resentment when others take advantage of them. This is called being magnanimous, and it is a major merit of humanity. Kindheartedness is also a merit, and magnanimity is likewise a merit. This is unlike those who are petty, prone to

suspicion, sensitive, and obstinate—these people fuss over trivial matters endlessly, get angry at the drop of a hat, swell with anger, wear a frighteningly cold expression, ignore anyone who speaks to them, and think of nothing other than how to take revenge on others. None of these are things that normal people should have. Kindhearted people do not have those complicated matters in their thoughts, nor do they have suspicious thoughts about others. Everything in their hearts is what normal people should have; it particularly conforms to the conscience and reason of humanity, as well as to the standard of a sense of justice and kindness in humanity. When you associate with them, you feel very relaxed and you feel that things are very simple—there aren't so many troublesome matters, and you don't need to guard against anything. You don't have to speculate about their thoughts or play guessing games. Even if you accidentally hurt them, you don't have to worry about any consequences—of course, you also don't need to bear any consequences. It's possible that when you're angry, you become impetuous and yell a few harsh words at them, and at the time, they quarrel and argue with you too, but after the argument, they do not hold a grudge, nor will they scheme against or take revenge on you. You don't need to worry that if they gain status, they will make things difficult for you or nitpick at you, nor do you need to worry that they will target you for no reason. They do not have such things inside them—they are just this simple. They absolutely wouldn't keep holding things against you from that point on. Once the matter is over, it's over. Afterward, when they speak to you, they still treat you normally. Even if they were angry at the time and quarreled with you, they do not hold a grudge against you afterward. They know that you only said a few angry words, and they can understand it: "Who doesn't say some harsh words when they're angry? It wasn't intentional. Besides, everyone has corrupt dispositions, everyone has times when they're in a bad mood, and

everyone has impetuousness. Afterward, as long as everyone calms down, admits their mistakes, and reflects on the fact that they revealed corrupt dispositions and failed to act according to principles, that's okay." They will forgive you, unlike evil people, who hound you relentlessly and will not stop until they ruin you. Kindhearted people generally do not have a heart for revenge. If you do something that offends them, they may sometimes hate you, but they would absolutely not violate the morality of humanity and use despicable means to torment you. Even though they have corrupt dispositions and may say or do some things based on those corrupt dispositions—such as mentioning mistakes you've made in the past or pruning you—they would not fabricate things out of thin air or use the power they wield to attack or take revenge on you. Even if they want to attack or take revenge on you and they have this kind of corrupt disposition, because their humanity possesses the merit of kindheartedness, when they want to take revenge, they will be restrained, and they will be able to keep things within proper bounds. If a corrupt human with power can still achieve this level, it is already quite commendable. Most people, if they do not possess this merit, are unable to attain even this degree of restraint and cannot refrain from attacking and taking revenge on others.

The manifestation or revelation of kindheartedness is a merit of humanity. This merit of humanity, to a large extent, will restrain or prompt people, enabling them to gain a certain degree of control and restraint when their corrupt disposition is revealed. If such a kindhearted person is someone who has spiritual understanding, who can comprehend the truth and accept the truth, then this merit of their humanity can enable them to adhere more strictly to the truth principles when viewing people and things, and conducting themselves and acting, isn't that so? (Yes.) A cunning person, on the other hand, is much craftier and is different from a kindhearted

person. After doing something bad, not only do they not reflect on themselves, but they even intensify their wrongdoing and carry it through to the end. This turns them into a devil, completely contrary to the principles by which a kindhearted person acts. For example, if someone is a kindhearted person and possesses this merit of humanity, then when arguing with you, they will speak based on facts. They will not exaggerate, fabricate some negative things about you out of thin air, or defame you and insult your integrity because they are angry with you. They absolutely would not do such things. When arguing with you, they may reveal an arrogant or vicious disposition, but the words they say are absolutely restrained by their conscience, reason, and kindhearted humanity. In this way, at a certain level, the degree of harm inflicted on you is reduced. Evil people, however, lack the kindhearted aspect of humanity. How do evil people quarrel? “You are a slut, a prostitute! I insult eight generations of your ancestors and curse eight generations of your ancestors!” They will say all kinds of harsh and malicious things. This is what evil people are like—their character is vile. Some people with vile character do not base their insults on facts. Why do they not base them on facts? Because they lack conscience and do not meet the standards of conscience. When they insult others, they are not restricted by their conscience. They hurl abuse recklessly, saying whatever insults come to mind. Whatever words can vent their hatred, deeply wound your heart, and drive you mad with anger—those are the words they will say. Their insults can practically infuriate you to death. Such people have no kindness in their hearts and are full of malice. What evil people reveal are primarily arrogance and viciousness, these two kinds of dispositions. In essence, the words they hurl carry curses, are filled with Satan’s malice, and have sufficient destructive power; they can even hurl the most malicious words of cursing. If you have humanity or if your humanity is kindhearted,

then you cannot say such insults; moreover, you cannot fabricate things out of thin air. This is because you have a sense of conscience and you have rationality, and the aspect of being good-natured and kindhearted within your conscience greatly restrains and controls you, making it impossible for you to say such insults. When someone insults you, you feel angry and want to insult eight generations of their ancestors and curse them, saying that they should go to hell, but you think it over: "What gives me the right to curse them? I am not God, and I do not have the final say." You also want to insult them back with vulgar words, but you think it over: "If I use vulgar words, even I will feel disgusted—what will the people around me think of me? Wouldn't that mean I have no integrity or dignity? Wouldn't I be acting like a shrew? I won't be that kind of person." You cannot bring yourself to insult them. So to a large extent, your speech is restrained, and what you are able to bring yourself to say is very limited. At most, you might say, "You are Satan, your corrupt disposition is severe, you cannot attain salvation, and God does not like you." You might at most say a few of such things, but then you think it over: "Whether God dislikes someone is not for me to decide," and so you lack confidence when you say that. When someone insults you and curses you, telling you to go to the eighteenth level of hell, you think to yourself: "Cursing someone, telling them to go to the eighteenth level of hell—those words are far too harsh! I couldn't say something like that. I must be softer with my words!" Why are you able to have these thoughts? Because what exists within your humanity is different from that of evil people. If you are kindhearted and good-natured, and you have conscience and reason, the words you say will be very rational. You might, within the bounds of your conscience, say some angry words or let some foul words slip, but after saying them, you feel very upset yourself and haven't really hurt the other person—your words lack destructive power. Evil people become

more delighted the more they insult others, whereas you become more upset the more you insult others—you think to yourself: "Forget it, stooping to the same level as such a despicable character and evil person is worthless and meaningless. I won't quarrel with them anymore." Arguing with an evil person is as utterly ineffective as trying to speak about the truth with Satan. There is no need to argue or fuss over things with them. Just stay away from such people in the future. Would you think about harming them? Would you think about taking revenge on them and find an opportunity to teach them a lesson? You don't have that kind of cruel heart. You just keep telling yourself, "Forget it. A few insults from them haven't caused me any loss; I won't fuss over it with them." Some people even comfort themselves by saying, "Anyway, God hasn't cursed me. Their curses don't have any effect." In fact, because you have conscience and reason, and you are kindhearted and good-natured within your humanity, you simply cannot say those insults. You find them dirty and demeaning. If those words were to come out of your mouth, you would feel they go against your conscience. Especially when it comes to fabrications or baseless matters, you even more so cannot say them. Being unable to say them is, for you, a safeguard. Their words have significant destructive power and have caused you harm—this is their evil deed. How did this evil deed come about? It is because their humanity contains vile qualities. When they have conflicts or disputes with you, their corrupt disposition inflates without limit, and they can curse you wantonly. They have this kind of vile character, so naturally they reveal a corrupt disposition. If you, on the other hand, are a kindhearted and good-natured person with conscience, reason, and humanity, in this kind of situation, not only would you not vent your corrupt disposition, but your humanity would, to a large extent, restrain the revelation of your corrupt disposition. This is extremely beneficial for you. On the surface, it seems you have

suffered a loss, are at a disadvantage, and cannot beat them in a quarrel, becoming a laughingstock for others. In fact, your humanity has protected you, preventing you from committing evil, doing things that God does not find pleasing, or saying words that God does not find pleasing. In this way, hasn't it, to some extent, protected you? (Yes.) This merit of humanity has, to a large extent, protected you, preventing you from further doing things that God does not find pleasing or detests, or saying words that God detests and condemns, when revealing a corrupt disposition. Although this does not count as a good deed, at the very least, you have not committed evil. What you did in this situation will not be condemned, and you will not be punished for it. In contrast, evil people will not only be condemned but also punished for the things they do under the dominance of their vile character. They will have to bear the consequences and bear responsibility. Therefore, people who possess various merits in their humanity may appear to lose face, status, and dignity in some matters, and especially lose the opportunity to take the initiative to argue their reason, but this is not suffering a loss. Some people say, "If it's not suffering a loss, does that mean it's taking advantage?" It cannot be measured in terms of suffering losses or taking advantage. So how should it be measured? It should be measured like this: Suffering a loss in some situation doesn't matter; the key is that you can gain benefit from it. In this situation, it is the merits of your humanity that have safeguarded your behavior, preventing you from committing evil and ensuring that you are not condemned by God. Isn't this gaining benefit? Now you cannot possibly suffer punishment as a result of committing evil. Isn't this a good thing for you? (Yes.) Even though it is not a good deed you actively performed, nor an action of actively adhering to the truth principles, within the framework of having merits in your humanity, you have done something that does not violate the truth principles. In this way, you are protected.

Although it will not be remembered, at the very least, it is not condemned. And so you do not need to bear any responsibility or suffer punishment. Isn't this a good thing? (Yes.) In the process of following God, regardless of whether what you do conforms to the truth and regardless of how God views it, at the very least, you have a clear conscience. Even if God does not remember it, you should at least avoid being condemned by God or making God hate you. This is the most basic principle you should follow. Aren't merits of humanity very important to people? (Yes.) So don't feel constantly unwilling just because you think that having some merits of humanity makes you unpopular among people, you will always miss out on taking advantage or gaining benefits, and all the advantages will be taken by others while you will always be the one suffering a loss. What's so bad about suffering a loss? At the very least, what you are enjoying is what God originally gave to you, and you have not taken what belongs to others. If you take advantage, that is not right—it means you have taken from others' share. If you take what does not belong to you, you will be condemned by God. People should not do things that are condemned by God. Some people say, "I don't know what kind of actions I should do that will be remembered by God." But do you know which actions are condemned by God? If you do, then at the very least, you should adhere to this boundary: Don't do things that are condemned by God. Do you understand? (Yes.) Now that we've discussed these matters more, you should understand.

The merit of kindheartedness in humanity is absent in most people. However, if someone truly possesses this merit, then they are truly a good person among corrupt humankind—such people are very rare. If you truly possess this merit, God will bless you, God will show grace to you at every turn. In human terms, it means that God will care for you at every turn. How does He care for you?

God's care for you is that even though you always think of others and give up your own interests, and others take advantage of you, they cannot receive God's blessings. They can only live by taking advantage of others and will have to repay this in the next life. However, you live by God's blessings. Although others may take advantage of you, in actuality, you lose nothing. Tell Me, is this good? (Yes.) You see, kindhearted people outwardly seem to always suffer losses. People see them as simple and guileless, so when speaking and acting they always take advantage of them, treating them like fools, bullying them, extracting both money and benefits from them, and seizing many of their possessions. But do you see kindhearted people lacking anything? They lack nothing. They are abundantly provided for in everything. When doing things, they have intelligence and wisdom and do not worry. Whatever duty God's house assigns to them, they do not fuss over gains and losses, nor do they fight or compete. They simply do whatever they are asked to do. Regardless of the task, they rarely make mistakes. Even if occasional minor problems or small errors occur, they are not intentional. They put their hearts into what they do, they pass the minimum baseline in terms of their conscience and reason, and they can accept God's scrutiny. Therefore, such people can receive God's blessings. Since you know kindheartedness is a merit of humanity, should you strive toward this in your self-conduct? (Yes.) Don't fuss over minor issues, and don't be like someone so prickly that no one dares to approach or provoke them—don't be that kind of person. If others take a little advantage of you, don't always feel like they are bullying you. What's so bad about being a bit simpler and more guileless? Some people are overly shrewd and always want to prove they're not foolish, saying, "Don't take me for a fool. I've got brains! I can see who doesn't like me or treats me poorly. I can tell who looks down on me and whose words are full of sarcasm or hidden jabs." Being able to see and hear such things is useless. This is just

petty cleverness and shrewdness. Having this bit of shrewdness does not mean you have wisdom or that you are truly smart. On the contrary, people will look down on you, because even animals possess this kind of shrewdness and these petty thoughts. Why do I say this? Those who have close contact with animals all know this: Even small animals can understand when you say pleasant or unpleasant things about them. For example, if a dog hears you say unpleasant words, it will immediately become unhappy, while it can also tell if you say some obviously pleasant words. If people always use things that even small animals possess to measure themselves, doesn't that degrade their own attribute of being human? By lowering the standard for measuring created humankind, you are devaluing yourself. Don't always say things like, "Don't think I'm foolish and treat me like a three-year-old. If you give me cornbread, I definitely won't eat it; bring me dumplings instead. Who doesn't know that dumplings are delicious?" Don't use such foolish words to try to prove that you're not foolish. If you are truly not foolish, then strive to meet the standards of humanity. What should be present in people's conscience and reason, what the manifestations of the merits of humanity are, what the manifestations of the shortcomings of humanity and poor character are—fellowship on and understand these aspects. Fellowship a bit about what people should possess in their humanity and what created humankind should possess, then strive toward them and work hard to possess these things. Won't this elevate your personal value? Will you ever get anywhere by constantly comparing your intelligence with that of a three-year-old? Can you ever grow up that way? A three-year-old child says, "I can drink milk from a plastic feeding bottle," and you say, "I can drink from a glass bottle, and I'm not afraid of burning my hands." The three-year-old says, "I can tell left from right when wearing shoes," and you say, "I can tell the front from the back when

putting on a sweater. Can you do that?" Will you ever get anywhere like this? If your intelligence, character, and the various abilities that your humanity should possess remain stuck at the stage of a three-year-old child or a minor, then it will be very difficult for you to become a mature person or have others treat you as an adult. How can you get others to treat you as an adult? You need to do the things that adults should do and the things that created humans should do. You must possess the humanity that created humans ought to have. What should this humanity, at the very least, possess? Conscience, reason, and various aspects of good character. In this way, you will gradually improve and make progress in regard to the defects and problems of your humanity. Then, it will become much easier to enter into the truth, and there will be fewer obstacles.

The merit of kindheartedness in humanity is quite rare and is not possessed by most people. So how can one achieve this merit? When you do not understand any truths, it is very difficult to possess this merit of humanity and to be such a person. However, once you comprehend some truths, you will have a path to becoming such a person, and you will have hope of achieving this. As for whether you can achieve it and ultimately obtain results, it depends on whether you can gain the truth and have life entry. How should one practice to achieve this merit? No matter what someone does or says to you, do not treat it based on impetuousness or emotions. Do not analyze what their intentions toward you are, how much harm they have caused you personally, or how much damage they have done to your reputation. Do not treat any of these matters based on your mind, human will, or philosophies for worldly dealings. So how should you treat them? Treat all things based on God's words and the truth principles. Strive to ensure that in every environment and when facing every person, whether

speaking with them, associating with them, or handling a specific matter, you seek the truth principles and act according to them. This approach will, to a great extent, have an optimizing effect on your humanity. That is, it will provide a certain measure of support to the conscience and reason of your humanity, helping you develop a sense of justice and enabling you to view people and things from the correct position and perspective. This is what is called optimization. Optimization is making your originally poor humanity good, making it normal. So how did your original poor humanity come about? It resulted from the influence and dominance of corrupt dispositions. Now, if you conduct yourself and act based on God's words and the truth principles, then when you act, your humanity will be influenced by God's words and the truth to a great extent. This influence is what is called optimization. Of course, this optimization doesn't mean that your humanity will change and your character will become noble through a single event. Instead, it comes from practicing and experiencing taking God's words and the truth as your criteria, style, and direction for acting over a long period of time, during which you will increasingly understand the truth and handle matters with increasing adherence to principles. In this way, your humanity will gradually change and develop in a positive direction. You will increasingly develop a sense of conscience, become increasingly kind, and increasingly have a sense of justice. Your reason will become increasingly normal, and you will no longer act based on impetuousness or be impulsive. Thus, to a large extent, the restraint that your humanity has over your corrupt disposition will grow increasingly strong. On the foundation of such a condition of humanity, the restraint over your revelations of corrupt dispositions will increasingly strengthen and become increasingly powerful. Thus, your revelations of corrupt dispositions will increasingly diminish, and the degree will become increasingly shallow. The

actions you take or the viewpoints you reveal will increasingly conform to positive things and the truth principles. This kind of phenomenon, this kind of revelation, indicates that a person's life is undergoing transformation. Specifically, if you view people and things, and conduct yourself and act, according to God's words, with the truth as your criterion, then your humanity will become increasingly normal, and your revelations of corrupt dispositions will increasingly diminish. Gradually, you will cast off your corrupt disposition. This is a positive cycle. However, if you view people and things, and conduct yourself and act, according to Satan's logic, then to a large extent, this will defile and corrode your humanity. Your corrupt disposition will increasingly inflate and become increasingly severe. This is a vicious cycle. Viewing people and things, and conducting yourself and acting, according to God's words is a positive cycle. Viewing people and things, and conducting yourself and acting, according to Satan's logic can only lead you to endlessly circle within the life and setting of a vicious cycle, never able to break free. If you want to enter into a positive cycle, the simplest and most straightforward approach is to begin reflecting on and understanding yourself starting from the defects of your humanity and your revelations of corruption, resolving your corrupt dispositions using God's words and the truth principles as a basis, thus achieving the result of being able to practice the truth and submit to God. In this way, your life will enter into a positive cycle, your humanity will become increasingly normal, and your corrupt dispositions will gradually be transformed and cast off. This is the process of life entry and also the necessary process for people to cast off their corrupt dispositions and attain salvation. Of course, this is also a path to entry. The defects and flaws of humanity, as well as the problems of vile character and lacking integrity, that we have discussed—if you identify these problems in yourself, you should seek the truth to resolve them. Then, replace them by

practicing God's words and the truth. In this way, you will enter into a positive cycle. Ultimately, what you gain is not only a transformation of humanity but also the casting off of your corrupt dispositions. The foundation of your corrupt dispositions that you rely on for survival will be transformed. Practicing in this way gives you hope of attaining salvation. However, if you do not seek the truth or practice the truth in this way, and you think in your heart, "You say I am petty, that I have defects and flaws in my humanity like being obstinate, unashamedly thick-skinned and prone to suspicion. Well, that's just how I am, and that's how I'll live. I won't change. Say whatever you like! Anyway, I just don't want to suffer losses. As long as I can take advantage, I'm fine!"—if these are your thoughts and viewpoints, then, unfortunately, you will fall into the terrible spiral of a vicious cycle, forever unable to get out. What will the final consequence be? It will be one you probably don't want to see: Your corrupt dispositions will forever be your life. They will bind you tightly for your entire life, becoming deeply rooted in your thoughts and the depths of your soul, and it will be impossible for you to cast them off. What does it mean for it to be impossible to cast them off? It means you have no hope of attaining salvation, and you have no share in the destination God has prepared for humankind. This is the consequence. If you do not want to see this consequence, then start entering and practicing along the path I have described, and achieve a positive cycle; and ultimately you will certainly reap results. Do you understand? (Yes.)

Although we didn't cover many different topics in today's fellowship, we discussed a lot of content. Let's conclude today's fellowship here. We'll continue fellowshipping other topics and content later. Goodbye!

December 2, 2023

How to Pursue the Truth (10)

Recently, we've carried out several fellowships involving the issues of innate conditions, humanity, and corrupt dispositions; primarily, we fellowshipped in detail and specifically about some manifestations of these three aspects. Through such detailed fellowship, have you gained some understanding of the specific classification of these manifestations? (Yes.) Having gained an understanding of the specific manifestations in these three aspects, is it now clearer for you why people must cast off their corrupt dispositions or what things in people need to be changed and cast off? Which aspects need to be changed, which do not need to be changed, which should be practiced according to the truth principles, and which are innate conditions preordained and arranged by God, unrelated to corrupt dispositions and not requiring people to expend effort or make any changes—are these matters now clear? (We feel somewhat clearer about them than before.) After gaining clarity, do you understand the significance of God's work to cleanse people, transform their dispositions, and save them from Satan's influence? Is it now clear what God's working and speaking to provide the truth and expose various problems in people is directed at? Is God's exposure of all the problems in people directed at their innate conditions? (No.) Is it directed at people's natural defects in humanity? (No.) Then what is it directed at? (Primarily at people's corrupt dispositions.) It is primarily directed at the principles by which people conduct themselves and act, their views and attitudes toward God, the truth, positive things, and other such issues. What are corrupt dispositions? Corrupt dispositions originate from Satan's nature and are revealed from Satan's nature. These things all go against the truth principles, are fallacious, and are actions and manifestations of resisting God. These things are the primary things that resist God and are the root

causes of people being able to go against the truth, betray the truth, go against God's intentions, and go against God's requirements. Innate conditions, on the other hand, are merely some basic, instinctive things that people are born with; but the life on which humankind currently relies for survival is corrupt dispositions. Therefore, what God's work aims to change is people's corrupt dispositions. Precisely because corrupt dispositions resist God and are of Satan, and can be said to be overall manifestations of all negative things—the various corrupt dispositions revealed in people, or the various states and the detailed revelations and manifestations involving corrupt dispositions, are all related to negative things—the root cause of people resisting God, therefore, is not their innate conditions or certain defects in their humanity, but the life that takes corrupt dispositions as its foundation for survival. This life precisely originates from Satan. Thus, what ultimately needs to be transformed is people's corrupt dispositions, and what needs to be cast off is also people's corrupt dispositions. Of course, it can also be said that only when people's corrupt dispositions are changed can they stop resisting God. In other words, only when people have cast off their corrupt dispositions does it mean they have been saved, and only when people have been saved can they stop resisting God and completely submit to God. Therefore, the true meaning of God's work to save people is to enable them to cast off their corrupt dispositions. The true meaning and intended result of God telling people that pursuing the truth is viewing people and things, and conducting oneself and acting, according to God's words and with the truth as one's criterion is to enable people to cast off their corrupt dispositions and to view people and things, and conduct themselves and act, with God's words as their life. Do you understand? (Yes.)

We previously fellowshipped on some specific revelations and

manifestations involving innate conditions, humanity, and corrupt dispositions. Some manifestations pertain to innate conditions, some to defects in humanity, some are manifestations of vile character, and some are specific manifestations of corrupt dispositions. The defects in one's humanity and the vile essence of one's humanity are what people most easily get mixed up. Defects in humanity mostly fall under innate conditions. For example, some people stutter when speaking, and some people have a quick or slow temperament. These defects in humanity, as long as they do not fall under the category of vile character, basically fall within the scope of innate conditions. However, vile character is unrelated to innate conditions; it is a revelation of a corrupt disposition and should fall under corrupt dispositions, not under innate conditions. This is because, within a person's character, God has given them two basic things: conscience and reason. If someone's character is vile, this involves problems with their conscience and reason. This definitely doesn't pertain to their innate conditions. It definitely falls under corrupt dispositions; it is a specific manifestation of a certain corrupt disposition. The facts are enough to show that after someone is corrupted by Satan, they lose their conscience and reason. Their heart is completely misled by Satan, and they accept many thoughts and viewpoints that come from Satan, as well as some sayings and opinions from evil trends. When things reach this point, their conscience and reason are utterly corrupted and corroded—it could be said that at this time their conscience and reason are completely lost. What is exhibited is that their character is very poor and evil. That is, before they have accepted positive things, they have already accepted many fallacious things from Satan in their heart. These things have severely corrupted their humanity, resulting in their humanity being very poor. For example, after they accept the satanic thought and viewpoint from the world which states, "Every man for himself and the devil take

the hindmost," will their conscience improve or remain the same, or will it deteriorate? (It will deteriorate.) And what are the specific manifestations of this deterioration? (They consider only their own interests in everything they do.) For the sake of their own purpose and interests, they stop at nothing. They can cheat and harm others and do anything that goes against morality and conscience. The more they do, the more ruthless their actions become, the darker their heart grows, the less sense of conscience they have, and the less humanity they retain. For their own interests, they will cheat and deceive anyone, deceiving people they know and people they don't know alike—they will deceive colleagues, family members, and even the closest people around them, harming those who trust them the most. At the beginning, when they do these things, they experience some inner conflict and a slight feeling in their conscience. Later, they begin to think over how to take action, starting first with unfamiliar strangers, and eventually showing no mercy even to their own relatives. You see, their humanity is progressively being corrupted, it is gradually being eroded by Satan's thoughts and viewpoints, such as "interests above all" and "Every man for himself and the devil take the hindmost." This gradual erosion process is the process in which their conscience gradually loses awareness and ceases to function, until it ultimately reaches the point of being completely lost. In the end, they have no moral boundaries or sense of conscience in their actions, and they can deceive anyone. What is the reason they can deceive anyone? What is the root cause? It is because they have accepted Satan's thoughts and viewpoints, and they act under the domination of Satan's thoughts and viewpoints. Ultimately, the conscience and reason of their humanity no longer function; that is, the basic things that humanity should possess cease to work entirely, they are completely eroded and controlled by Satan's evil thoughts. The process of erosion and control is the process of their acceptance of

these thoughts and viewpoints, and, of course, it is also the process of their being corrupted. As the conscience and reason of their humanity are corrupted, what is ultimately exhibited in them is that their humanity becomes very poor, and in more severe cases, they lose their humanity. These are some manifestations of the humanity of normal corrupt humans.

There are also some special cases, where some people are not even born as humans, so they cannot be said to possess conscience and reason. To put this abstractly, they are not reincarnated from humans. Although the matter of rebirth, reincarnation, and transmigration is abstract and invisible to people, people should be able to understand this easily; it is something that people can figure out and comprehend. Such people are not reincarnated from humans, so what are they reincarnated from? Some are reborn and transmigrated from animals, and some are reincarnated from devils; they are born without humanity. People without humanity are born without conscience or reason; this is not entirely caused by corruption. They are inherently living Satans and living devils. They are reincarnated from devils. For example, antichrists are evil people; they are reincarnated from evil people. Later in life, they accept even more thoughts and viewpoints of Satan. What they originally have, combined with what they acquire later, makes them increasingly bad. Such people are born not loving positive things; they are inherently averse to positive things, and severely resist and detest positive things. Therefore, the manifestation of humanity in such people is that they do not have the slightest conscience or reason. It is entirely impossible to see any merits or strong points of humanity in them. Of course, this merit definitely does not refer to being adept at singing, adept at expressing one's viewpoints, or adept at a certain technical skill or profession. These are not the merits referred to. Rather, it refers to merits of

humanity, such as being kindhearted and good-natured, understanding others, or being empathetic. These specific manifestations within the scope of humanity's conscience and reason are completely absent in them. So what are the main characteristics of the humanity of such people? Deviance and evil. These are the two main characteristics. They do not love positive things; when they hear about positive things, they can acknowledge that they are correct but never accept them. Everything in their hearts and everything they reveal is related to deviance and evil. This is one of the main characteristics of people whose inherent humanity essence is evil. Such people are reincarnated and transmigrated from devils and Satans. Even without artificial instillation, teaching, influence, or conditioning later in life, they are already very evil. They are inherently creatures of this sort. Their thoughts and viewpoints inherently possess many essential things that are of Satan. On top of that, they accept even more fallacious thoughts and viewpoints from Satan's evil trends after birth. So, it can be said that fuel is added to the fire of the nature essence of such people, it becomes even more evil and worse, that is, it possesses every toxic quality imaginable and becomes even more severe. These are the two special cases of people reincarnated from animals and people reincarnated from devils. The normal situation is that regardless of what defects in humanity one is born with, as long as they exhibit some manifestations of vile character, it falls within the scope of corrupt dispositions. If they can accept the truth, practice the truth, and walk the path of pursuing the truth, eventually all their corrupt dispositions can be cast off. When their corrupt dispositions are cast off, the vile aspects of their character will be correspondingly changed. Such people are those who can be saved; they are normal corrupt humans. Even if you exhibit some manifestations of bad character, or lack integrity, or some manifestations of your humanity do not conform to the truth

and are detestable to others, as long as your conscience and reason still exist and can still serve as the basic conditions for how you view people and things and conduct yourself and act—meaning your conscience and reason can still influence how you view people and things and conduct yourself and act, and your conscience and reason can still function in you—then ultimately your corrupt dispositions can be changed. If a person's conscience and reason cannot control or steer anything they do, then it can be said that this kind of person is incapable of accepting the truth and even more so incapable of practicing it. So the corrupt dispositions of such people will not easily be cast off. Why is this? Because the conscience and reason of such people do not function whatsoever. They no longer have the opportunity to accept the truth and no longer possess the basic conditions for accepting the truth. It is very difficult for these people to cast off their corrupt dispositions. Therefore, regardless of what problems exist in your humanity, examine yourself to see whether, when you are about to act in a way that goes against humanity or the truth, you feel anything in your conscience or feel pain or reproach in your heart, and whether you have a boundary or standard in your heart to measure whether this matter should or should not be done, whether doing this matter goes against morality or conscience, and more deeply, whether it violates the truth principles. If you have a sense of conscience, can measure that this matter goes against humanity and the truth, and can, under the functioning of your conscience and reason, restrain yourself and keep your actions in check, then you have the opportunity or likelihood to be able to accept the truth and practice according to the truth principles. But if, when doing anything, you feel nothing in your conscience, cannot measure what the standard for this matter is or whether you should do it, and do not know whether doing this thing conforms to humanity, moral justice, or the truth principles—and, furthermore, when doing this thing it

goes against conscience, humanity, or the truth principles, but your conscience cannot function to stop you from doing this wrong and negative thing—then people like you basically have no opportunity to accept the truth. What follows is that you have no opportunity to cast off your corrupt dispositions.

Whether people can cast off corrupt dispositions depends on whether they can accept the truth—this is quite obvious. And whether people can accept the truth depends on whether they have a sense of conscience. So how can it be discerned whether someone has a sense of conscience? It's necessary to look at whether, when doing things, they have the most basic conscience that humanity should possess, and whether, when they do something or say something, their conscience functions. For example, when you want to say something that goes against your conscience and the facts to slander someone, or when you want to lie, your conscience reproaches you: "I shouldn't say this. Saying this is lying and deceiving, which means that I'm not an honest person. God is scrutinizing, and my own conscience will not let me do this. It is not appropriate to say this." Having these thoughts means your conscience is functioning. When your conscience is functioning, the words you say may still contain some adulterations or elements of human intent and may not be 100% accurate. However, under the effect of your conscience, the words you speak are already relatively appropriate. If you can further practice the truth and speak based on principles, then the words you say will be completely appropriate, and you will become an honest person. But if someone is not subject to the function of conscience, they are not necessarily able to become an honest person or speak honest words. For example, when the Above asks them about someone, they may think, "That person is indeed not bad. Their caliber is good, and their humanity is also quite good. Is the Above asking about them

to promote them? If they are promoted, then that means I won't be. I can't tell the truth; I'll just say they're average"—they start thinking about how to speak in a way that benefits themselves. When they think this way, is their conscience functioning? They have no conscience, and they are not subject to the function of conscience. People without conscience have no humanity. They say whatever they want to say and lie whenever they want to lie. Why does lying not make them feel bad? Because they are not subject to the function of conscience. Thus, there is no restraint from conscience and reason in their heart, nor any restraining power. Ultimately, they can tell lies and fulfill their personal desire to lie according to their own will. In the end, what is the essence manifested by such people? It is doing things without the restraining power of conscience, which means they are not subject to the function of conscience. People who are not subject to the function of conscience make mistakes and commit evil without feeling accused or uneasy in their hearts. Therefore, they do everything using their own interests as the criterion. Such people have no restraining power whatsoever and are not subject to the function of conscience, so can they practice the truth? (No.) They cannot practice the truth. To measure what kind of humanity you have, you mainly have to look at whether your words and actions are governed by conscience and reason, and whether you can practice the truth, cast off corrupt dispositions, and achieve salvation. If your conscience and reason can still function normally, then you are a person with conscience and reason. If your words and actions are not restrained by conscience and reason, and you can even act utterly willfully and unscrupulously without any restraint, then you are not only devoid of conscience and reason but also lack humanity. If everything exhibited in a person's humanity can basically fall within the scope of vile character, then this person basically has no humanity. The hallmark of having no humanity is

the absence of conscience and reason, and doing things without the function of conscience. For example, if you tell them that one should conduct oneself with conscience and humanity, they think: "What is conscience worth? Can having conscience bring money? Can having conscience fill my stomach?" But for people with conscience, it is different. If they occasionally do something bad driven by greed, causing harm to others, they will later feel self-reproach and regret, thinking, "I've really wronged people by doing this to them. Isn't this committing evil? How could I have been so deluded at that time? Why couldn't I restrain myself? I need to find a way to make amends." You see, they deceived someone at the time, and even though they gained some benefit, when they think about this benefit, they feel uneasy in their hearts and hate themselves, thinking, "How could I do something like this? I absolutely cannot do this again in the future. I'd rather live in poverty or go hungry than do this again. That's not something a person should do—doing it would lead to lifelong regret!" Doing something like this once feels as disgusting as swallowing a dead fly for them. So they never do it again. They feel remorse and troubled in their hearts. People without humanity, on the other hand, will rack their brains and focus entirely on deceiving others, deceiving them completely without holding back; their conscience does not accuse them, and they show no mercy. They harm others terribly and even feel happy, thinking, "Serves them right! Who told them to fall into my hands? If I don't deceive them, who else would I deceive? It's just their bad luck to have run into me!" Do such people have any sense of conscience? (No.) No matter how terribly they deceive others or to what extent they harm them, they never offer a single word of apology and feel no guilt or remorse whatsoever. Instead, they feel proud and fortunate in their hearts. Each time they enjoy what they have obtained through deception, they do not feel troubled but believe it is entirely justified. They

think that they are capable, skilled, and clever, that what they thought and did at the time was correct, and that they should have gotten even more through their deception. Tell Me, do such people have humanity? (No.) After committing evil, they can still think this way and exhibit such behavior. Do you think this kind of person can be saved? Will they deceive again if faced with similar circumstances? (They will.) They will only become more skillful at deception, more pleased with themselves, and feel increasingly clever the more they deceive. With each deception, their heart grows darker, their actions more ruthless, and their methods crueler. Such people are beyond salvation. It can be said that they have been completely taken captive by Satan. They are evil people, devils, and scoundrels through and through. If you talk to such people about conscience and humanity, they will sneer at you and say, "You big dope, acting with conscience and humanity—who's going to give you money for that? Aren't you just going to end up poor? Look at how well I'm doing, and just look at you—so pathetic!" They will sneer at you and disdain you. Such humanity is utterly devoid of conscience—the conscience of such people has been completely lost; they've been utterly taken over by devils, and they've become out-and-out living devils. Therefore, don't talk about the truth with such people—they cannot accept it. They do not even have normal humanity, so how can they accept the truth? People who can accept the truth have a boundary when it comes to viewing people and matters, and conducting themselves and acting, especially when it involves their own interests. What is this boundary? It is being restrained and controlled by their conscience. If they can be restrained and controlled by their conscience, it can be said that such people still have a certain degree of humanity and a boundary in their self-conduct. This means that they act with a certain level of propriety. When associating with others or doing anything, if they do not understand the truth principles or do not

know how to act in accordance with the truth, they can at the very least observe boundaries of conscience. In other words, their conscience still has awareness and can function. If their conscience can function, then they have the opportunity to accept the truth. Their conscience will develop in a positive direction, and ultimately the parts of their character that are not good will change somewhat. As their character gradually undergoes transformation, their various corrupt dispositions will also be cast off step by step. Is this clear now? (Yes.)

People should see clearly whom God saves and which parts of people God saves and transforms. For one thing, they should have a clear understanding of themselves, and for another, they should also have discernment regarding those around them. Regarding manifestations of vile character, some of these involve the revelations of corrupt dispositions. These primarily refer to manifestations that violate the truth and are rebellious against God and resistant to God. In the eyes of people, such actions do not violate the law and would not be condemned by the law, but they are condemned by God. These fall under corrupt dispositions. Other manifestations of vile character not only involve corrupt dispositions but also pertain to the problem of having a vicious humanity essence. Such people are capable of doing any kind of bad deed and they are utterly evil people. If a person has problems with their character in only one aspect, but they still speak and act with conscience and reason, and they only commit some evil under special circumstances, then they are not an evil person. Evil people have no conscience or reason whatsoever. Can people without conscience and reason do good things? Absolutely not. Can they practice the truth? Even less so. If a person's conscience is functioning and has restraining power, then their character and behavior can improve to some extent. If a person has no conscience

and no matter what they do they lack the function of conscience, then their character and behavior will not improve. Therefore, discerning a person cannot be entirely based on their character or integrity; the primary thing is to see whether they have conscience and reason, and whether their conscience and reason are functioning. If they have conscience and reason, and their conscience and reason can function when they act, then they still possess basic humanity. If their actions lack the function of conscience and reason, then they do not possess basic humanity—they are devoid of humanity. People who possess the basic function of conscience and basic humanity have the opportunity for salvation, while those who lack basic humanity have no opportunity for salvation. What is the main factor in whether someone can receive salvation? (The main factor is whether they have conscience and reason within them.) That's right. So, can you discern whether someone has conscience and reason? (We can discern a little. The most important thing is to see whether a person is internally restrained by conscience and reason when they act, and whether they have moral boundaries.) In terms of doctrine and theory, this is how it is explained—do you have any concrete examples? (For example, some people, while doing their duty, violate principles and commit reckless misdeeds, and the brothers and sisters point out their problems or prune them. In such cases, if those people have conscience and reason, they will proactively reflect on and try to know themselves. However, if they lack conscience and reason, they may develop resentment or even strike out and retaliate.) This is a good example. When people with conscience and reason are criticized by others for doing something wrong, they feel ashamed and guilty. They develop remorse in their hearts, and with remorse, they will have manifestations of repentance and are willing to do better. As for people without conscience and reason, no matter how great the misdeeds or mistakes they commit are, no matter how

much loss they cause to church work or how much trouble and disturbance they bring to the brothers and sisters, when criticized, they have a hundred reasons with which to justify and defend themselves, refusing to acknowledge their transgressions in the slightest. It's obvious that they cause losses to the work, yet they feel no guilt in their hearts. Tell Me, will they feel remorse? (They won't.) They will not feel remorse. Can people without remorse repent? (No.) Are people who cannot repent those who accept the truth? (They are not.) Will they continue to do the same things? (Yes.) Until when? (Since they lack a sense of conscience, they will keep doing it.) That's right. They will keep doing this. No matter what others say, they won't listen: "This is just how I do things—like it or not! What does the church's work suffering losses have to do with me? All that matters is that I don't suffer any losses myself." This is their viewpoint. Alright, that's all for our fellowship on this topic. Ponder on what we've fellowshipped, match it to yourself and the things and people around you, gradually understand it, and use these words to view others, view things, and view yourselves. Little by little, you will gain understanding of these things.

We previously fellowshipped about many specific manifestations involving humanity, innate conditions, and corrupt dispositions. Today, we will continue to fellowship about some specific manifestations involving these three aspects. We'll start with the first manifestation: sleaziness. What does this term mean? (It means someone is not poised, not upright and proper, and they are secretive and furtive.) (It means someone's behavior and demeanor appear relatively wicked.) Relatively wicked—that seems a bit abstract. Most people cannot imagine what exactly this wickedness manifests as. Are there more? (Sleaziness means one's behavior and demeanor are relatively low-class.) How many aspects

have you mentioned? Being secretive and furtive, wicked, low-class, despicable, disgraceful—aren't these the manifestations? (Yes.) Then can the concept of sleaziness be replaced with being despicable and low-class? (It can.) Under which aspect are these manifestations of sleaziness categorized? (Vile character.) Is this a defect of humanity? (No.) This manifestation is far more serious in nature than a defect of humanity, so it cannot be categorized as a defect of humanity. Sleaziness is a manifestation of vile character. If someone acts in a sleazy manner, although it cannot be said that this person is an evil person, looking at it from the manifestations of sleaziness they always make people feel averse and disgusted. Such people who exhibit sleaziness certainly do things in a sneaky and furtive manner, without being aboveboard at all, behaving in a relatively base way, and always doing despicable things. That is, they use despicable, shameless, and disgraceful methods in doing things, methods that are not upright or open. Most people feel disgust and detestation when they see this. This shows they are despicable and lowly. Their most prominent characteristic is being especially wretched, base, and despicable. Whatever they do or say, they cannot be upright and open; they always pull some shady maneuvers and engage in some disgraceful things. For example, believing in God is universally recognized as a very proper matter, something that people can understand and approve of. But when these people believe in God, they act like they have taken the wrong path, as if it is something disgraceful. These are the kind of people who are despicable and sleazy. What role do sleazy people usually play among others? (They are negative characters, contemptible people.) They play a negative role. What characteristics do such people have? It may be that, from their appearance, you cannot tell they are very bad, or you cannot see that they have any bad intentions in what they do. However, after interacting with them for a period of time, you feel that they always

speak and act in a way that is not upright and open. What they say sounds nice, but what they do behind the scenes is something different. You always feel that their intentions are not right, or that they do not speak about the things they intend to do, leaving you feeling baffled. In the end, you come to feel that such people are extremely unreliable and only do despicable, underhanded things and always ruin your affairs. These are sleazy people. You will not see these people openly express their differing views or openly voice objections. In front of others, they may even say something that sounds nice, like, “We cannot do that; we must act with conscience.” However, behind the scenes, they manipulate things, inciting some undiscerning, foolish, and ignorant people to act according to their intentions. In the end, the matter they wanted to accomplish gets done, they enjoy the results of this accomplishment, and yet no one realizes it was their doing. You see that they do not say or do anything in the presence of others, yet the course of events ultimately proceeds in the direction they have manipulated. From this perspective, such people are also somewhat insidious. Are there sleazy people around you? Are sleazy people generally easy for others to discern or see through? (No.) These people hide themselves quite deeply. The issue with them is a problem of character; they have a poor humanity essence. Have you encountered sleazy people? Are you clear about the main manifestations of such people? (Not very.) From now on, you need to pay attention and observe what kind of people around you often reveal various manifestations of sleaziness. Are the manifestations in this regard relatively abstract and hidden? (Yes.) Even if there are such people around you, because they are difficult to discern, it will not be easy for you to notice them. When one day you do identify such a person, you can observe them and record their manifestations from beginning to end to see what their characteristics and essence truly are, and then summarize them. We

will stop here for now on the topic of the manifestation of sleaziness.

The next manifestation is lewdness. First, take a look—which aspect does lewdness fall under? (Vile character.) It falls under vile character. Then what kind of problems does lewdness generally refer to? (Problems with one's interpersonal conduct.) That's quite accurate—lewdness generally involves problems of interpersonal conduct between men and women. So does lewdness apply to men or to women? (Both men and women.) It does not only apply to one gender. There are men like this, and there are women like this. Therefore, it is not only men who can be lewd. If women have problems with interpersonal conduct, it is also lewdness. So what are the specific manifestations of lewdness? Always liking to mingle with the opposite sex and show off—what kind of problem is this? Isn't this somewhat lewd? (Yes.) Seeing the opposite sex excites them. The more people of the opposite sex there are, the more excited they become, and the more they want to show off. Especially for some people, to what extent do they show off? Baring their chests and exposing their backs, doing provocative gestures, saying provocative words—aren't these manifestations of lewdness? (Yes.) As long as there are members of the opposite sex around, regardless of their age or whether they are someone they like, they dress flamboyantly, seductively, or charmingly to attract the opposite sex. Isn't this a manifestation of lewdness? (Yes.) This is the most common manifestation. These phenomena have already become commonplace and are seen as nothing unusual among nonbelievers. They do not consider this to be lewdness but instead see it as very normal and proper. They believe both sexes should dress beautifully to make themselves appealing and admired by the opposite sex, so members of the opposite sex are enticed to pursue them. Are such thoughts and viewpoints lewd thoughts and

viewpoints? (Yes.) They always want to be the center of attention for the opposite sex, always wanting to attract them and make them interested in themselves; regardless of their marital status or age, they always have these thoughts and actions, and their life is filled with such thinking—isn't this lewdness? (Yes.) These are some manifestations that most people find relatively acceptable and do not see as overly lewd—just liking to present oneself and show off in front of the opposite sex. For example, wearing nice clothes, spraying some perfume, dressing a bit alluringly, saying provocative words, or flaunting one's charm—these lewd manifestations are things most people find tolerable. A more serious manifestation of lewdness is that, no matter the environment in which they see members of the opposite sex, such people dare to take liberties and touch them. They casually get close and touch them without considering whether the other person consents, acting as if they've always been familiar with each other. They are especially skilled at observing others' expressions and reactions. If they see that someone is not repelled and is relatively docile, they dare to casually touch their head or back, or even sit close to them or, if the other person does not resist, hold their hand. Some women can directly sit on men's laps, without caring about how others might feel when they see it. This has progressed beyond ordinary showing off to something more substantial. Isn't this being lewd? (Yes.) Can most people accept this kind of lewdness? (They cannot accept it.) Some people don't think this is a big deal and even say, "This isn't lewdness. Men and women showing affection for one another is very normal. Otherwise, what's the point of living? Men should take pleasure in women, and women should take pleasure in men—only then does life have interest." If no one of the opposite sex makes such lewd gestures toward them, they think, "Is it that I don't have any charm? Why can't I attract the opposite sex?" They then feel disappointed. When such people encounter someone lewd making

advances toward them, they feel very satisfied and inwardly delighted. At the very least, they feel physically and mentally gratified, thinking that having someone interested in them makes their life worthwhile. Therefore, some people can accept this kind of lewdness. For example, suppose that someone likes another person and has feelings for them; if that person always ignores them and shows no interest in them, they feel very disappointed. But if that person occasionally touches them, teases them, caresses their hand, or sits close enough for them to feel their body warmth—or, going even further, if it's a man who has taken liberties with a woman, she then thinks, "Ah, that's nice, he likes me. Even though we can't be joined together as one in this world, being treated lewdly like this by him at least makes my life worth it!" You see, some people accept this kind of lewdness from the depths of their hearts rather than despising it. Their attitude depends on whether the person of the opposite sex doing these things is someone they like. If they like them and do not feel repulsed, or even long for them in their hearts, then they do not despise such lewd people or lewd actions. Instead, they can accept them and welcome them in their hearts, giving them a place in their hearts. Thus, some people inwardly accept such lewd individuals. Since lewd people are not good, doesn't that mean those who can accept such lewd behavior are also lewd? (Yes.) They are also lewd. There are some manifestations more serious than this kind of lewdness—not just showing off a little, not just exchanging glances or having some physical caressing, but progressing even further. These people's minds are entirely consumed with such lewd things. If this happens when someone is dating, it is a normal manifestation. But if someone's age and actual circumstances do not permit it, and they still think entirely about such things when they see the opposite sex, then what is the essence of this manifestation? It means that when facing the opposite sex, they always have a sort of desire and

craving, or they have some goal in mind—it's not that they just want to satisfy some psychological need and that's it; rather, they want to take substantive actions and have substantial progress. In their hearts they're constantly chasing after these things; in addition to thinking about lewd things in their minds, in terms of their behavior they also start looking to make contact with suitable members of the opposite sex to indulge and vent their sexual desire. Aren't such people lewd? (Yes.) Compared to the previous two types of lewd people, isn't this type of lewd person very dangerous and frightening? (Yes.) Such lewd people can take action at any time—this already shows they are very wicked and lewd. As for the levels beyond this, we won't discuss them further.

So, among these three types of lewdness, which one can you accept? That is, which one makes you feel that someone acting that way is normal, not a big problem, and that they're someone you don't feel much disgust or contempt toward and can somewhat accept? What level of lewdness can you accept? (We can't accept any level.) Why can't you accept any level of lewdness? (The nature of the last type of lewdness is quite vile, and although the first type of lewdness only involves showing off in front of the opposite sex, it causes disturbances to those around them.) The first type of person does not have a clear sense of gender distinction in their hearts. Most people pay attention to boundaries between men and women when interacting with the opposite sex. In particular, when it comes to women interacting with men, they should remain reserved and maintain some boundaries in front of men. However, some women enjoy interacting with the opposite sex and become excited when they see someone they fancy. As soon as they have the opportunity, they find an excuse to make contact. Anyone who deliberately seeks to interact with the opposite sex has something abnormal in their heart. Although the first type of lewdness does not involve

substantive lewd ways of acting or lead to any concrete events, nor does it involve sexual assault, based on their manifestations, in terms of interpersonal conduct, these people lack clear boundaries between men and women. That is, in their hearts, they have no clear boundaries and do not understand that normal people should have a sense of shame and not make others look down on them. If someone exhibits lewd manifestations without feeling anything about it, they are not a normal person and at least lack the conscience and reason of normal people. Regardless of whether one is male or female, they must observe boundaries between genders, and it must be clear in their hearts that these boundaries cannot be crossed. God created men and women with inherent distinctions; it is not possible to blur the line between them. If someone always lacks clear boundaries between men and women and is constantly showing off in front of the opposite sex, this is not just general dissoluteness or lack of restraint—it involves an issue of interpersonal conduct. Regardless of whether the things they do involve substantive problems or not, as long as these manifestations involve issues of interpersonal conduct, they are inconsistent with the human sense of shame. Especially in matters between men and women, if a person does not know shame or lacks a sense of shame, then they are in great danger. If you can deliberately flaunt your charm before the opposite sex and try to attract them, you are very likely to progress to the next level of lewdness. You may start with showing off, but that can easily develop into getting handsy, and from getting handsy, it can easily develop into something more substantive, ultimately spiraling out of control for you. You see, regardless of the level of lewdness, as long as it falls within the scope of lewdness, it involves a problem of interpersonal conduct. Once it involves a problem of interpersonal conduct, there is no distinction between levels of severity. This is because such problems can escalate—starting with showing off and lacking a sense of

shame, it can easily progress to physical contact, developing fondness, and then becoming mutually inseparable. From there, it can escalate further, spiraling out of control, making it too late for regret. Once it becomes a reality, it is hard to bring it to a proper end. So, regardless of what kind of manifestations of lewdness you exhibit, as long as they involve a problem of interpersonal conduct, if you do not restrain yourself and you lack a sense of shame—if you are completely indifferent to what others say about you, how people evaluate you, or how God views you—then you are in great danger. What does it mean to be in great danger? It means that starting from common lewd actions and manifestations, it is very easy to degenerate and do absurd things that leave you with lifelong regret. Do you understand? (Yes.) Therefore, if you cannot see through to the essence of the problem of lewdness and fail to resolve it in a timely manner, you are very troublesome. If you exhibit such manifestations or enjoy pursuing such things, it proves that there is a serious problem in your humanity. What problem? A lack of a sense of shame. The issue of interpersonal conduct is related to a person's sense of shame. If you lack a sense of shame, then you have no boundaries when doing such things. Whatever you think of, you can act on. Your thoughts and desires will neither be controlled nor limited. As long as the environment is suitable, your thoughts and desires will take the opportunity to put themselves into play, they will gradually swell and reach a point of bursting. This will lead to terrifying consequences.

If there are such lewd people around you, whose problem of lewdness is not just occasionally making a single provocative remark, and whose lewdness is not directed at just a few specific individuals—rather, they often behave this way, having no sense of shame whatsoever, and the problem remains unresolved even when others despise, remind, or warn them, with them continuing to be

lewd and with their lewdness even becoming increasingly severe—and if you encounter such people, then you must avoid them. Why should you avoid them? Because lewd people have no shame. Do people without shame have any restraint in their actions? Can they restrain themselves? (No.) They cannot restrain themselves, so you must avoid such people; do your best to avoid associating with them. If work requires you to have contact with them and it cannot be avoided, then keep it strictly business, but it is best to have several other people present when you interact with them. Do not engage with them alone, and do not give them any opportunity to exploit. Do your best to avoid being alone with them, so as not to fall into temptation and not to give Satan any opportunity to exploit. Regardless of what kind of lewd behavior it is, as long as you identify that such people have no shame in their interpersonal conduct, that they can flirt with any member of the opposite sex, and that they are even so lewd that they can make obscene jokes in the presence of many members of the opposite sex, speaking as if it is perfectly normal, leaving listeners blushing, embarrassed, and unable to bear hearing it, while they themselves feel nothing, are unaware, and do not care, then such people must be avoided. Do you understand? (Yes.) Especially when, in interacting with them alone, they show you particular care and attention, and even more so are tolerant of your flaws and defects, and then often get handsy with you, or outwardly present themselves as gentlemanly and refined, yet their words always carry an undertone of obscenity—such people are very dangerous, and you must be on guard against them. There are also some people who, for matters that clearly could be fellowshipped or inquired about with someone of the same sex, or for work that could be handled with someone of the same sex, do not do this but instead insist on seeking out someone of the opposite sex. Whichever member of the opposite sex they have their eyes on, they constantly ask them questions, pester them, initiate

unnecessary conversations, and make up things to bother them with, always asking them useless questions that don't have to be asked and going to great lengths to create opportunities for one-on-one interactions with this person. The purpose of them looking for opportunities is in order to satisfy their own desires. Regardless of whether you are male or female, what should you do when encountering such people? (Stay away from them.) You should think of a way to refuse them; explain things to them with great clarity. Do not simply stay away from them in silence and think that is enough. If they occasionally pester you once, you may not be able to determine whether they are behaving indecently. But if they repeatedly pester you, you must make it clear to them. What should you say? You can tell them: "You have pestered me more than once or twice—what are you getting at? Make yourself clear! Do we truly have that kind of work relationship? There are so many people you could ask, yet you insist on asking me and coming to me—are we really that close? Don't do this. I'm not interested, and I don't like associating with people in this way. Please do not disturb me again in the future. I have no interest in you whatsoever. If you continue to harass me like this in the future, I won't be nice!" What approach should be taken toward such people? (Stay away from them and refuse them.) If such people remain incorrigible despite repeated admonishments, how should they be dealt with? They should then be dealt with according to the church's administrative regulations, by isolating or clearing them out. Some individuals are people pleasers, who do not dare to offend others and are inwardly afraid of this sort of lewd person. This is troublesome. They can only be toyed with by them. Such lewd people must be treated gravely. Your demeanor toward them should be colder, but there is no need to get huffy—just speak calmly: "Let's not play these childish games. I can clearly see what you're getting at. Playing this game with me won't work. I don't like you, so please do not disturb me

again! If you repeatedly pester me, I have plenty of ways to deal with you!" Isn't this refusing them? (Yes.) Will you be able to refuse them in this way? (After hearing God's words, yes. Before God spoke, we wouldn't dare to refuse them like this.) Of course, this is just an example. Such situations are not limited to women being harassed by men; they also include men being harassed by women. In short, regardless of whether you are a male or female being harassed, if you can clearly see that such lewd people are indeed not engaging normally in interactions, heart-to-heart conversations, or consulting with you, then you can refuse them. When interacting with such people, it is very easy to sense their intention, and you should be on guard. You should say to them: "We're not familiar with each other, so you'd better not harass me!" If they repeatedly harass you and you still feel too embarrassed to refuse them, worrying you might hurt their feelings, thinking that as brothers and sisters you should be tolerant of them, you should understand the consequences such tolerance can bring. If you like them and are willing to associate with them, that is your freedom. Of course, isn't it foolish to sympathize with or even like a lewd person? If they can behave in a lewd manner toward you, they can do the same to others. Associating with such people is digging your own grave—courting death. Therefore, with such people, you should directly refuse them; make things clear to them, and tell them to keep their distance. Isn't that very simple? (Yes.) Truly lewd people refer to those who lack shame in their humanity. Of course, whether male or female, people may occasionally exhibit some slightly abnormal manifestations when encountering the opposite sex. As long as it is not habitual, does not result in actions or consequences, and one can correct it when they feel it is inappropriate after a period of time, it cannot be categorized as lewdness. These slightly abnormal manifestations should not be generalized. Being lewd is a manifestation of lacking shame within one's humanity. The primary

manifestation of such people is that they have no shame in their interpersonal conduct—they are unbridled, unrestrained, and particularly wanton. This is categorized as the manifestation of lewdness within one's humanity. Now, do you know how to deal with and handle such people? (Yes.) That's all for our discussion on the topic of lewdness.

Let's talk about another manifestation: sordidness. What kind of problem is this? (It is a problem of vile character.) Sordidness falls under vile character and is categorized under humanity. Is sordidness somewhat similar to sleaziness? (Yes.) This is also a manifestation of vile character. Sordidness means acting without adhering to rules, in an underhanded way, not only doing things without principles or boundaries of conscience and morality but also doing things in a manner that is especially despicable and base. What are the manifestations of sordidness? For example, a sordid person sees that someone has bought a nice car that they themselves cannot afford. When passing by, they outwardly greet the person, saying, "Nice car! You must be rich!" Their words sound pleasant, but as soon as the car owner walks away, they spit on the car—phooey. Isn't this being sordid? (Yes.) What kind of behavior is spitting? (Being sordid.) This is called being sordid. Sordidness is being especially despicable, dirty, and lowly—it is acting shamefully, causing others to mock and despise you, making people feel that your character is low and that you're a disgrace. Some people, for example, see that their neighbor has a good dog and feel jealous inside: "Their family has such a good dog. Why didn't I buy that dog?" So they find a way to kill the dog, and afterward, they are over the moon. They celebrate once they go home, popping champagne and having a feast, feeling happier than they ever have before. Tell Me, is this person terrible or not? (They are.) This is being sordid. As long as others have something good happen and

feel happy, they become unhappy and think of ways to ruin things for them. When they see others encountering disaster, they gloat over their misfortune. Such people are very sordid.

The thoughts of sordid people are very negative. How are they negative? For example, when you give someone something, under normal circumstances, they should feel grateful, saying, “This thing is pretty good. You used to really like it, but now you don’t need it anymore. You didn’t give it to someone else but gave it to me right away—we really are friends!” Anyone with conscience and reason would think this way; they would comprehend this matter positively. But the thinking of sordid people is twisted. They would say to themselves: “You only gave this to me because you don’t need it anymore. If you still needed it, would you have given it to me? You keep the good things for yourself and give me the bad ones—who wants that! Are you brushing me off like a beggar? Do you think I don’t know what’s good? You only gave it to me because you don’t need it anymore, and you still expect me to be grateful. Do you take me for an idiot?” You see, over such a simple matter, they think in such a despicable, dirty, lowly way. Giving them something ends up causing trouble for yourself instead. Why does it cause trouble? Because the person you gave it to is a sordid person—someone with despicable, dirty, and base thoughts. They think negatively about anyone. When they view someone, they do not view them based on principles, nor based on that person’s character or principles of self-conduct which they know from many years of spending time with them. Instead, they view others based on their own extreme, obstinate thoughts and viewpoints. Such people are very sordid. If you don’t associate with them or give them anything, things remain peaceful. But if you truly associate with them and help them, you often end up being judged and criticized by them. When they see you using something good, they

always want it. If you don't give it to them, they think you are stingy and miserly. Such people are very troublesome, and it is very difficult to get along with them. They may not say anything outright, but deep down, in secret, they are always competing with you, developing unfavorable thoughts about you in their hearts. In plain terms, such people have nasty hearts and nasty thoughts. I think the word "nasty" is quite fitting to describe a person's thoughts and heart as dirty—it means they are not clean, not positive, and not kind. No matter how positive something is, when they speak of it, it turns into something negative. No matter how many good things you do for them, not only do they not appreciate it, but they also belittle you and frame you, saying that you have bad intentions. If you give them some benefit, they will ponder whether you are trying to exploit them. If you are lukewarm toward them, they will think that because you are wealthy and powerful, you look down on the poor. They will feel that you lack human touch, do not know how to get along with people, and are incapable of considering others' feelings. If you distance yourself from them, that won't work either—they will still have something to say about it. Such people are very troublesome. No matter how you associate with them, you can never satisfy them. You don't know what they will think, and you don't know what troubles will arise from the things you do with good intentions. So there is only one way to deal with such people—stay away and don't engage with them. When making friends, don't choose such people, because they are too sordid; associating with them will bring you great trouble and great distress, and all of this distress and trouble is completely unnecessary. Do sordid people have rationality? (No.) What does it mean to say they have no rationality? (They have no conscience or reason, and no moral boundaries.) What are the details of this? (They do not have the thinking of normal people.) Not having the thinking of normal people is one aspect. Tell Me, do such people

have any shame? (No.) They have no shame, do not have the thinking of normal humanity, and only speak twisted and fallacious reasoning. Their reasoning is aimed at protecting their own interests—it is all twisted reasoning. If you give them something, they say you look down on them and only give them things you don't need. If you don't give them anything, then they say you are too miserly. Aren't such words twisted reasoning? (Yes.) They simply cannot comprehend things correctly and think in a very negative way—this is twisted reasoning. Nonbelievers often say that people must conduct themselves reasonably—if someone is unreasonable and only speaks twisted reasoning, then they are not anything good. If someone gives you something, it means they have some regard for you; if they don't give it to you, that is also rightful—they may give their own possessions to whomever they want. If you still find fault when they give it to you but call them miserly if they don't, isn't this being beyond reason? Aren't people who engage in twisted reasoning like this sordid? (Yes.) They are extremely sordid! Sordid people are beyond reason, so no reasoning gets through to them. Acting according to conscience and reason, or based on the truth principles, simply does not make sense to them. Sordidness is somewhat similar to sleaziness, isn't it? (Yes.) For example, some people spend money to buy something and always feel that it is not worth the price, as if they have suffered a loss. Then they ponder, "You took advantage of me, so I need to find a way to make you suffer a loss—only then will I feel balanced inside." People like this who are despicable and sordid are always pondering how to take advantage of others. If they feel they have suffered a loss, they make things difficult for others; they always want to make sure they do not lose out, and only then do they feel satisfied. If they take advantage of someone else, they celebrate and are so happy they wake up laughing from their dreams. The amount of money you spend on something is your own choice—no one forced you to give

them your money. Since you bought it willingly, why are you still resentful and still trying to take advantage of others and avoid suffering a loss? Aren't such people very sordid? (Yes.) When they go to the supermarket to buy groceries and feel they are too expensive, in order to avoid suffering a loss, they take a few extra plastic bags. If it happens to be during the New Year or a holiday and the supermarket is giving out calendars, they have to take several more, and only then do they feel satisfied. When they take advantage of others, they feel delighted and even go around showing off how capable and skilled they are. Tell Me, what kind of mindset do such people have? No matter what it is, they always measure things based on whether they can take advantage and avoid suffering a loss. Just this kind of thought and viewpoint is very sordid and despicable. Of course, there is also an overbearing side to this, as well as an evil side. Such people are difficult to deal with and fussy. Many defects of humanity are exhibited in such people—their ways of thinking, from the perspective of humanity, do not at all conform to common sense or any rules of behavior, and fall below the basic moral baseline of normal humanity; of course, they also do not conform to the conscience and reason of humanity either. They are very distorted, very base, and also very overbearing. Aren't such people often seen among groups of people? (Yes.) Sordid people have vile character and are very difficult to deal with. As long as something involves their interests, whether it involves material interests or their pride and status, their conduct in this regard will be revealed; it will be exhibited particularly clearly. They will start speaking twisted and fallacious reasoning, becoming completely impervious to reason. Alright, that's all for our discussion on sordid people.

Another manifestation is selfishness. Is selfishness good? (No.) Then first, tell Me, is selfishness innate? (No.) Selfishness is not

innate, so what kind of problem is it? (A defect of humanity.) (I think it's a problem of character.) Selfishness should be categorized based on the situation. Some instances of selfishness are manifestations of human instinct; they are a kind of human instinct, a right that people ought to have, a right to protect one's own interests. If this is a manifestation of human instinct, then it is something people ought to possess. This kind of selfishness is a manifestation of protecting one's human rights and protecting one's lawful rights and interests. This kind of selfishness is justified; it is not a defect of humanity. However, there is another kind of manifestation that is more serious than this kind of selfishness—it involves harming the interests of others, and this is a defect of humanity; it has escalated to a problem of character. These issues must be discerned: which manifestations of selfishness are justified, which manifestations of selfishness are a defect of humanity, and which manifestations of selfishness involve a problem of character. If these issues can be seen clearly, then one will know how to practice in accordance with principles. For example, people want to take good care of their own lives, completely fulfill their responsibilities and obligations, and manage themselves well without concerning themselves with others, just managing themselves well while not infringing on others' interests—from the perspective of humanity, this is also a kind of selfishness, isn't it? However, from another perspective, this is also an instinctive reaction people have. Of course, it is also an inherent right given to people by God—that is, you have the right to first take care of yourself without concerning yourself with others. By maintaining your own human life, you are maintaining your own survival. This is justified. Of course, from the perspective of humanity, only caring about oneself and not concerning oneself with others is also a manifestation of selfishness. However, this kind of selfishness is a normal manifestation of humanity and is justified. Although from a

human perspective, it is seen as a defect of humanity, in actuality, it is not a defect of humanity. Only caring about yourself—being well-fed and warmly dressed, doing your work well, fulfilling your obligations, and that's all—without being able to take care of others or wanting to take care of others, is a right you have, and it is also an instinct given to you by God. From the perspective of innate conditions, if a person does not even know to take care of themselves, if they lack this innate instinct, then they do not meet the standard of being an adult. This kind of selfishness is an instinctive reaction people have. Although they only care about themselves, only protect their own rights and interests, only look after their own basic necessities for living, as well as matters within their own sphere of life and work, nevertheless, as long as they do not infringe on the interests of others, this kind of selfishness is not condemned. The kind of selfishness that truly escalates to the level of vile character, beyond only caring about oneself, also involves encroaching upon or harming others' interests and rights, infringing upon others' human rights. This is true selfishness, and this is a problem of vile character. If, in order to protect your own interests, reputation, status, and pride, you stop at nothing to seize or forcibly take others' interests—taking others' interests as your own, only considering yourself and not others, even leaving others with no way to survive—this kind of selfishness indicates vile character. For example, at night, when everyone else is asleep, you feel excited and can't sleep, so you want to sing a song. As you get carried away, you start singing loudly, even putting on music and dancing while singing. Your own mood improves, and you feel happy, but you wake everyone else up, leaving them unable to sleep. What is this called? (Selfishness.) This kind of behavior is called selfishness. Is this behavior indicative of vile character? (Yes.) Why is this behavior indicative of vile character? (Because they are not considering others, and they are affecting others' rest.) In order to

make yourself happy, you do not hesitate to sacrifice others' time for rest and sleep, forcing everyone to accompany you in your singing and merrymaking. To achieve your own goals and protect your own interests, you infringe upon others' interests and rights. That is, the condition for protecting your own interests is sacrificing other people's interests and rights. This kind of manifestation is called selfishness. The reason this kind of selfishness indicates despicable, vile character is that this kind of behavior harms the interests of others. You use improper means to protect your own interests while harming and undermining the interests of others—this is called selfishness. For example, when everyone is eating together, some people only care about whether they get meat, and even eat others' portions of meat as well. Are such people who eat more meat being selfish? (Yes.) They are improper in the way they conduct themselves, only considering themselves and disregarding others—this is called selfishness. Why is this situation called selfishness? Why is it considered vile character? It is because, in order to protect their own interests, they encroach upon others' interests, seizing others' belongings and taking them as their own. This is called selfishness, and this kind of selfishness indicates despicable humanity and vile character. Therefore, if you protect your own rights and interests by encroaching upon and harming others' interests, then you are a selfish person, a person of vile character. It can also be said that you are a person with bad humanity. However, if you have not harmed others' interests, have not torn down or damaged others' relationships, and have only cared about yourself without concerning yourself with others, then this kind of selfishness is still somewhat justifiable. At most, it can be said that you are not very kind, and that you are petty and self-centered, but you are not a bad person; this does not rise to the level of vile character. Is there a difference in the nature of these two kinds of selfishness? (Yes.) By discerning people's character

based on their degree of selfishness and the essence of how they act, one can see that the character within people is different—there are distinctions.

Some people never concern themselves with other people's business and only focus on their own matters. Such people may seem not very warmhearted, not very friendly, and not very warm in their interactions with others. However, they never cause disturbances, never fabricate lies or rumors about others, and never encroach upon or seize others' belongings. Of course, they never give their own belongings to others. They may appear very stingy and very miserly, but they never harm others' interests, and they are very principled in the way they conduct themselves. Such people have a baseline, which is: "I do not take advantage of you, and you should not think of taking advantage of me. I never exploit you, and you should not think of exploiting me." They are very principled. Although such people are indifferent to others, are not eager to help others, do not interact with others, and do not show others much friendliness or enthusiasm, they never harm others. Even if they have a lot of something, they do not give it to others. When they see others with good things, they may sometimes feel envious or jealous, but they have no intention of greedily taking them; they also do not secretly take advantage of others, nor do they encroach upon others' interests for their own benefit. Judging from these abovementioned points, they are not evil. So, does this mean their humanity is good? Whether their humanity is good or not depends on their conscience and reason, their attitude toward accepting the truth, and their attitude toward positive things—this is another matter. But at least, judging from the attitude and manner they adopt in getting along with others, they are not malicious toward others. On the surface, they seem very selfish, only caring about themselves, living in their own little world and

not concerning themselves with others' affairs. However, they never harm others' interests, so their character is still passable. That is, when you interact with them or have material or social exchanges with them, at least they will not harm your interests. If you ask them for advice or to provide some ideas, they will help you, but if you do not ask, they will not take the initiative to help. Judging from this manifestation, such people may seem quite aloof, but judging from the fact that they never take advantage of others or harm others' interests, they still have humanity and are relatively decent. Is looking at it this way accurate and objective? (Yes.) Therefore, not all selfish people are evil people or people with poor character. You must also look at whether their selfishness has reached the point of harming others' interests or seizing others' property, as well as what their principles for conducting themselves and dealing with the world are, what the essence of their character is, and whether they have boundaries and principles in how they conduct themselves. Some people, on the surface, seem very generous and warmhearted in how they get along with others. They also give to others, help others, and do things for others. If there's something you need help with, as long as they see this, they lend a hand without you even needing to ask. Judging from these manifestations, they appear to be quite kind. However, if you offend them or unintentionally do something that harms their interests, they will refuse to let it go, holding grudges, bringing up old scores, and not resting until they have crushed you. These are evil people—far worse in humanity than those who outwardly appear selfish. Do you understand? (Yes.) Among people, which of these two types is more common? Which type do you prefer? Most people do not like those who are indifferent and selfish. Some people, when they see you in difficulty, will take the initiative to help. Even if you do not ask, they will still check if you need assistance. If you do, they will help you. Such people have love for

others and are inclined to give to and help others. Some others, when they see you in difficulty, will not take the initiative to help you, but as long as you speak up and ask them, they will still help. Although such people are a bit passive, they are still not bad and can be considered good people. There is another type of person—no matter how great the difficulty you face is, they will not help. Even if you ask them, they will find excuses and reasons to refuse. This kind of person is the most selfish. Some people often outwardly say, "If you need any help, just let me know." When there is nothing going on, they seem especially warmhearted, proactive, and positive. But when you actually ask them for help with something, after helping, they will start hinting at repayment, saying things like, "I spent this much money giving gifts to my boss for that matter." You see, on the surface, they seem quite warmhearted, offering to provide services and do things for you without asking for anything in return. But after they have helped, you'll never be able to fully repay the personal favor. How insidious such people are! Should you associate with such people? (No.) I simply do not associate with such people. They talk sweet, showing particular warmth and consideration. They say nice things to your face, but do bad things behind your back. They have no principles at all in what they do; they are just smiling tigers, hiding daggers behind their smiles. When there's nothing going on, they are always laughing and joking around with you, acting as if you are quite close. But when you really need their help, they are nowhere to be seen. Even for things that are very easy for them to do, they will find reasons and excuses to avoid them. Even if it's something that requires little effort, they still ask personal favors of you. When they do something for you, they will think of all sorts of ways to make you give them something in return. You will never be able to fully repay this personal favor. On the other hand, those who outwardly seem quite cold and appear to be quite selfish often have boundaries in

how they conduct themselves and are very meticulous in their actions. Although they may be lukewarm toward you, they will never scheme against you. If you truly ask them to help you with something, they will certainly do it with great seriousness. Afterward, if you repay them with a small personal favor or something material, they will treat it properly. However, if you don't give them anything, they won't ask you for anything, nor will they keep bringing it up to ask for favors or repayment. Such people are genuine; what they appear to be on the outside is exactly what they are on the inside. However, oftentimes, no one likes such people, saying they are selfish, hard to get along with, cold, and lack human touch, and they don't want to have any contact with them. In actuality, some of these people have decent humanity. Look around you and see who is this kind of person. Although they are not eloquent, their personality is rather cold, and outwardly they appear to lack human touch and don't know how to engage or strike up conversations with others, they are quite principled in how they conduct themselves. While they may not be very kind, there is no malice in their hearts; at the very least, they have no ill intentions toward most people. What they appear to be on the outside is exactly what they are on the inside. They do not use tactics or philosophies for worldly dealings to win people over. Such people are simple. Is that the case? (Yes.) So now, don't you have a basis on which you should correctly treat selfish people? On what basis should you treat them? It cannot be based on your feelings or preferences, nor on whether you like these people or not, whether you get along with them, whether they are helpful or beneficial to you, or on their attitude toward you—it cannot be based on these. Instead, it should be based on their character, their humanity essence, and their attitude toward people, toward the truth, and toward positive things. It is based on these factors that you should treat selfish people. If they truly are evil people, then

deal with them accordingly. If they appear selfish on the outside but their humanity is not evil, then you shouldn't treat them as evil people or people with bad humanity. Even if you do not like these people or if they are not good at associating with others or maintaining relationships, you cannot regard them as evil people or as people without humanity just because they appear selfish on the outside. This is prejudice against these people. So now, don't you have a principle for how to treat selfish people? It cannot be generalized; rather, it should be based on their humanity essence and their attitude toward the truth and their duty and on the attitude with which they conduct themselves—this is the principle by which you should treat them. That's all for our fellowship on the issue of selfishness.

The next manifestation is engaging in high-sounding talk and not doing anything real. Let's first discuss what kind of problem this is. Such people enjoy speaking lofty doctrines and engaging in high-sounding talk. At gatherings, they often discuss their own aspirations and resolve, their own understanding, and their plans for the work. But when it comes time to do something real, they cannot muster any energy. What kind of problem do such people have? Is it an issue of innate conditions, humanity, or corrupt dispositions? (I think it falls under corrupt dispositions.) Does it fall under corrupt dispositions? There are two problems involved here, aren't there? One is a defect of humanity—they're unwilling to do anything real, because they feel it requires them to worry, endure hardship, pay a price, and expend energy. Isn't there a hint of laziness here? Is laziness a defect of humanity? (Yes.) People who are this lazy do nothing real yet still engage in high-sounding talk. They still like to put themselves on a pedestal and preach lofty doctrines to other people. Does this indicate a bad disposition? Does it also contain elements of a corrupt disposition? (Yes.) What kind

of corrupt disposition is it? (Arrogance.) It's an arrogant corrupt disposition. On top of this, they are lazy, they love ease while hating work, they do not do things in a grounded manner, and they are unwilling to engage in real action, yet they still want to act superior, assert their status, and preach to others—they are only willing to flap their lips but not lift a finger. The flaws in their humanity are significant, and their corrupt disposition is very evident. Aren't these two very obvious problems? (Yes.) Aren't there many such people? (Yes.) When discussing work, they engage in high-sounding talk and go on endlessly, but when it comes to doing something real, they cannot take a single step. Let's not talk about what their caliber is like—just based on the fact that they are all talk and do nothing real, they can be characterized as useless people. They do nothing real yet still want to act superior and enjoy the benefits of status—aren't they arrogant to the point of lacking reason? They are all talk, they do nothing real whatsoever, and they are both lazy and arrogant—they're useless people, right? If they are asked to take action and do something real, to organize, plan, and implement work, they are unwilling to do so; they feel resistant toward it in the depths of their hearts. Just how lazy must such people be! These are loafers who do not attend to their proper work. They just enjoy shooting the breeze, they don't want to do anything, they only want to muddle through life, eat well, dress well, and yet they also want to be highly regarded by others, and enjoy high-level treatment and the kind of treatment afforded to those with status. What is their humanity like? (Bad.) Do you find such people disgusting? (Yes.) When some people see those who are eloquent but do nothing real, they envy them. They think, "They can go on and on, and everything they say is structured and systematic—this shows that they have the truth reality." All discerning people can tell that the things they often say are all learned from the sermons and fellowships of God's house and are

not derived from their own experiences. Therefore, although their preaching sounds impressive, they cannot resolve any problems at all. Over time, people can clearly see that such individuals were frauds all along. Whatever question you put forward, they cannot answer it, nor can they share any principles or paths of practice, yet they still want you to think highly of them. How do they make you think highly of them? They use their performances and speeches to secure a place in your heart, getting you to envy them, admire them, and look up to them. Aren't such people shameless? They do no real work, nor are they capable of doing real work, yet they still want others to think highly of them, and they still want to waste other people's energy and time with their high-sounding talk, but in the end, they cannot resolve any problems at all. People who have believed in God for just one or two years may still be misled by them, but those who have believed in God for many years and understand a bit of the truth reality do not want to listen to their high-sounding talk. Yet if you refuse to listen, they form a negative opinion of you and say that you do not love the truth. Aren't such people very troublesome? (Yes.) They only have a partial understanding of any aspect of the truth, and when they understand a few doctrines, they cannot explain them clearly, and yet they still want to preach these doctrines to others and have others accept them. If you refuse to listen, they say you do not love the truth and do not respect them. But if you do listen to them, you feel uncomfortable and cannot sit still. Why can't you sit still? Because you have many problems that need to be resolved and much work that needs to be done, and you do not have time to listen to their high-sounding talk. If someone truly envies those who engage in high-sounding talk, what kind of person are they? They are an idle person, a stupid person, and a person who has nothing better to do. When it comes to doing a duty, such people have no devotion and bear no burden whatsoever; they only want to muddle through life,

freeloading and waiting to die. Every day, they listen to some profound doctrines to pass the time, yet they still think that they have gained something and made progress in their belief in God: "The truths they're preaching are becoming loftier by the day—their preaching will soon reach the level of the third heaven! These are all mysteries from heaven!" They listen to a lot of doctrines spoken by those who engage in high-sounding talk, but they still do not know how to be devoted in doing their duty or what principles should be followed when doing their duty. So is listening to these things useful? (No.) What should you do when you encounter people who engage in high-sounding talk and preach lofty doctrines? Should you follow them closely or reject them? (Reject them.) How do you reject them? You need to know how to reject them and know why you are rejecting them. If you do not know this, then when you reject them, you may still wonder in your heart, "Does rejecting them mean I don't love the truth?" If you have this thought, then it is problematic—it proves that you have no discernment and do not understand what the truth reality is. If you listen to them speak doctrines and still think they are fellowshipping on the truth, and even approve of them in your heart, then you are utterly stupid. If you have discernment regarding the doctrines spoken by such people who engage in high-sounding talk, then you should reject them. The reason for this is that everything they speak is doctrines and empty words—it is useless. That is like drawing cakes to stave off hunger or gazing at plums to quench thirst—it cannot resolve real problems at all. They speak many doctrines, but these doctrines do not match up with the real problems people encounter while doing their duties, and cannot resolve them at all. Listening to them is no different from not listening. They do not know how to resolve problems that arise in gospel work and church life; they do not know how to implement work arrangements, or what work has flaws and gaps that need to

be remedied or followed up on; and they do not know how to resolve or refute distorted notions when others raise them. They do not know any of this, so isn't listening to their high-sounding talk a waste of time? This is the reason why you should reject them. Therefore, this high-sounding talk should be rejected because what these people speak is not the truth but doctrines. What are doctrines? Doctrines consist of words that align with human notions and imaginings. These people do not fellowship on the truth principles focusing on the essence of the problem. Although their words sound pleasant and are expressed in a clear and logical way, they cannot resolve problems at all. These words, then, are doctrines; no matter how correct they may seem, they are not the truth principles. Some people's words may seem shallow, but they can strike at the crux of the problem and clearly explain its essence. Even if some of their words sound as unpleasant as insults, they are words that people can accept, and they can resolve real problems. Without a doubt, these words align with the truth principles. Some words may sound pleasant, tactful, refined, and profound, but they cannot resolve real problems at all. They do not pertain to the truth principles in the slightest, nor can they point out a path or direction to people. They are all specious doctrines. These words, then, should be rejected. The reason for rejecting such people is that their high-sounding talk wastes time which you should be using to do your duty, wastes time which you should be using to seek the truth, and wastes your personal energy—thus, you should reject them. How should you reject them? Simply by saying "Goodbye," you reject them, don't you? Or you could say, "Stop talking, I understand everything you're saying. When are you going to answer the question I asked you? If you cannot answer it, then get out of here immediately and stop wasting my time." Is this way of rejecting them good? (Yes.) It seems quite good to Me—otherwise, how else would you reject them? Rejecting their high-sounding talk,

doctrines, and slogans is just like rejecting the Pharisees. People like this cannot do anything real. Their humanity is not up to standard, their caliber is poor, and they are fundamentally incapable of doing real work. Yet, they still use lofty doctrines to try to mislead you. If you do not reject them, then you are utterly stupid. It is right to reject such people when you encounter them. Just say "Bye" and walk away—it's a very easy thing to resolve, isn't it? This is exactly how to treat those who engage in high-sounding talk but do not do anything real. People like this are not those who do things in a proper and serious way; they are not those who do things in a down-to-earth manner. What they say lacks credibility, is not worth becoming attached to, and is not worth listening to as though it were effective advice or an effective path. So when it comes to their high-sounding talk, just reject it outright—there's no need to take notes, and it's not worth cherishing. This concludes our discussion on the issue of high-sounding talk.

Let's talk about another manifestation: loving to discuss politics. Some people like to discuss the political situation of their own country or the global political situation, as well as the policies and statements of high-level political figures, their governance agenda and political line, the ways and means by which they implement various policies, and so on. In short, they frequently discuss topics related to politics; whether these topics relate to ancient or modern politics, domestic or international politics, they enjoy bringing them up from time to time. Does loving to discuss politics fall under innate conditions, humanity, or corrupt dispositions? You don't know, do you? That's because this topic is somewhat special. What they like to discuss is politics, and in your view, politics is not something positive. You think: "If loving to discuss politics were an interest and hobby within innate conditions, then God would not have given people this kind of

interest and hobby; if it were an issue of bad humanity, merely discussing it without doing anything bad should not amount to bad humanity, and even less could it rise to the level of a corrupt disposition. So where should it be classified?" In the end, you do not arrive at a conclusion. Is this the case? (Yes.) So are you correct in thinking this way? Why do you ultimately not arrive at a conclusion? Where are you getting stuck? You're getting stuck on the word "politics," aren't you? (Yes.) If I speak of loving to discuss fine arts, music, dance, design, or economics, where would that be classified? (It would be classified as an interest and hobby within innate conditions.) If I mention loving to discuss history or loving to discuss gourmet food, where should that be classified? (Innate conditions.) When it is said that someone loves to discuss something, loves to research something, or is good at something, it means that they like that area and have an interest in it. So, it is classified as an interest and hobby within innate conditions. But because the subject that these people love to discuss in this case is politics, you do not dare to classify it this way. Why do you not dare to classify it this way? Because politics is a very sensitive topic, and politics is not something particularly positive, right? (Right.) Although politics is not something particularly positive, the activity in loving to discuss politics, as just mentioned, is discussion. Therefore, it should be classified as an interest and hobby within innate conditions. Such a person's innate interest and hobby is liking, to a relative degree, to follow and discuss politics. But do they participate in politics? We haven't gotten to that yet; for now, we are just limiting our focus to the act of discussion, so it can only be classified as an interest and hobby within innate conditions. Do you understand now? (Yes.) Saying it this way is objective; it is a fact, is it not? (Yes.) For example, suppose that someone likes to discuss ancient monarchs and often talks about how certain emperors treated their ministers and the common people, how

certain rulers governed diligently and cared for the people, and how the nation's grain reserves were sufficient and what level the populace's standard of living reached during their reigns. They also talk about which emperors were tyrants and how the people were destitute under their rules while these emperors indulged in extravagant feasts and debauchery and lived in great luxury in their palaces. Then they go on to discuss the problems of contemporary political figures, talking about who does a good job and who does not, and so on. They just like to discuss these things. In other words, innately this person is relatively interested in these kinds of topics and matters. In their daily life, their way of relaxing and entertaining themselves is to discuss these political matters, using it as a means to pass the time—this is a part of their life. If they merely love to discuss politics, then it is just an interest and a hobby. Does this involve their humanity? If you just look at their love of discussing politics, you cannot tell what their character is like, because you can't see what their attitude and viewpoints toward politics are. They simply enjoy discussing such topics and are interested in these matters; this does not involve their principles for conducting themselves. If someone simply loves to discuss politics and in their daily life treats it as a recreational topic, as conversational material, or as a frequent focus of discussion when interacting with others and dealing with things, then it is an interest and a hobby, and it does not involve that person's humanity. People with this interest and hobby are the same as those with other hobbies—they are equal. One cannot characterize this person as being ambitious, having bad humanity, or having vile character because they like to discuss politics. Although those who believe in God do not participate in politics, when it comes to politics itself, every person has the right to participate in it. Politics is not something positive, but neither can it be said to be negative—it is simply something that inevitably exists in the course of human

societal development. Therefore, merely loving to discuss politics does not indicate what a person's character is like. It is like someone who enjoys dancing—you cannot say that this person is deviant or does not engage in proper tasks. If someone likes electronic products, you also cannot say that this person is capable of great things or is a positive figure. Would that kind of judgment be correct? (No.) So how should this be evaluated? It depends on what you do with your interests and hobbies. If you engage in a just cause, then your interests and hobbies can create beneficial value. If you use your interests and hobbies to do negative things, things that harm people and damage their interests, it still cannot be said that your interests and hobbies are negative—rather, it means that your humanity is bad and the path you walk is wrong. You may use your interests and hobbies to do bad things, but your interests, hobbies, strengths, and related professional skills, technical skills, and knowledge in themselves are not negative. No matter what interests and hobbies you have, they are for you to utilize. If you walk the right path, then what you do with your interests and hobbies is just. If you do not walk the right path, then what you use your interests and hobbies to do is not just, but evil. For example, a computer is merely a machine—it is a technological tool. You can use a computer for gatherings, sermons, and preaching the gospel, but at the same time, many bad people and evil people can also use computers to do evil things. So, when a computer is used to engage in a just cause, you cannot say that the computer itself is just; likewise, when a computer is used to do evil things, you cannot say that the computer itself is evil. Do you understand? (Yes.) Likewise, for people who love to discuss politics, this manifestation of loving to discuss politics is an interest and a hobby—it does not involve the issues of their humanity essence. Additionally, those who love to discuss politics like political topics. They always love to discuss matters of right and wrong and to argue with others about some

topics that relate to political viewpoints. Some are especially interested in topics related to famous people and great figures, while some are particularly interested in topics that expose the dark sides of society. But in any case, those who love to discuss politics do not possess the truth, and God holds no place in their hearts—this is absolutely certain. Alright, that's pretty much it for our discussion on the issue of loving to discuss politics.

Loving to discuss politics is an interest and a hobby of some people. Next, let's take this discussion a step further and talk about liking to participate in politics. Liking to participate in politics is not the same as loving to discuss politics—it involves action. Liking to participate in politics is not merely some kind of after-dinner conversation material or entertainment, nor does it merely remain at the level of interests and hobbies, or of caring about politics; rather, it involves the path a person walks. Then what path do those who like to participate in politics walk? Does this involve their humanity? (Yes.) So, what should liking to participate in politics be classified as? This is a difficult question for you all—you cannot see through it. Let's fellowship about it, then. There are people in all walks of life who love to discuss politics. You see, although farmers live at the bottom rung of society, some of them know a lot about matters related to the upper echelons of politics, and they can express certain viewpoints that involve politics. People who are engaged in business and economics also discuss politics, and even those in the arts and education discuss politics. That is to say, in all kinds of fields, there are people who love to discuss politics and are interested in political topics. No matter what field a person is engaged in, if they love to discuss politics, that is entirely because they have an interest in politics. This interest has a certain relation to their inherent caliber and the height of their perspective. They can grasp matters within the scope of political power, so from time

to time, they express their own viewpoints. Their manifestations remain at the level of an interest and hobby within innate conditions. However, participating in politics does not mean being satisfied with this kind of interest and hobby at the level of thought; rather, it means abandoning one's original field and choosing to engage in political work, stepping onto the political stage, and having dealings with political figures. So what is the problem with such people? This kind of person who likes to participate in politics may not discuss politics much usually, but regardless of what career they choose, as long as they are engaging in work that is not related to politics, they have no interest in it and feel that their prospects are bleak. But when participating in politics comes up, their eyes light up with desire, and their interest is piqued. When they hear that someone is running for mayor, governor, legislator, or president, they feel a sense of loss in their heart and rack their brain thinking of ways to participate themselves. What sort of person are they? Are they not the sort of person who has an immense desire for power? (Yes.) So what extra thing does this kind of person have within their humanity? Are they utterly obsessed with money or utterly obsessed with power? (They are utterly obsessed with power.) They see power as being above all else, viewing it as their very life, regarding it as a goal to pursue for their entire life. So, what sort of person are they exactly? What extra thing do they have within their humanity that common folks do not? (Ambition and desire.) What do they have the ambition and desire to do? (To hold power.) What is the most direct benefit that holding power brings them? (Gaining status and being highly regarded by others.) Those are secondary, not the crucial benefit. (They want to control people.) That is close. If a person likes holding office, but the position they hold is merely an empty title, and they do not have a single subordinate under them, can this be considered as having power? (No.) This cannot be considered as having power. They

have no special privileges and cannot enjoy any of the benefits of holding office. In their view, does holding such a position have any actual value? (No.) So this kind of person has one thing that others do not—an extremely intense ambition and desire for power. Since they have this sort of ambition and desire, the goal they wish to achieve is not something as simple as merely being highly regarded, idolized, or envied by others, instead they wish to hold office, call the shots, and lead others. They have this ambition and desire—if they have no status, can they achieve their goal? Will anyone listen to them? Absolutely not. That's why they are determined to gain status. Once they have status, there will be people who listen to them when they speak, and when they demand others to do something, there will be those who obey and comply—their ambition and desire, what they want to accomplish, can then become reality. Those who like to participate in politics may be described in nice terms as noble and aspiring, but to put it plainly, they are just obsessed with holding office—they simply love holding office. When they are not holding office, they cannot call the shots, and they do not have a few subordinates to lead, and so they become disheartened and feel that life is bleak. But once they hold office, there are people who listen to them when they speak and they have followers, and consequently they feel that life is enjoyable. So, is there a problem with their humanity? (Yes.) Can this be called a defect of their humanity? (No.) It is certainly not that simple. Then what kind of problem is this? (Corrupt dispositions.) In terms of their humanity, is this kind of person reliable? (No.) Then is their character good? (No.) Why is it not good? (They always want to control people, and always want to call the shots.) This kind of person has an especially strong desire for status—they always want to find various opportunities to call the shots, and always want to be in a leadership role and to control others. Such people are unreliable, and their character is also not

good. There are quite a few people of this sort in God's house. If God's house puts them in charge of an item of work, they believe this means they are holding office and serving in a leadership role. Will they seek the truth principles? Will they implement work arrangements? (No.) If they regard being a supervisor or a leader as holding office, they will certainly not implement work arrangements and they will certainly not do actual work. What will they do? They will engage in their own enterprise, build up their own authority, consolidate their own status, and communicate their own ideas to those below them and get people to listen to them—making the work arrangements, God's intentions, and the truth null and void. This is precisely the essence of such people. When they have no status, they pursue it with all their might, and once they gain status, to them it means they have found an opportunity. An opportunity to do what? To satisfy their own ambition and consolidate their own status to the greatest extent possible; they use such an opportunity to satisfy their own ambition and their addiction to holding office.

Liking to participate in politics is both a matter of bad character and corrupt dispositions. How many corrupt dispositions are involved here? (Arrogance and viciousness.) Arrogance, viciousness, aversion to the truth, and intransigence—these corrupt dispositions are all present; every single one is there. Then what is the most severe corrupt disposition here? It is viciousness—the typical characteristic that is most prominent is viciousness. For people who like to participate in politics, if they are frustrated and unsuccessful in the world, wishing to participate in politics but not having the opportunity or finding a way to break into political circles, then when they come to God's house, their ambition does not die—they still want to participate in politics. Therefore, they treat the election of leaders at various levels as if it were an election

for government officials. Every time there is such an election, they are raring to go, lobbying people everywhere to vote for them. Once they become leaders, they see it as holding office, holding onto status for themselves, grabbing power, and doing as they please. They act however they want and ignore the work assigned to them by God's house and the duty they ought to do, caring only about indulging in the benefits of status. They treat doing the duty of a leader like holding office, doing whatever they like and want to do, and acting in whatever way that enables them to build up their own authority, consolidate their own status, make others listen to them, and fully satisfy their addiction to holding office. They do not consider the work of God's house or the requirements of the work arrangements. People of this kind are very dangerous—even if they have not yet been revealed as antichrists, they are antichrists in the making. Are there any good people among those who like to participate in politics? No, there are no good people. People who have an intense desire for power couldn't possibly love the truth. Because they have an extremely strong desire for power, their conscience and reason cannot suppress or restrain their desire for and pursuit of power. If a person likes to participate in politics or is extremely obsessed with doing so, and has a strong desire to do so, this means they have a strong ambition for status and power. The intentions, objectives, and basis of their self-conduct and actions entirely depend on whether they can obtain power and whether their ambition can be satisfied, rather than being determined by conscience and reason. This is why the humanity of such people is terrifying. In order to satisfy their desire for power and to obtain power, they are capable of doing anything and sacrificing anything —even sacrificing the people they are closest to and love the most. Judging based on this, do such people have humanity? (No.) For example, suppose that a man likes to participate in politics and has an extremely strong desire for power. When an opportunity arises

for him to participate in politics and obtain the status and power he aspires to, if he has to sacrifice the woman he loves to gain the status he pursues, he will not hesitate to do so—he absolutely will not be softhearted. Some people won't even hesitate to sacrifice their own parents to obtain status—they are capable of sacrificing anyone. The only thing they will never let go of is status. In other words, they may use any person, event, or thing as a bargaining chip and a price to exchange for status. So, judging from the character of such people, do they actually possess conscience and reason? (No.) That is why people of this kind are very terrifying. It could be that their conscience and reason have disappeared, or it could be that they never had conscience or reason to begin with—both are possible. Why do I say that both are possible? When these people have no status and when political affairs are not involved, they may get along very well with others, they may help people, they may never take advantage of others, and they may give charity and be very tolerant. On the surface, they seem to have humanity, and their conscience and reason appear normal. But you do not know what it is they love deep in their bones. When you discover that what they love deep in their bones is status and power, and you observe their humanity again, your viewpoint changes, and your understanding and evaluation of their humanity also change. When status and power are not involved, they behave normally when they interact with others, and they seem like decent people. But once they gain status and power, their behavior is no longer the same as before—you can no longer see where their conscience or reason is. Only then do you realize that such people are really terrifying. It turns out that the humanity they showed was only temporary—it was merely revealed due to the impulsion of a certain environment and certain benefits, under circumstances where their beloved power and status weren't involved. But once status and power are involved, their true humanity is revealed.

When you see their true humanity, you will define them as people who are devoid of humanity. That is, before you see the essential thing in the depths of their hearts, you feel that they can get along reasonably well with others and that they aren't devoid of humanity. But when you truly understand their inner world and their humanity essence, and see that what they love is status and power, you will realize that such people have no humanity—they are two-faced. What do nonbelievers call this kind of manifestation? Is it not called a split personality? (Yes.) A non-human wears human flesh—when they interact with others, you cannot see what lies deep within their soul, so you think they are a normal person—perhaps you even believe they are a good person. But when you see their other side, you not only stop thinking that they are a good person, but you also find them terrifying. This is what it means to be a non-human. Just what are non-humans? Even if there is a bit of human likeness in what they exhibit, it is not genuine. Because they don't have the truth reality, their occasional good manifestations do not represent their essence. It is the humanity they exhibit when they truly choose their path that is their essence. Therefore, you must not be misled by the outward appearance of such people—the key is to look at the path they walk and their essence. Have I explained this matter clearly now? (Yes.) What have you understood? If a person likes discussing politics and this remains only at the level of thought, and is merely an interest and a hobby, then it is not a problem. But if they like to participate in politics, then it is no longer an issue of thought—it involves a problem with their self-conduct and the path they walk. Once it involves how they conduct themselves and the path they walk, it involves their character. And when it involves character, in most cases it involves corrupt dispositions. Isn't this so? (Yes.) Alright, that concludes our discussion on the manifestation of liking to participate in politics.

Let's talk about another manifestation, liking literature. What kind of manifestation is this? (An innate condition.) That is, such people inherently like literature. Because they like literature, when it comes to topics, books, and matters related to literature, they manifest a special fondness and curiosity, or they manifest a special attitude—this is an innate condition. Then what about liking technology? (It's an innate condition.) That is, in the absence of things from the external world interfering or intervening, people are very interested in certain kinds of things, they like reading those kinds of books, and they also like paying attention to and discussing those kinds of topics; at the same time, their aspiration is also to engage in an occupation or field related to those kinds of things. This is innate—it does not require others to intervene, nor does it need to be taught, and of course, it does not require others to intentionally influence or indoctrinate them during their life. They are born liking certain things. Liking technology is an innate condition, so what about liking plants and animals? (That's also an innate condition.) Liking plants and animals—caring about trees, insects, and birds; particularly liking to interact with small animals, to have close contact with them, and being especially loving and tolerant toward them—is an innate condition. You see, these things included within innate conditions are very normal, aren't they? (Yes.) They do not involve negative things within corrupt dispositions like arrogance and wickedness. Then, things such as liking aviation, liking history, liking astronomy and geography, liking nutrition science and medicine, liking law, liking agriculture —what kinds of manifestations are these? (Innate conditions.) Some people like agriculture; they like researching the grafting, improvement, and yield of various plants, they like researching the effects of climate and temperature on plants, they like planting vegetables, crops, trees, and flowers. Their hands are muddy every day and calloused from labor. These people would not like to be

doctors, lawyers, or officials—they just like farming and dealing with plants, and feel very at ease living like this. Does what people like, what interests and hobbies they have, have any relation to their humanity? (No.) Does it affect their humanity? (No.) Basically, it does not affect that. Farmers cannot be called very noble; they also have corrupt dispositions. Likewise, those high-level intellectuals, such as people who are engaged in fields like technology, literature, medicine, or law, do not have greater humanity than farmers. After acquiring so much knowledge, reading so many books, and being educated for such a long time, in the end, they have no understanding of God at all—they have merely learned a bit more from books and gained a little more knowledge and insight. But when it comes to how to conduct themselves, what kind of life path they should follow, how they should believe in and worship God, and how to act so as to accord with the principles of self-conduct in all kinds of matters in life—they know nothing about any of these things. The common characteristic of people who have interests and hobbies in various fields is that whatever they like, they are willing to do, and they are willing to engage in the work of that field, and they then devote themselves to that field. No matter which field they devote themselves to, as long as they are within this society, they have been conditioned and corrupted by Satan. No person's humanity becomes noble just because their interests and hobbies, or the field they engage in, are more noble or respectable than those of others. Likewise, no person becomes more lowly or more corrupt than others just because the occupation they are engaged in is low-ranking, lowly, or looked down upon by others. On the contrary, regardless of what a person's interests and hobbies are, regardless of what kind of field they engage in using any strength or gift, ultimately, the thoughts and viewpoints they possess do not conform to the truth. People all have the same attitude toward the

truth and toward God, and what they reveal are all corrupt dispositions. The commonality of people is that they live with corrupt dispositions as their life. Therefore, regardless of what interests and hobbies you have and regardless of what occupation you engage in, it does not mean that your humanity will be affected by it, nor does it mean that your humanity will be either elevated or eroded to a certain degree. From these facts, it can be seen that the innate conditions which God gives to people do not affect their criteria for their self-conduct and actions, or change the path and direction of their actions. At most, these interests and hobbies are merely tools or a kind of innate capital that they rely on to survive, so that, through the field that they engage in, they can earn an income and thereby sustain their livelihood. However, in the process of sustaining their livelihood, the various thoughts and viewpoints people accept among groups of people in various fields are the same. Therefore, ultimately, regardless of which field a person is in, which corner of society they are in, or which group of people or which race they belong to, the corruption they receive is the same. You do not become more noble or less deeply corrupt than others just because you engage in a slightly higher-level job or occupation, nor do you become more deeply corrupt than others just because the field you engage in is low-class. In short, regardless of what your innate interests and hobbies are, in the end, you are inevitably and irresistibly corrupted by Satan in this society and among people.

Next, let's talk about another manifestation. Some people like financial and accounting work; they like dealing with numbers and spend their whole lives engaged in financial work. Every day, they are keeping accounts, settling accounts, handling payments and receipts of funds—their minds are filled with data all the time, yet they never find it tiresome. Liking financial and accounting work—

what aspect does this fall under? (Innate conditions.) This is a strength that God gives to people. Since you are good at this, you naturally take up this occupation, and then you secure a livelihood for your whole life—this is how you sustain yourself. It is equivalent to God sending down manna or quail from heaven for you, so that you have something to eat. This interest and hobby is like a golden goose falling from the sky, landing in your hands, enabling you to have this interest and hobby. Then, you naturally engage in an occupation related to your interest and hobby, and with this as your livelihood, you sustain yourself until now. No matter whether you do it well or not, no matter how many years you have engaged in it, as long as it is something you were born with, then it is what God has ordained for you—it is an innate condition. In short, all of this comes from God—there is nothing here for people to boast about. Isn't that right? (Yes.)

Liking doing business, being skilled in doing business—what aspect does this fall under? (Innate conditions.) Being skilled in doing business means operating one's business better than most people. Others might operate a business for two or three months and go bankrupt, losing even their initial capital, but they operate their business for two or three years and do increasingly better. Gradually, their lives become prosperous—their family eats and dresses better, their small house is replaced with a bigger one, their small car with a bigger one, and their life keeps improving; they become wealthy businesspeople. Being skilled in doing business—is this an innate condition? (Yes.) Being skilled in doing business, this innate condition, is their strength. They never specially studied how to do business, nor were they influenced by their parents, yet they easily succeed in running a small business and making money. You ask them, "Do you find doing business difficult?" They say, "Not at all. I just use my brain, and think about how to do things in a way

that's suitable and can make money, and then I go ahead and do it that way—and in the end, the money's mine." You say, "Doing business seems so effortless and easy for you. Why can't I do it?" Why? Because God didn't give you that strength, so you simply don't have the knack for it. So, those who have a strength should not be proud, and those who do not have a strength should not be jealous. What God gives, no one can take away—even if you don't want it, you can't refuse it. God has simply made you skilled in this, and through this strength, He provides you with a means of livelihood or a trade to sustain your life. This is God's grace. Others learn, are taught, and practice, yet no matter how they try, they cannot achieve good results. But you can do it without having learned it. No matter how they think, their mind doesn't work as quickly as yours, and they cannot operate as well as you. So, where does this strength of yours come from? Isn't it innate? And isn't what is innate bestowed by God? You always say what you like, what you are skilled in—but is that something you asked for? Some people say it was inherited from their parents. Then why didn't you inherit something else? Try to find a way to pass on this strength to your next generation—can you do it? Do you have a say in this matter? (No.) Definitely not. The strength you possess is given by God—no matter how much others may be jealous of you, they cannot remove it or take it away, and even if you don't want it, God still gives it to you. Since God has shown you grace, you should accept it from Him. Do not be prideful, and do not boast. Pridefulness and boasting are manifestations of human ignorance.

So how should you correctly treat the strength God has given you? If God's house needs you to do duty in this area, then you should use your strength in your duty, in the work of the church. Do not hold back—bring it into play, and do so to the fullest extent. In this way, the strength God has given you will not have been

given in vain; the grace and special treatment you have enjoyed from God will be repaid to Him. In doing so, you are a person with conscience—you are not just seeking benefits for yourself but are repaying God. This is acting correctly. Even if you think, "I have this strength, this interest and hobby, and doing this is a piece of cake for me," as long as you take it as your duty, then you cannot rely solely on your strength, interest, and hobby. You must do it according to the principles God has told you and the requirements of God's house, and then combine that with your strength. In this way, your duty will be done properly, and you will have offered your loyalty. This is just like how God bestowed a son upon Abraham—when God gave him, Abraham was very joyful, and when God wanted to take him away, Abraham had to willingly and completely offer him up to God. He couldn't hold back or try to set conditions, and even more so, he couldn't complain about or insult God—he had to offer his son up wholeheartedly and sincerely. When God bestows grace upon you, you are very happy and content, feeling that you have gained an advantage and that God shows kindness to you. After you enjoy so much of God's grace, what is your attitude when God asks that you offer something up? Can you bear to part with it? Can you offer it up to God and return it to Him without reservation? If you can return to God what He has given you without compromise, according to the principles He requires, without complaint, without reservation, and without keeping it for yourself, but rather offering it up to God, then you are up to standard as a created being; the duty you have done is also up to standard, and God will be satisfied. God's demands of you are not high, because what God has given you exceeds what you can offer up by many times. Besides giving you life, God has also given you the capital and conditions you rely on for survival. Because you have this strength, interest and hobby, how much benefit have you gained? How much of God's grace have you

enjoyed? Up until now, how much have you repaid to God? If you are only beginning to repay God now, then you are a bit too slow. If you did not do well in the past, from now on, you should offer up to God without any reservation; use your strength and the professional skills and the various principles of professions that you've mastered in your duty, without holding anything back, because what you offer up was originally God's—it was bestowed upon you by God. When you offer up these things and use them in your duty, for one thing, God will accept it, and for another, you will gain the truth, gain life, and gain God's approval—you will gain tremendous benefits and not suffer a loss at all. At the same time, God has not taken away your right to enjoy your interest, hobby, and strength. Since God has bestowed this interest and hobby upon you, He will never take them away. No matter how much you offer up, you will still have them—God ensures that they will continue to be present within you without end; they are a part of your very being. If you do not offer up to God, then it can only be said that you have no conscience, that you are not up to standard as a created being, and that you have no sincerity toward God. If you do have sincerity, then you should repay to God what you have received from Him and what you possess. You should have this attitude. However much God has bestowed upon you, however much you understand, and however much you are capable of doing, you must then offer up to God without reservation. Do you think God would have you offer it up in vain? Look at Abraham—when God asked him for Isaac, he offered up Isaac on the altar. But after seeing Abraham's sincerity, did God really take Isaac? God did not take him—God returned Isaac to him and prepared a lamb nearby. Not only did Abraham not have to return Isaac to God, but he also received a lamb that was already prepared. In the end, the blessing God gave him exceeded what he could ever imagine by countless times. Of course, this was not something Abraham could have imagined, nor

was it something he asked for. But God does not treat people unfairly; He simply blesses people in this way—this is what God wills. Even when you have not yet repaid anything to God, He has already bestowed so much upon you. So if you truly repay God, do you think He will bestow less upon you? Absolutely not—the blessing God gives you will exceed all that you could ever imagine. So tell Me, is it easy to offer up all the strengths God has bestowed upon you and use them in your duty? Suppose you think: "These strengths, interests, and hobbies I inherently possess are something I was born with, I inherited them from my parents. They're thanks to my good genes and favorable background. Whether they were bestowed by God, I don't know. Anyway, I just have good fortune—it's my own luck. As for whether I'll return them to God, I'll decide that later. Right now, I don't have any plans to do so." Tell Me, would that mean you have a conscience? (No.) Even if God did not take away the interests, hobbies, strengths, and other things He bestowed upon you, you would not gain God's blessing. In God's eyes, you would not be up to standard as a created being—at the very least, God does not like people such as this. God bestows upon people certain interests, hobbies, and strengths, and He also has specific requirements for them. As for how people treat these interests, hobbies, and strengths, they should also have principles that align with the truth. For one thing, do not take these as your capital; additionally, if the work of God's house requires you to do duty related to your interests, hobbies, and strengths, then you should feel honor-bound to take this duty as your personal obligation. You should offer up what God has bestowed upon you completely and without reservation, so that God may enjoy the sincerity and submission of a created being toward Him. Isn't this a dignified and glorious thing? (Yes.) If you cannot offer up to God the gifts and strengths that He has bestowed upon you, then you are indebted to God—that is a shameful thing. When God bestowed

these gifts and strengths upon you, you were quite happy, but when God asks you to offer them up to Him, you become irritated, not wanting them to be used by God and only wanting them to be used for yourself. Does this show reason? Those are not your private possessions—they were bestowed by God. Since they were bestowed by God, when He requires them, you should offer them up. Being able to offer them up shows that you have submission and sincerity toward God. If you don't want to offer them up, or you do so reluctantly and grudgingly, it proves that you have neither submission nor sincerity toward God. It can only be said that there is a problem with your humanity and character.

Alright, that's all for our fellowship today. Goodbye!

December 23, 2023

How to Pursue the Truth (11)

What is the purpose of believing in God? Is it to obtain grace and blessings? Is it to avoid living an empty life and break free from low-level interests? (No.) Then what is it? (To gain the truth.) It is to gain the truth, to gain life. Then, is everything people do each day directed toward this goal? Is the duty you do each day and the time and energy you spend each day all for the sake of this goal? People believe in God without the clear goal of gaining the truth. In their hearts, they are hazy on this aspect of visions, and they do not know what the purpose of believing in God is. It is as if they only know in their hearts that it is to obtain blessings—but what should one do to obtain blessings? They do not know that obtaining blessings requires understanding the truth, practicing the truth, and pursuing the truth. So, are they people who pursue the truth? They are also not sure about this. They think, "This is not a big problem. I sincerely believe in God; God will not abandon me. Even if people say that I am not someone who pursues the truth, it does not matter." Sometimes, when seeing others share their experiential testimony while they themselves cannot share any, they also feel upset, a bit anxious and fretful in their hearts. But more often, they feel it is not a big problem. Just like that, five years pass in the blink of an eye, ten years pass in the blink of an eye—some people are now in their thirties or forties, some are over fifty; they have not married, and are always doing their duty. Up until now, how much truth have they gained? Do they have life? They themselves aren't certain. They feel: "It seems like I have understood quite a lot of truth and can preach many sermons; I should have life, right?" Whether during gatherings or when doing their duty and testifying to God, they can speak at great length, as if they understand all truths. However, when encountering matters that involve the truth principles while doing their duty, they are unable to practice

according to the truth principles. In many things they even still follow their own will and do not understand the truth principles in the slightest. And so, in their hearts, they feel puzzled: “Am I actually someone who understands the truth or not?” They do not know whether they are someone who understands the truth. Then, are they people who practice the truth and pursue the truth? They themselves are also uncertain about it. So have they actually gained the truth or not? They are still in doubt about this. Then do they actually have life or not? What exactly is life anyway? What does it feel like for a person to have life? What changes will occur in a person’s daily life when they have it? How will their thoughts change? What changes will occur in their humanity? They are not clear about any of this. No matter how many years they have believed in God, when speaking about some aspect of the truth, they can preach some words and doctrines; but when the principles of practicing the truth are involved, they cannot explain them clearly. In particular, some people, after being pruned for going against the principles in their actions, not only become negative but also become perplexed and doubt themselves, saying: “Have I actually gained life or not? Does the truth have a place in my heart, has it become my life? Can I actually still attain salvation?” They are confused about all these matters that involve the truth, but when it comes to external matters that do not involve the truth, they remember them very clearly. For example, they remember exactly how many years, months, and days they have believed in God, what church work they have done, what duties they have done, what rank of leader they have served as, what areas of work they have served as a supervisor in, how many places they have been to, and especially how many people they have gained through preaching the gospel, and the results of their preaching, as well as how much they have expended and sacrificed, how much they have donated and what they have donated, how long they were

sentenced to prison for, how many beatings they have endured, how much torture they have suffered, and whether they have stood firm in their testimony. They keep all these external matters firmly in mind, they have a clear account of all of them in their hearts, and they often recall them in their minds, just like accounts recorded by an accountant—every entry is noted clearly. But when it comes to how many truths they have understood, this has always been a muddled account for them. Whether they have practiced and applied each truth, whether they have entered into the reality of this aspect of the truth, and to what extent they have entered into it—this is a muddled account. In terms of which of their corrupt dispositions they have gained true knowledge and undergone essential change, and whether they have practiced and entered into the related truths—this is a muddled account. After believing in God for so many years, which truths they are able to put into practice, which truths they have not put into practice, in which aspects of the truth they have made progress and how much progress they have made—this is a muddled account. How, exactly, what they live out in terms of their humanity is, whether they possess conscience and reason, and whether they have lived out normal humanity—this is a muddled account. In how many of the duties they've done they have offered loyalty and had sincerity, how many duties were done with deliberate perfunctoriness, how many were done up to standard and how many have not yet been up to standard, in which duties they have been able to act according to the principles such that their performance of these duties satisfies God and aligns with God's intentions, and in which duties they have not yet grasped the truth principles and have not yet achieved satisfying God—this is also a muddled account. Exactly in which aspects they are able to meet God's requirements and submit to God, to what extent they have submitted to God, in which aspects they still cannot submit to God, what has caused

their inability to submit to God, and how they should enter in moving forward—regarding all these things, they have no plan and no thoughts, and of course, they also have no clear path. Having believed in God for so many years, they don't know how many things they have done to safeguard the interests of God's house, or how many good deeds they have prepared; they do not know how much evil they have done, or how many things they have done that've caused disruptions and disturbances—in their memories, it seems like they have done some of these things, but they do not know whether they have repented after doing evil. Although they can realize that they have done evil and feel upset, and they have prayed to God and confessed their sins, have they obtained God's forgiveness? Is there any accusation in their hearts? They do not know these things either. They think to themselves: "Who cares whether I feel accused or not? At any rate, I am living quite comfortably now; I am still doing my duty." Then how many good deeds have they done in the performance of their duty? They also cannot quite tell, yet they feel that they have done a few good deeds—recently, they preached the gospel and gained two people. They have this small number of good deeds, but they do things without principles, and even act according to their own will and in an arbitrary and reckless manner—does this count as evil deeds? They are also unclear about this. They think that since the church has not handled them, and the leaders have not pruned them or held them accountable for these things, then they are not evil deeds; if they were held accountable, then perhaps these things would be evil deeds. They do not know how many good deeds they have prepared. Whether the things they are currently doing are good deeds or evil deeds, how many of them are good deeds, how many of them are evil deeds, how many align with the truth principles, how many go against work arrangements and the truth principles—they don't know any of this. They have never kept a

record of these matters. In any case, every day they eat and sleep on time, get up at the set time for spiritual devotions or work, and maintain the same state while working and the same work steps from the previous day, doing the things they have always done. They have never specifically or systematically made plans or records regarding the matters of pursuing the truth and entering into the truth reality or casting off corrupt dispositions and gaining life. Therefore, anything that involves pursuing the truth or life entry is a muddled account for them. Tell Me, if someone lives in this way every day, living in such a state, are they not muddled? (Yes.) "Muddled" is a literary expression; in colloquial terms, it means drifting along aimlessly. Is this state of living, this state of existing, good or not? (It's not good.) On the surface, they display no obvious behaviors or manifestations of resisting God, but when it comes to matters of pursuing the truth and life entry, they are confused and not serious about it. This state is exactly what it means to be muddled. This clearly shows a person's problem and clearly reveals the path they walk in believing in God.

When it comes to matters of pursuing the truth and life entry in the process of believing in God, regardless of a person's attitude, subjective wishes, or manifestations, in God's eyes, the state a person is in shows what path they are walking. Some people, from the moment they begin believing in God, do not love the truth, and no matter how the truth is fellowshipped, they do not accept it. The path they walk is one that heads straight toward hell and toward death. Some people, when they first come to believe in God, do not understand God's requirements and only pursue obtaining blessings and entering the kingdom of heaven. However, by continuously eating and drinking God's words, they come to understand the truth and are able to pursue the truth, and can endure hardship and pay a price for the sake of gaining the truth. In the end, it can be seen

that the path they walk leads to light and to the kingdom of heaven. Regarding the matters of life entry, most people are similarly unclear in their goals and remain in a state of confusion. However, judging from their manifestations, some of them do not accept the truth in the slightest. Even when doing their duty, they are consistently perfunctory. The path they walk is one that leads to hell and to destruction. Others, however, are able to accept the truth, and they can also accept pruning when they are doing their duty, and they gradually come to be up to standard in the performance of their duty. The path they walk is one that leads to light and to the kingdom of heaven. Those who do not accept the truth in the slightest—in other words, those who are heading straight down the path of destruction—in the performance of their duty, ceaselessly do evil, and often commit acts that go against the truth and are detested by God, disturbing the church life and the church work. These people display some "special" manifestations. That is, from the moment they began believing in God until now, they have never repented, and in the performance of their duty, they often are perfunctory, are slippery and slack off, pick easy tasks and shirk hard ones, and do not safeguard the interests of God's house; they are especially selfish and despicable, and only care about their own enjoyment. This is also a characteristic of these people. There are some people who are even more evil—in the process of doing their duty, they run amok committing misdeeds and act arbitrarily and recklessly, never practicing or implementing work according to work arrangements. There are also people who, in their duty, frequently vie for status, exalt and testify to themselves, and draw people in to establish their own independent kingdom. There are also those who, while doing their duty, steal offerings, squander offerings, and betray the interests of God's house. Are these manifestations positive or negative? (Negative.) These people have displayed such manifestations from

the moment they began believing in God. God's house keeps giving them opportunities—some who have a bit of caliber are arranged to do the duty of a supervisor, but after a period of poor performance, they are arranged to do a single-faceted duty; however, even in a single-faceted duty, they remain perfunctory, run amok committing misdeeds, act in an arbitrary and reckless manner, cause disruptions and disturbances, and some even vie for status and power, not safeguarding the interests of God's house. When they get the chance, they even steal offerings and squander offerings. No matter how many years they have believed in God, these manifestations in them have not diminished in the slightest, nor have they changed in the slightest. In the end, what is seen in them? It is that, in the performance of their duty, these people consistently act in a perfunctory manner, are slippery and slack off, pick easy tasks and shirk hard ones, and even indulge in fleshly comfort and act irresponsibly. Their manifestations are not occasional or temporary, but consistent—this is troublesome for them. In the performance of their duty, they consistently act in a perfunctory manner, run amok committing misdeeds, and cause disruptions and disturbances, and no matter who speaks to them, they do not change. No matter how many sermons they hear, they never repent or have a heart of remorse. There are also those who consistently vie for status, consistently betray the interests of God's house, and never safeguard the interests of God's house. Is the word "consistently" easy to understand? No matter who, in the performance of their duty, acts in a perfunctory manner, is arbitrary and reckless, or has some bad manifestations, God's house always gives them many opportunities to repent. It is never because of their temporary manifestations that they are sent away and no longer allowed to do their duty. Instead, they are repeatedly exhorted, fellowshipped with about the truth, and lovingly helped and supported. Moreover, the Holy Spirit moves, reproaches, and enlightens them to an extra

degree. People do the work, and the Holy Spirit also does the work, yet people like this are simply intransigent and averse to the truth. They never accept the truth, they never accept the help, criticism, follow-ups, or supervision of the brothers and sisters, and even more so they do not accept the enlightenment and chastening of the Holy Spirit. Whether they have believed in God for three or five years, or ten or twenty years, they remain this way. If you go twenty years without seeing a person of this sort, they will appear older, a bit more mature and seasoned. But when you look at how they do their duty, they still have the same vile character. According to what those in the know have revealed about them, this person has consistently been perfunctory and consistently run amok committing misdeeds; they are exactly the same as they were twenty years ago, without any changes. This person was always full of lies in the past, never speaking honest words. Now, while you are interacting with them again, it turns out they are just the same as before—they still don't say a single honest word. Having believed in God for twenty years, they've endured much hardship, paid a great price, and gained many people through preaching the gospel, yet their dispositions have not changed in the slightest—they are still a slippery eel, an old snake, exceptionally slick and deceitful, unable to even utter a single honest word. This evidence alone is enough to prove that this person is not someone who loves or accepts the truth, nor someone who follows God's way. Then what kind of person are they? They are someone who consistently acts in a perfunctory manner, who consistently runs amok committing misdeeds and acts in an arbitrary and reckless manner, who consistently causes disruptions and disturbances, and vies for power, and who consistently resorts to underhanded methods, and lies and deceives others. It can be said that this person is simply an old snake, a hardened devil, a hardened Satan, a sly old fox—they are cunning and devious to the core. Before all of their actions, the

qualifier “consistently” must be added. Once “consistently” is added, it will not be a matter of personal bias against them but rather something caused by their own actions and behavior. In everyone’s eyes, this person hasn’t just done these things once or twice—they are a habitual offender. How do police departments in various countries treat habitual offenders? The criminal records of habitual offenders must be archived. Whenever a crime occurs, these habitual offenders are the primary suspects, and the police will surely start with them when they begin to investigate the case and launch their inquiry. Then what about those who consistently do their duty in a perfunctory manner in God’s house? Their manifestations of being perfunctory and running amok committing misdeeds are not just things that happen once or twice, nor do they only happen in special circumstances. These states and manifestations are the consistent way they treat their duty. Judging from this consistent way in which they treat their duty, it can be seen what their attitude toward the truth is. So what is their attitude toward the truth? (They are averse to it and feel resistant toward it.) It is an attitude of aversion and feeling resistant. They never accept it. Deep down, they look down on it, they despise the truth and positive things. No matter who speaks to them, they do not listen. No matter how many opportunities they are given, they do not cherish them or take them seriously. They act however they want, in whichever way pleases them. When the Holy Spirit moves them, they have no feeling and they don’t care about it. They are averse to people’s exhortations, they disregard people’s help, and if those people then prune them, they become angry, furious, get mad with them, and feel repulsed in their hearts. The church has an evaluation of each person’s manifestations at every stage, and this evaluation is very important for a person’s outcome. If the word “consistently” is added to a person’s manifestations of evil deeds when they are being characterized, then this is troublesome for

them. It becomes very clear exactly what kind of path such people are walking. So just what path are they walking? Is it a path that leads to destruction, or a path that leads to salvation? (A path that leads to destruction.) A path that leads to destruction. Why does this result come about? Is this casting judgment on these people? (No.) Is this not in line with the actual situation? Should they still be given opportunities to repent? Some people say, "We shouldn't just write them off completely—maybe one day they'll repent." The people of Nineveh committed numerous evil deeds, and their evil deeds had reached God's ears. When God was about to destroy them, He sent Jonah ahead to deliver a message, telling them that Nineveh would be destroyed in forty days. How did the people of Nineveh behave after hearing this? Within forty days, they put on sackcloth and ashes and repented to God. But now, for those who consistently perform poorly while doing their duty, how many sets of forty days have they already been given to repent? Have they repented? Do they have the willingness to repent? Do they show any inclination toward repentance? (No.) Over the past ten or twenty years, their manifestations have consistently been those of doing evil, so, in the next ten or twenty years, can they change? Can they stop doing evil? That may be an unknown, but the various manifestations of these people over the past ten or twenty years are enough to show that all their behaviors and manifestations go against the truth, resist God, and oppose God. This proves that their hearts are averse to the truth, that their nature essence is wicked and has no element of loving the truth, and that they do not possess the humanity of loving and practicing the truth. Judging from their manifestations over the past ten or twenty years, this is the conclusion. Since this is the conclusion up to this point, judging from their humanity and their essence, in the next ten, twenty, or thirty years, will any among them be able to truly repent and change? Out of thirty people, could there be one? Out of fifty

people, could there be one? Out of a hundred people, could there be one? That is, in the next ten or twenty years, can any among these people suddenly gain the awareness of conscience, become interested in the truth and positive things, be able to accept the truth and positive things, come to know themselves and have genuine repentance, and feel remorse and indebtedness for the evil they have done in the past? Based on your observations, what is the ratio? Out of a thousand people, could there be one? (I think even among a thousand people, there isn't one.) What do you base this on? (On the fact that while believing in God for ten or twenty years, such people's attitude toward the truth has consistently been one of repulsion and of feeling resistant, and they have not shown the slightest manifestation of repentance. That proves they will not truly repent in the future either.) Is this statement accurate? (Yes.) Some people say, "We should be tolerant and forbearing toward others. If they didn't repent in the past ten or twenty years, it was because they were young and immature, or because they had good family conditions and were pampered and spoiled, or because they had high social status and certain strengths. Wasn't it these special circumstances and environments that caused them to be like this? Maybe in the next ten or twenty years, they will break free from the influences of those family environments and adverse factors, and they might change." That is hard to say. However, based on these people's past manifestations, all those who have the qualifier "consistently" added before their manifestations are in great danger. Even among a hundred or a thousand of these people, there could not possibly be a single one who can truly repent. If none of their evil deeds have yet been preceded by the qualifier "consistently," then perhaps there is still a little hope for such people. It will depend on what their manifestations are in the next three to five years. If it is because they are young and immature, or because their belief in God has no foundation, or because they have poor

caliber, or because some objective environmental factors have affected their accepting and understanding of the truth—if it is caused by these objective reasons, and their manifestations of evil deeds are only temporary, then further observation is needed. But up until now, those who ceaselessly commit evil deeds—those whose manifestations are preceded with the word "consistently"—have not prepared enough good deeds for their destination. Instead, in their process of believing in God, they have amassed many evil deeds. It's just that they refuse to admit that they are evil people, and also try to justify themselves using the hardships they've endured, the price they've paid, and their seniority as long-time believers in God. The path these people walk is not only laid out before them but also revealed before everyone. Their manifestations and revelations, their actions and behavior, their attitude toward doing their duty, their attitude toward the truth, and their attitude toward all positive things are already enough to show their essence. Of course, their attitude toward their duty and their attitude toward the truth have also already revealed the path they are walking.

The path that people walk determines what they ultimately reap. If people walk the path of destruction, then what they ultimately reap is striking open the gates of hell and descending into hell. This has nothing to do with others—it is not caused by other people, but rather it is the result ultimately brought about by the path that they themselves walk. It may be that you have believed in God for many years and have committed many transgressions, have taken some wrong turns, and have done some things that deviate from the right path; there are even some people who have committed some acts of rebelling against God and resisting God. Although these manifestations are not good, and in God's eyes they are condemned, if—at the same time as you reveal a corrupt disposition and rebel against and resist God—you are able

to reflect on yourself and truly turn around, and use your sincerity, your payment of a price, your practice of the truth, and your positive and proactive attitude toward the truth to actively prepare many good deeds, then God's attitude toward you will change. For example, suppose that when antichrists and evil people disrupt and disturb the church's work and mislead the brothers and sisters, you are able to promptly expose the evil deeds of the antichrists and evil people, putting a stop to their disruptions and disturbances, protecting the brothers and sisters, and safeguarding the interests of God's house. Additionally, in the process of doing your duty, there have been many unforeseen difficulties and obstacles, and you have spent your time, energy, and physical strength, sacrificing your happy moments of fleshly enjoyment and exerting your full effort to resolve these difficulties and problems. Through your suffering and paying a price, through your urging, supervising, and following up, the gospel-preaching work of the church has been able to develop and proceed normally and smoothly. Furthermore, in the process of preaching the gospel, you have brought in some people with good caliber and the ability to comprehend the truth, and clearly fellowshipped about various truths with them, enabling them to lay a foundation in the true way, and to do their duty in the church, and become capable assistants in certain items of work. Or you have played a crucial role in some particular specialized work in God's house, using effective work methods or work steps to advance the progress of the work and improve its results. Or, in church life, you have helped some brothers and sisters who are negative and weak, or who feel lost and lack a path, helping them to find a path forward, to understand God's intentions and not misunderstand Him, and to have the resolve to pursue the truth. Even better, you have been able to encourage these people so that they are willing to do a duty and expend themselves for God. Or, in some specialized work, you have undertaken an indispensable role—it may be that

the task you do is arduous, exhausting, and dirty, and has no visibility, yet you are willing to be an obscure, behind-the-scenes worker, exerting yourself without asking for any reward, only seeking to offer your sincerity and loyalty. All positive manifestations such as these are, in God's eyes, good deeds that are worthy of remembrance. On the other hand, it may be that when you encounter these things, not only do you fail to do your duty and fulfill your responsibilities, but you also take a hands-off approach and watch and laugh at the situation from the sidelines, completely ignoring them, turning a blind eye and a deaf ear. You don't even do what you are capable of doing—even if it is just offering a suggestion, you are too lazy to do so, fearing that it will trouble you or tire you out; you avoid things whenever possible, hide whenever possible, and stay idle whenever possible. To you, these things are irrelevant matters, trouble, encumbrances, and burdens. Although these manifestations are different from the evil deeds of disrupting and disturbing church work, and although God does not give you a bad evaluation, He will not give you a good evaluation either. What does it mean that I do not give you a good evaluation? It means that in these things, you have not prepared good deeds, nor have you done things that earn God's remembrance. When you encountered these things, you missed the opportunity to prepare good deeds. You are very foolish; you are not trustworthy, not worthy of being promoted, not worthy of being exalted, and not worthy of being entrusted with matters by God. You are worlds apart from Noah and Abraham. Tell Me, a person whom God does not dare to entrust with anything may not necessarily go to hell in the end, but can they enter the kingdom of heaven? It can only be said that it's uncertain, and a whole bunch of question marks follow it; it is filled with a lot of uncertainty. This uncertainty is based on their consistent manifestations. If you ask everyone why they believe in God, whether they believe in God to

enter the kingdom of heaven or to go to hell, some people will mock you, saying that this question is incredibly foolish: “Who would want to go to hell and be destroyed? Who wouldn’t want to enter the kingdom of heaven and attain salvation?” But this question really needs to be asked. It is not foolish. Some people have never reflected on themselves in this way. When they encounter situations, they always fear trouble and fear inviting disputes. In particular, when they see evil people disrupt and disturb church work, with God’s chosen people being misled and exploited, and the church work consequently being unable to proceed, they are not aware that God is scrutinizing people, nor are they aware that this is precisely an opportunity to prepare good deeds. Instead, they adopt the principle of being a people pleaser and abandoning the truth, and do not reflect on themselves in the slightest. What is your responsibility? What is your obligation? What is God’s commission for you? God has spoken so many words and done so much work—what is God’s expectation for you? Can you give God a satisfactory answer? Have you prepared good deeds? In all these matters, you must often reflect on yourself and have clarity in your heart.

Everyone wants to gain blessings. No one wants to be destroyed and sent to hell, but in spite of themselves, many people repeatedly do evil, traveling at high speed down the path that leads to hell. Some people repeatedly ignore the opportunities given by God’s house to do a duty, ignore the moving of the Holy Spirit and the Holy Spirit’s reproach, and ignore God’s expectations. They insist on being perfunctory, running amok committing misdeeds, acting in an arbitrary and reckless manner, causing disruptions and disturbances, being shamelessly incorrigible, and doing evil. No one is forcing you to do these things, and no one in God’s house is demanding that you do them. Clearly, it is your personal choice; it

is what you are willing to do, what you like to do, and what you are enthusiastic about doing. When it is said that the path you are walking leads to hell and to destruction, you feel upset and negative. What is there to feel negative about? Isn't this your own fault? Isn't it self-inflicted? Isn't it deserved? Some people say, "When I do evil, it's because I can't help myself. Every time, I want to do things well, but afterward I realize that what I did wasn't good." You did evil and caused disruptions and disturbances, and you brought losses upon the church's work. You may not be held accountable for your transgressions, but your transgressions create hidden risks, and you could end up repeating your transgressions in the future; this is very dangerous. This is just like someone walking along a path—each step leaves a trace. Do you recognize the transgressions you have committed? Do you feel remorse for them? Do you feel indebted and sad? Do you cry bitterly because of them? Have you turned around? Do you truly hate your evil deeds? Have you let go of the evil that is in your hands and genuinely repented to God? Some people say: "I also hate myself. I've slapped myself in the face countless times in private, and I have also knelt before God, crying bitterly in prayer." You may have gone through these processes, but God does not entirely look at these processes. What God looks at is your manifestations. When the same situation arises again or the same duty falls to you again, how do you treat it? Do you have loyalty and sincerity? Can you pay a price? Can you act according to God's words? What are the manifestations of your turning around? Have you let go of the evil that is in your hands? Are you still continuing to do the evil things that you did in the past? Are you still lying, still acting arbitrarily and recklessly, still going against work arrangements and the truth principles, still acting according to your own ambitions and desires, and still colluding with evil people to disrupt and disturb church work? If you still act like this, then your repentance and bitter crying are

false and perfunctory. What is perfunctory, false repentance characterized as? (Hypocrisy.) Is it characterized as hypocrisy? It is characterized as deception. Is this statement accurate? (Yes.) In God's eyes, such bitter crying and such repentance are deception. For example, God says, "Offer Me ten pounds of rice from this year's harvest." Some people are unwilling to offer it and want to keep it for themselves to eat, so they take ten pounds of rice husks and place them on the altar. When asked what it is, they say it is paddy. God says, "Did I not ask you for rice?" They say, "Paddy is rice." Is this deception? (Yes.) This is called brazen deception. After doing evil, you confess your sin, repeatedly say you are indebted to God, and even cry bitterly, but afterward, you act as if nothing happened and continue doing things the same way as before. God calls this kind of behavior deception. In God's eyes, this kind of deceptive behavior is equivalent to evil deeds. If you truly have the determination to change and to act according to the truth principles, you do not need to make resolutions or cry bitterly. Do it first—make a vow to God when you can do it. If you cannot do it, then you absolutely mustn't make a vow. If you make a vow, God will take it seriously and will require the result of what you vowed. If you cannot fulfill it, in God's eyes that is deception—deceiving God becomes yet another evil deed recorded against you. So, if you cannot genuinely repent and instead deceive God with your vows, then the path you are walking is one that leads to destruction. Each of your evil deeds is a strike on the gates of hell; perhaps one of these strikes will finally open them, and the time of your death will have then arrived. It can be said that for some people, from the time they started believing in God until now, all of their actions and behaviors have been those of constantly accumulating evil deeds and striking on the gates of hell, and at the same time, those of accumulating God's anger; they are waiting for God's punishment to descend upon them. Other people, however, are progressing in a

proactive, positive, correct direction in the process of believing in God. The path they walk is the road to the kingdom of heaven. During this period, although they are rebellious and reveal corrupt dispositions, and they of course also have notions and imaginings about God, and have their own will in doing their duty, while revealing these manifestations or engaging in these behaviors, they are also continuously accepting the truth, and continuously casting off their corrupt dispositions and having them transformed; they have repentance, have genuinely turned around, and have the manifestations and reality of accepting and submitting to the truth. Although such people once committed many transgressions and did some things that God detests and condemns, they gradually cast off their corrupt dispositions and no longer do evil after understanding the truth and turning around. With their repentance, turning around, and their determination and resolve to endure hardship and pay a price for the truth, they move God. At the same time, their efforts and actions, and the good deeds they prepare gradually gain God's acceptance and approval, and these things are also remembered by God. Judging from the overall manifestations of such people, they are—as you often say—basically right people. The path that these right people walk is the path that leads to the kingdom of heaven, the path that leads to salvation. Such people are walking on the path of salvation. Of course, the manifestations of these people are basically not the result of others' pushing, supervision, management, or pruning, nor of the regulation of church's administrative decrees. Instead, they proactively repent and turn around, and, in their life entry, they have their own personal plans and designs, as well as their own proactive resolve. The path these people walk is the correct path. They are preparing good deeds for their own destination with these positive, proactive manifestations. It is their personal, subjective pursuit that determines the path they take and determines God's attitude toward

them. Ultimately, because of their personal, subjective pursuit, they are able to receive from God a suitable verdict and a suitable destination.

Tell Me, how should people do just deeds, and what state and condition must they do this in, in order for it to be considered preparing good deeds? At the very least, they must have a positive and proactive attitude, and, while doing their duty, they must be loyal, be able to act according to the truth principles, and safeguard the interests of God's house. Being positive and proactive is the key; if you are always passive, this is problematic. It's as if you are not a member of God's house and you are not doing your duty, as if instead you have no other choice but to do it to earn a salary because the employer requires you to do it—you are not doing it voluntarily, but very passively. If it weren't for your interests being involved, you wouldn't do it at all. Or if no one asked you to do it, you absolutely wouldn't do it. Doing things with this approach, then, is not doing good deeds. So, people like this are very foolish; they are passive in everything they do. They don't do what they can think of doing, nor do they do what they can accomplish with time and energy. They just wait and observe. This is troublesome and very pitiful. Why do I say that it is very pitiful? Firstly, it's not that your caliber is inadequate; secondly, it's not that your experience is insufficient; thirdly, it's not that you don't have the right conditions to do it. You possess the caliber to do this work, and if you spend the time and energy, you will be able to do it, but you do not, you fail to prepare good deeds. This is very regrettable. Why do I say that it's regrettable? It's because if you look back on this after many years, you will feel regret, and if you want to go back to that year, that month, and that day, to do that work, things will have changed and that time will have already passed. You will not get a second chance like that one; when that opportunity passes, it passes, when

it is lost, it is lost. If you lose out on fleshly pleasures like eating nice food or wearing nice clothes, this doesn't matter much, because these things are hollow, and they do not have any impact on your life entry or your preparation of good deeds, or on your destination. However, if something relates to God's attitude toward and evaluation of you, or even to the path you walk and your destination, then losing the opportunity to do it is very regrettable. This is because it will leave behind a stain and give rise to regrets on your future path of existence, and in your whole life you will never have another chance to make up for it. Isn't this regrettable? If your caliber is too poor and you cannot undertake this work, then that is not regrettable—God's house can arrange for someone else to do it. If you are capable of doing this well, but you do not do it, that is extremely regrettable. This is an opportunity given to you by God, but you don't take it seriously, you don't seize hold of this opportunity, and you allow it to slip through your fingers—this is too regrettable! For you, it is regrettable; for God, it is disappointing. God has given you sufficient caliber and superior conditions, allowing you to see some things clearly and be competent for this work. However, you do not have the right attitude, you have no devotion or sincerity, and you do not want to try your best to do it well. This greatly disappoints God. So, if you are lazy and always feel that the work assigned to you is troublesome and do not want to do it, and you inwardly grumble, "Why am I being asked to do it and not someone else?" then this is a foolish thought. When a duty falls to you, it's not an unfortunate event, it's an honor, and you should happily accept it; you're not going to wear yourself out doing the duty you ought to do. On the contrary, if you do your duty well, understand the truth and resolve problems, you will feel at peace and grounded in your heart, and you won't have disappointed God. Before God, you will have faith and be able to conduct yourself with your head held high. If you

haven't fulfilled your duty and are always perfunctory, then even if you haven't caused any losses, this transgression will leave a lifelong regret in your heart. This transgression will be like a bottomless black hole; whenever you think of it, you will feel pain and unease, an agony that pierces the heart. Not only will you have no peace or joy, but on the contrary, the pain of remorse and torment will accompany you for your entire life and can never be erased. Is this not an eternal regret? And what about from God's perspective? God uses the truth principles to characterize this matter, so the nature of it is far more serious than what you feel. Do you understand? So, God will comprehensively consider your usual performance, and your attitude toward the truth and your duty, to view the path you are walking. Suppose that your attitude toward the truth and your duty is always perfunctory, and you make promises on the surface but do not put them into practice behind the scenes, and you dillydally and lack a sense of urgency, and do not have a positive attitude of being considerate of God's intentions. Even though outwardly you don't cause disruptions and disturbances, do evil, act arbitrarily and recklessly or run amok committing misdeeds, and you appear to be a rule-abiding and quite well-behaved person, you don't positively and proactively do what God asks of you but instead you're wily and slack off, and avoid doing real work. In that case, just what path are you really walking? Even if it's not the path of an antichrist, at the very least it's the path of a false leader. Some people appear to have submission in doing their duty, doing whatever the Above arranges. But when asked, "Do you do your duty perfunctorily? Do you do it according to the principles?" they cannot provide any definite answers, only saying, "I do as the Above instructs and dare not run amok committing misdeeds." When asked if they have fulfilled their responsibility, they say, "Well, I'm doing what I'm supposed to." See? They always have this kind of attitude when doing their duty

—they are unhurried, do things slowly, and are half-hearted. You can't really find fault with them, but if you measure their performance of duty against the truth principles, it is inefficient and not up to standard. And yet, they don't care, they continue acting as they did before, and they still don't do the things they should take the initiative to do—they do not change at all. Aren't they shamelessly stubborn? They always maintain this attitude: "You may have a thousand brilliant plans, but I have my own set of rules. This is just how I am. Let's see what you can do to me. This is my attitude!" They haven't done anything immensely treacherous or evil, but they have also done few good deeds. What path would you say they are walking? Is this kind of attitude toward belief in God and one's duty good? (No.) In the Bible, God says this: "So then because you are lukewarm, and neither cold nor hot, I will spew you out of My mouth" (Revelation 3:16). Being lukewarm, neither cold nor hot—is this attitude good? (No.) Some people think, "If I do evil and cause disruptions, I will be quickly condemned. But if I positively and proactively do things, I will get tired, and if I make a mistake doing something, I might get pruned, or maybe I'll even be dismissed, which would be so embarrassing! So I stay lukewarm, neither cold nor hot. Whatever you ask me to do, I will do it. But if you don't tell me to do something, I won't intervene. This way, I won't get tired, and on top of that people won't be able to find fault with me. This approach is great!" Is this way of conducting oneself good? (No.) You know that it is not good, so how should your practice change? If you never seek to walk the path of pursuing the truth and still persist in living by Satan's philosophies, then you are doomed to have no hope of attaining salvation. If you conduct yourself in the world in this way, then you will indeed have an advantage. Your philosophy for and attitude toward worldly dealings will protect you, and you will also not offend people. Moreover, those upper-class people with prestige and reputation

will not feel that you are a threat to them and they will all appreciate you a lot. Those lower-class people without status will also not dare to offend you. So, you will be quite popular—to both lower-class people and upper-class people, you will be someone they seek to win over, you will be a hot commodity, and you will be able to navigate all circles, high and low, good and bad, with ease. However, if you still use this kind of attitude toward worldly dealings in God's house and before God, it will not work. All the various principles that involve the truth require an attitude from you, and this attitude is either right or wrong, either black or white, either true or false—it is particularly clear, and particularly principled. They require your stance and your accurate viewpoint, rather than your middle-of-the-road approach. Those who take a middle-of-the-road approach cannot stand firm before the truth. Do not think, "Look at how brilliant my strategy is. Since I was a child, I have known how to use this method to protect myself—this is what I'm most skilled at. Look, since I began believing in God until now, I really have never been dealt with, never been dismissed, and never been pruned, nor have I gone through any great refinement or trials. Look at how successful I am in conducting myself, how skilled I am at it!" Wrong! You do not know how to conduct yourself—you use a slick method to approach every matter and to approach the truth. This method is utterly wrong, and you cannot stand firm doing this. Do not have a mindset of relying on luck, thinking, "I used to do this and always succeeded. I never failed, and never lost face or showed my ignorance. Now that I believe in God, I will still persist in this most sophisticated strategy for worldly dealings." I say this is foolish of you! Why does God speak so many words to save people? It is precisely to enable people, under the guidance of these words, to understand what the right path in life is and what kind of path people should walk; it is to let you choose—it is not to let you coast along opportunistically here.

If it were to let you coast along opportunistically, then God would not speak these words or do this work. Why is it that, in our fellowship about various matters, all things that go against the truth are made crystal clear? It is precisely to tell you what positive things are and what negative things are, so that you can distinguish them clearly and see them plainly. Positive things and negative things are entirely open, revealed, and transparent before God—they are not murky. Therefore, God requires you to be clear in doing anything and in choosing your path—your attitude must be clear, and your thoughts and viewpoints must be clear; there must be nothing ambiguous. What involves the truth and the truth principles contains nothing ambiguous—black is black, white is white, yes is yes, no is no. A lie, even if told a thousand times, is still a lie and can never become the truth. The truth, even if few in the world accept it, or if many nations reject and condemn it, remains the truth. The truth is always the truth and absolutely will not become a fallacy or heresy. No matter how many people follow negative things which are of Satan or how many years they have become a worldly trend, they are still negative things and are still of Satan—they will never turn into positive things. Conversely, positive things, even if they are attacked, suppressed, and condemned in this world, remain positive things and will never become negative things. God is forever God, forever the embodiment of justice, and forever the representative of all positive things. God's status is unchanging, and His essence is unchanging. Satan, meanwhile, is forever Satan, forever the embodiment of evil, forever the representative of the axis of evil, forever negative, and it will never become a positive thing.

Some people say, "I don't practice the truth, and I don't accept the truth that much either. My determination to adhere to the truth principles is not that strong either. Most of the time, I play both

sides." I say, if you play both sides, then you are nothing good. Some people say, "I do not oppose positive things, nor do I criticize negative things. I do not flatter or ingratiate myself with those who pursue the truth, nor do I draw near to them. As for antichrists, I do not distance myself from them either. What can you do to me? Look —I live in such a clear-headed way." Is this being clear-headed? This is not being clear-headed—this is called foolishness, this is called being muddled and being unable to distinguish right from wrong. They are muddleheaded people. What will the final result of living this way be? (They will have no outcome and no destination.) They will have ruined their own destination. Although they do not oppose positive things, in essence, they have not accepted positive things. Not opposing is not the same as accepting, and not criticizing negative things is not the same as letting them go. Do you think that by not accepting positive things and not criticizing negative things, you have let go of negative things and negative viewpoints? You cannot let them go. Only by accepting positive things and accepting the truth can people's negative thoughts and viewpoints, as well as the wicked thoughts and viewpoints that are of Satan, gradually be let go of and broken down; only then can people accept positive thoughts and viewpoints, along with the practices, insights, understanding, and criteria that align with the truth principles. In other words, if you want to accept positive thoughts and viewpoints, if you want to accept the truth, if you want the truth to enter into you and become your life, you must first empty yourself of what is within, and then accept the truth and allow the truth to enter you and hold power in your heart. This is having the truth as life. Pursuing the truth is practiced in this way. The primary purpose of believing in God is to gain the truth. You must be able to discern various thoughts and viewpoints that go against the truth. Especially if you are the kind of person who follows Satan's philosophy, you must let go of the slick thoughts

and viewpoints of the middle-of-the-road approach, and consciously rebel against them. When such thoughts and viewpoints arise in situations you encounter, you must realize that they are wrong and you must think: “Whatever God’s words say, whatever God requires, and whichever way of acting aligns with the truth principles, I will take the initiative and strive to act accordingly, not letting the thoughts and viewpoints of the middle-of-the-road approach govern me or hinder me from practicing the truth. Instead, I must let God’s words, the truth, become the criteria for doing my duty.” Practicing in this way will bring about a different result. Even if it is a very small matter and not worthy of God’s remembrance, at the very least, God will not condemn it. As your actions accumulate bit by bit in this way, your good deeds will gradually be prepared little by little. If your actions can be considered good deeds in God’s eyes, then you will have hope. You will begin to have a correct and positive direction and goal, and you will begin to become a positive person, a right person. In this way, you will have distanced yourself from the path of destruction leading to hell and gradually turned toward the path leading to the kingdom of heaven. This is a good result of a person being able to repent and turn around. Is this easy to achieve? That depends on the extent to which one loves the truth. If you make a mistake and only say: “I really hate myself! How could I do such a base, vile thing? I’m really itching to give myself a couple of slaps on the face!” just hating yourself, that won’t be of any use. The key thing is that, when you make a mistake, you must be able to discern what is wrong with it, what has driven you to do it, why you are unable to practice the truth, what the root cause is, and what the basis and principles of your actions are. The key thing is also whether, when faced with some matter, you are consciously acting according to God’s words and consciously rebelling against your satanic thoughts and views, your ambitions and desires, and your intentions and plans. If you have

consciously done all these things, then you have prepared good deeds, and this is a great thing, and you have gained something. Is this kind of result good? Is this the result you wish to see? Is this what you want to pursue? (Yes.) What kind of viewpoint do most people hold now? It is this: "I do not commit evil or cause disruptions and disturbances. As long as I am not cleared out of the full-time duty church, then everything is fine. Although I have not prepared many good deeds, and in my duty I am not very loyal, don't have much sincerity, and don't earnestly practice according to the truth principles, as long as I do not do evil or cause disruptions and disturbances, isn't that enough?" How's this viewpoint? This is a degenerate thought and viewpoint—it is one that does not seek progress. You absolutely mustn't think that as long as you do not do evil or cause disruptions and disturbances, you are a good person, a noble person, you can stand firm, and what you do aligns with the truth. I tell you, that is wrong—this is a foolish way of thinking! Not doing evil is not equivalent to preparing good deeds. Not doing evil and preparing good deeds are two different concepts. Doing a duty without doing evil is what a created being is supposed to do; it is a manifestation that should be possessed by those who have the conscience and reason of normal humanity. For example, some people say: "There are people who commit murder, but I haven't done that; that person stole things from other people, but I haven't done that. This means that I'm a good person." Is that worth boasting about? Is their assertion correct? (It's not.) This is called confusing concepts. Not being a thief, not committing murder or arson, and not engaging in illicit sexual relations, isn't the same as being a good person. Not committing evil or breaking the law is a different concept from being a good person. Being a good person has its own standards. Not doing evil and preparing good deeds are also two separate concepts. Doing your duty without doing evil is something you should achieve as a normal person. But preparing

good deeds means that you must proactively and positively practice the truth and fulfill your duty according to God's requirements and the truth principles. You must have loyalty, be willing to endure hardships and pay a price, be willing to take responsibility, and be able to act positively and proactively. Actions done according to these principles are basically all good deeds. Regardless of whether they are big or small matters, whether they are worthy of being remembered by people or not, whether they are regarded highly by people or considered insignificant, or whether people think they are worthy of attention, in God's eyes, they are all good deeds. If you have prepared good deeds, it will ultimately bring you blessings, not calamities. Let's say you don't prepare any good deeds at all and are just content with the following: "I do whatever I'm told to do and go wherever I'm told to go. I never speak or act in an arbitrary manner, and I never mischievously stir up trouble or cause disruptions and disturbances. I really am obedient and well-behaved." If you always hold this attitude and do not proactively seek the truth and uphold the principles in doing your duty, and do not promptly correct or change your deviations and mistakes when you discover them, and never positively, proactively seek the truth to resolve the problems when you discover that you are being rebellious or notice that you reveal corrupt dispositions, but rather just do whatever you want, then even though you might not have caused any losses to the interests of God's house or affected the church's work, what you are doing is at most just laboring. Laboring, by its nature, does not qualify as good deeds. So how are good deeds ultimately defined? It is when what you do is at the very least helpful for your own life entry and that of the brothers and sisters, and beneficial to the work of God's house. If it is beneficial to yourself, to others, and to God's house, then your performance is effective before God and approved of by God. God will give you a score. So, evaluate these things: How many good

deeds have you prepared over the years? Can these good deeds offset your transgressions? After offsetting them, how many good deeds are left? You need to score yourself and have a firm grasp of this; you mustn't be muddled about this matter.

Tell Me, is My fellowship on these matters necessary? (Yes.) I must speak these words to you, and give you some pointers. The purpose of giving you pointers is not to dispel your enthusiasm, nor to laugh at you, much less to condemn you, but to give you a reminder, to sound a warning bell, so that you know—right now, at present, currently—what situation you are in, what your state is, and what the potential dangers are. You must be clear about these things in your hearts. In their belief in God, people must constantly and frequently examine what their state before God is. They must constantly and clearly know what their relationship with God is like, whether conflicts and barriers exist between them and God, whether they have notions and misunderstandings about God, whether they have unreasonable demands of God, and how God views their overall manifestations. People must understand and know these things; this is greatly beneficial to their life entry. The purpose of practicing in this way is to ensure that people can accurately act according to God's intentions. Do not take any wrong turns, do not feel self-satisfied, and do not deceive themselves and others. Not taking any wrong turns means not following your own deviated path. You think that this performance of yours in believing in God is pretty good, so you continue walking this way. It turns out, however, that you have deviated from the right path; God has long since abandoned you, and the Holy Spirit has stopped working in you. God detests you, yet you still think that you're doing well in your belief: "I have gained things from believing in God. I can endure hardship now, I don't do evil now, I know how to avoid causing disruptions, and I now know why those who cause

disruptions and disturbances are cleared out or isolated, and why they are not allowed to do a duty." It is not enough to know these things. You must know how to act so as to follow God's way, how to practice so as to walk on the right path, and how to act so as to be able to attain salvation. All of these are very important; you must review and summarize them at regular intervals. That's all for this topic. Let's continue fellowshipping on the topic we have been fellowshipping on during this period.

Our fellowship during this period has been about a specific topic involved in the principle of practice of "letting go" within how to pursue the truth—innate conditions, humanity, and corrupt dispositions. After fellowshipping on this multiple times, do you now have a bit of discernment regarding some specific manifestations and revelations that involve these three aspects—innate conditions, humanity, and corrupt dispositions? (My discernment of these things is somewhat better than before. Previously, I would often get character and corrupt dispositions mixed up, but through God's past few fellowships about how to discern these things, I can now distinguish them to some extent.) Why is it necessary to differentiate these things? (It is so that we know which problems within ourselves to resolve—which problems must be resolved and which ones we just need to approach correctly.) Well said. Fellowshipping in such detail makes the distinctions between innate conditions, humanity, and corrupt dispositions clearer, and people gain a clearer understanding of corrupt dispositions and manifestations of extremely poor character, which are two separate things. In particular, people are able to distinguish between bad character, corrupt dispositions, and innate conditions. They will not regard certain defects in humanity as corrupt dispositions, and of course, they will also not regard certain inadequacies and defects within innate conditions as corrupt

dispositions. When people have this discernment, they become increasingly clear about the various manifestations of corrupt dispositions, and they no longer make mountains out of molehills concerning problems that do not involve corrupt dispositions. At the same time, they also have a clearer understanding of what corrupt dispositions actually are. So what exactly are corrupt dispositions? Can you clearly explain it? Do corrupt dispositions have any connection with innate conditions? Are they influenced by innate conditions? (No.) Suppose that a person is good-looking, fair-skinned, and has well-proportioned features—can it be said that because they have a good appearance, they have no corrupt dispositions, that their humanity is as perfect and pure as their looks, that they are not at all arrogant or wicked but exceptionally holy? Can this be said? (No.) Having fellowshipped like this, the distinctions between these three aspects—corrupt dispositions, innate conditions, and humanity—are basically clear now, right? (Yes.) They are easy to discern.

Last time, we fellowshipped about loving to do business. Under which aspect should this manifestation be categorized? (Innate conditions.) Innate conditions. Why is it considered an innate condition? (It is an interest and a hobby, so it counts as an innate condition.) For one thing, it is an interest and a hobby; for another, if a person loves to do business and has a mind for business—they are naturally skilled at it without having engaged in professional studies, and are able to understand it and know how to make money, generate profit, seize business opportunities, and so on without guidance from others—then this person possesses a strength in doing business within their innate conditions. If a person innately possesses this strength, then it is certainly an innate condition, and innate conditions have little to do with influences received after birth. You see, some people start learning to do

business at 15 or 16 years old while still in school. Whenever they've got something good, they think up ways to sell it. They even sell the birthday gifts their parents give them. They don't spend their own pocket money, and instead save it all up to do business. By the time they are 18 or 19, they are already able to operate small business ventures. Their grades in school are just average, but they have a head for doing business, are quick at calculations, and they have a particular knack for business—this is a strength. Loving to do business falls under the categories of strengths or of interests and hobbies within innate conditions. In any case, it is an aspect of innate conditions, and this is where such manifestations are classified. Some people do not necessarily have a hobby or strength related to business. They mainly rely on cheating and scamming people when they do business. They do not make money through their own hard work and striving or by using legitimate business means and methods, but rather use fraud and deception in all forms and the exploitation of legal loopholes to achieve their goal of generating profit and making money. What kind of problem is this? Such people consistently conduct business in this way—does this involve the substance of their humanity? (Yes.) Is such humanity good? (No.) What is not good about it? When it comes to the humanity of such people, generally speaking, they have bad character. Who doesn't aim to make money when they do business? If you earn money through legitimate means of conducting business, this is an ability that you have, and it is a benefit brought by the strength God has given you. But if someone's means of conducting business are not legitimate, if the money and profit they obtain aren't acquired through legitimate trade but through fraud and deception in all forms, then such people are devoid of integrity and have low character. Do such people have a conscience? (No.) In colloquial terms, their conscience is completely rotten—they have no conscience. Why do we say they have no conscience? (Generally,

people who have a conscience feel accusation from it after they cheat and scam other people, and they do not do those things anymore. However, people who do not have a conscience only care about gaining profit. Their conscience has no awareness at all, so they just keep doing those things.) They don't have the function of conscience; it can also be said that they have no conscience. If they had a conscience, their conscience would function, and then after scamming someone once, they would feel self-reproach from their conscience. Even though they made a profit, they would feel terrible inside. When they spent the money, their face would flush, and they would feel uneasy inside, feeling that what they did was dirty and base. Thus, from then on, they would never scam anyone again; no matter how big the potential profit was, they would never do it—this is the function of conscience. But those who are skilled at cheating, duping, and scamming others will do this every time they want to. After they succeed, they don't feel bad in their hearts when they spend the money. Once they've gotten their hands on the money, they think that they're clever and brilliant, and feel delighted and especially proud of their scamming strategies. They sell goods with short weight, they sell fake medicine, fake ginseng, water-injected meat—everything they sell is adulterated and deceptive. Every business venture they engage in involves scamming tactics and traps, and all the money they make is obtained through fraudulent means. No matter what business they engage in, they never conduct it in a rule-abiding way by charging the proper price. You see, some people specifically scam regular customers when doing business. For example, if you frequently buy from them and they know you have money, they will charge you 100 yuan for an item they sell to others for 10 yuan. They will even say, "I don't sell this to anyone else—I keep it just for you. See what a strong relationship we have? You're getting a good deal, aren't you?" They scam people and even get them to feel grateful—what

skilled scammers they are! People who do not have any sense of self-accusation in their conscience feel no reproach or awareness in their conscience no matter what they do, so it can be said that such people have no conscience. Regardless of how their reason is, just judging by their conscience alone, these people are devoid of humanity and have low character. To what extent is it low? They have no conscience and no humanity. That is, they lack the function, restraints, and awareness of conscience that normal people have. Without these restraints, they are capable of doing anything. In doing business, they can engage in cheating and scamming; in any business operations, they can rig things and break the rules. They can commit any immoral act. Even when they build houses, they use shoddy materials. You see—what is the cause of those tilted buildings and building collapses in mainland China? It's the contractors who, in order to make massive profits through underhanded means, use bamboo poles instead of steel reinforcement bars within the concrete. Not long after people move in, the buildings collapse, and some people are crushed to death. Those black-hearted contractors have no conscience at all—upon seeing people die, they immediately seek out their backers to take countermeasures to deal with the situation. If their backers are strong enough and have countermeasures, the matter can be successfully covered up. Those few deaths are brushed off with some funeral expenses, and no one will be able to hold them accountable at all. Their conscience has no awareness; to say nothing of a few deaths—even if dozens, hundreds, or tens of thousands of people died, it would mean nothing to them. In their eyes, human lives are no different from those of ants—they mean nothing. Tell Me, do such people have a conscience? People who do not have a conscience can be said to have no humanity. So, are their actions of cheating and scamming others while doing business revelations of corrupt dispositions? (Yes.) There are specific corrupt

dispositions within this. What corrupt dispositions? (Viciousness and deceitfulness.) Their characteristic and representative corrupt dispositions are deceitfulness and wickedness. Those who can engage in fraud and deception in all forms are especially deceitful. Sometimes, the means they use to scam and cheat people are ones that you would never expect, and you might even feel quite happy while you're being scammed by them, thinking that they're treating you quite well. Only after a long time do you wake up and suddenly realize you've been taken for a ride. And when you go looking for them, they've already disappeared without a trace. How sophisticated their means of scamming people are! In the 1980s and 1990s, industry and commerce were relatively developed in Guangdong, China. Certain comparatively advanced household appliances had not yet reached the inland areas, so some inland people traveled to Guangdong to buy them for the sake of keeping up with the trends. When the merchants realized that these customers were from the inland areas, they started thinking about how this was their chance to carry out a scam. Inland people bought tape recorders, televisions, and other appliances. After payment was made, the sellers even told them how long the warranty period was and said that if there were any issues with the appliances, they could come back for an exchange, which made the customers feel that the after-sales service was quite good. As they were about to leave, the sellers said they needed to package the appliances, and then they took them to the back to wrap them up. But, when the customers got home and opened the packaging, they found nothing but bricks and stones inside instead of appliances—only then did they realize that the merchants had carried out a swap, and that they had been scammed. The journey to go back to find them would be too long, and it would also cost them a lot in travel expenses, so they could only swallow the loss and learn a lesson from the experience—when you buy something, you must

hand over the payment with one hand and take the goods with the other, and everything must be inspected in person to be certain that you're getting what you paid for. This kind of thing often happens to people who frequently go on business trips. Now, such incidents are no longer just occasional occurrences in a single city but have become common. Incidents of fraud and deception in all forms are increasing, and more and more people who do business are engaging in scamming. Why wasn't there so much of this before? It was simply because, back then, some people had not yet discovered these scamming tactics. Once these scamming tactics caught on in society, the merchants began imitating and following suit one after another, and they all started doing it. They all started doing it—could that mean their conscience was corrupted later on? No, these people never had much of a conscience to begin with. It's just that at that time, due to their level of experience or knowledge, they still hadn't figured out how to scam and cheat others like this. These people inherently don't have much of a conscience, and with the corruption of the social climate, they have become increasingly ruthless and merciless in doing such things, and the nature of their actions has become increasingly vile.

People like this use cheating and scamming means while doing business, so will they also cheat and scam people while they're doing other things? (Yes.) Their means and methods of doing business and their attitude toward things like cheating and scamming represent their humanity. They have this kind of humanity, so no matter what they do—even if it is not cheating and scamming others—it won't be any better than that. Because this kind of humanity is the basis upon which they do these things, no matter what they do, the nature of it is basically the same—they are simply devoid of the awareness of conscience. When these people become officials, their means of speaking and acting are the same as

when they're doing business—they don't have the function of conscience, they cheat and scam, harm and kill people, and break the law; they are capable of doing anything that goes against humanity, morality, and moral justice. They behave this way in business as well as in politics. If they engage in scientific research, can their humanity change because the field they're involved in is different? No. Tell Me, do such people have an advantage when it comes to performing general affairs work in the church? Some people say, "So-and-so was once a big-league boss or a CEO in the secular world. Their means of doing business are particularly clever, but just a bit indecent—sometimes they cheat and scam people. I don't know whether promoting this kind of person to do general affairs work in the church is appropriate or not." Tell Me, is this kind of person a good person? Are they a truly talented individual? (No.) Some people always regard people of this sort as talented individuals. Years ago, some churches recommended people like this, saying that Person A was a corporate CEO or senior executive, Person B was one of society's top ten outstanding youths, an advanced individual, or a role model, while others were master's degree graduates or professors, and some had been bureau chiefs, mayors, or journalists. Most people did not understand the truth, so they thought that the various items of work in God's house needed to be taken on by these talented individuals and elites from all walks of life who had been brought in from society. As a result, they recommended these people to be supervisors of the various items of work in God's house. After these people became supervisors, not only did they fail to handle the work well, but they also made a complete mess of it, resulting in chaos breaking out everywhere in the church's work—it was downright nonsense! All that these people could do was dare to act with unreasonable rashness, run amok committing misdeeds, be reckless and audacious, and brazenly carry out certain work—aside from that,

there wasn't a single item of work that they could truly do according to the truth principles. The biggest characteristic of these people is that they never seek the truth in anything they do and lack God-fearing hearts. Why are they able to become supervisors? One reason is that they believe they are elites, talented individuals, and pillars from all walks of life in society, so they think that they must assume key positions, take on major responsibilities, and play important roles after they come to God's house, that they must have prestige and be given respect, and that God's house cannot do without them. So, they push themselves into the spotlight, trying to become supervisors and take on work. Another reason is that God's house also gives them opportunities. Since they are willing to do the work, they are allowed to give it a try—regardless of whether they're competent or not, they have to be put through their paces. But these people do not have any genuine talent or real knowledge. Never mind whether they understand the truth and whether they can act according to the truth principles—just in terms of their own caliber, talents, insight, their ability to comprehend various matters, their ability to view things, and their ability to handle affairs, most of them do not have genuine talent or real knowledge. They do not have genuine talent or real knowledge, so why are they so eager and proactive to take on major responsibilities and shoulder work? It is because their ambition and vanity are at work, and on top of that, they are brazen—they do not know their own true measure but always want to show off. As a result, they fail to do the work well and only make fools of themselves. Why do I say this? Because during the time these people served as supervisors of various items of work, everything was all over the place and a complete mess. To describe it in one word, it was "chaos." They had no principles in using people, no principles in handling matters, they spent offerings unreasonably, and did not follow up on or handle various items of work promptly. Even the most basic general affairs work was

beyond what most of them could take on; they left everything in complete shambles. Farming, raising chickens, raising sheep—none of them were competent for such tasks. They were not clear about what to plant in which season, when to plow, fertilize, and weed the land, or when to harvest. They threw all of their work into chaos. If, at the beginning, God's house had not used these people, they would have felt that God's house wasn't giving them opportunities and was looking down on them. So they were given opportunities—and what was the result of them being used? They left their work in complete shambles, and ultimately God's house still had to clean up their mess. Every item of work they did required the Above to provide instruction and vetting—even for small matters like maintaining indoor and outdoor cleanliness, the Above had to provide instruction. Ultimately, the work can only be considered to have gotten on the right track now through the Above carrying out strict management, planning, and coordination, instructing and directing everything from scratch bit by bit. Without mentioning anything else—just talking about issues with the farms, there at least had to be suitable people to manage cleanliness. Most people were like wild animals, throwing garbage everywhere, speaking without considering the impact on the environment, shouting and yelling—they were simply identical to nonbelievers. Not a single one of these so-called talented people, when faced with these specific general affairs, could systematically manage things well. They could not even manage small matters like cleanliness and the environment well. These external matters do not involve the truth—anyone with a little caliber and a little conscience should be able to handle them well. If they cannot even handle these external matters well, then such people are simply useless. They do not possess conscience and reason, nor do they have caliber and talent, yet they still want to be officials and call the shots. If they are not allowed to be officials, they even resist and try to argue

their case. Are they not devils? After these useless people, these devils, were eliminated, the farm was built especially well under the Above's management, instruction, and planning. Everyone likes it; the local people really admire it and even feel a bit jealous. Some of them said, "I have never seen a farm managed to be so clean and beautiful. We couldn't transform it to this degree even in ten years. How could you manage it so well, so quickly? How many years did it take you to transform it into this?" In fact, such great change took only one year, turning a wasteland into what the brothers and sisters see as a park, a garden. Some even said this place looks like a fairyland, like a painting. Proper planning and construction truly make a difference. This place was originally covered in dirt and mud, and there was garbage and mess everywhere. Later, through clean-up and regulation, it gradually improved. Over time, everyone has gotten used to this kind of living environment, to the point that if it becomes a little dirty or messy, some people are not even used to it. You see, through this kind of management, most people benefit and develop good living habits. It is only under the personal instruction of the Above that this kind of construction could be achieved. By contrast, actually none of these so-called talented people can do anything real. They cannot even manage basic cleaning work well. They don't know how to lay out a room in a way that looks appropriate, and they cannot see through to what kind of person is suited to do what duty. What kind of work can these people shoulder? They cannot do any work at all. They cannot even manage their own living environment—how could they be considered talented people? These people do not even have a bit of intelligence, they cannot speak clearly, they view things inaccurately, and they have no independent judgment. This shows that they are "talented people" in quotation marks, not people with genuine talent and real knowledge. Talented people must first possess certain qualities in their humanity, such as the ability to

appreciate things, the ability to evaluate and appreciate things, and insight. If they do not possess these qualities, they only embarrass themselves when handling specific matters, and they cannot even manage and plan a single garden or one or two acres of land—nor make effective use of it—then there's nothing talented about such people. You are not required to manage the entire earth, you are just being given one or two acres of land to manage well, that is, to tidy up so that they become beautiful and clean, and turn into an elegant environment—how wonderful it'd be for people to live there, even birds would not be willing to leave once they arrived. These so-called talented people are nothing at all. They cannot do any concrete work. There's nothing talented about them at all—they are lacking things in their humanity. They cannot do anything well, yet they still want to show themselves off and be leaders and workers, and still want to assume key positions and be supervisors. What kind of disposition is this? This is an arrogant disposition.

Let's return to the topic of loving to cheat and scam people in doing business. What kind of issue is cheating and scamming people? One aspect of the issue is that such people's humanity is not good; they do not have a conscience or reason. Judging from their behavior, then, what corrupt dispositions do they reveal? First of all, the disposition of such people is deceitful and wicked; secondly, they are averse to the truth and intransigent. When they cheat others, the ruthlessness they display is viciousness—regardless of whether their target is rich or poor, whether the target has money or not, they scam them all the same, showing no mercy. Such people's corrupt dispositions are quite severe in every aspect. Tell Me, is it easy for such people to attain salvation? (No.) Judging by their corrupt dispositions, it is not easy for them to attain salvation. Then, in terms of their humanity, what aspect makes it difficult for them to attain salvation? Is there a root cause? (They

have no conscience.) That's right, it is not easy for people who have no conscience to attain salvation. The faculty of conscience is already gone in them, it no longer exists. Without the function of conscience, one does not possess the fundamental condition to accept the truth and practice the truth. Thus, it is very difficult for them to attain salvation; it can also be said that they cannot attain salvation. It is possible that such people are willing to labor, that they are able to labor a bit, and that in the end, because of their laboring, they can receive some of God's grace. However, there is a gap between this and attaining salvation—this is not attaining salvation. Although loyal laborers will survive, it is because their labor is up to standard, and it has met God's requirements. This is also God's grace. Though loyal laborers can survive, that does not mean they have attained salvation. To survive and to attain salvation are two different concepts. There is a gap and a distinction between them.

The principles, minimum standards, direction, and goals of a person's actions are, to a large extent, related to their humanity. If a person loves positive things or has some sense of justice, then this shows that their conscience has awareness—it shows that this person has a bit of conscience. In their self-conduct, some people have no sense of justice, nor do they make any positive choices. They just love doing wicked things or are very repulsed by positive things. Especially when someone talks a bit about positive ways of acting, about how one must, in their self-conduct, have humanity, conscience, and minimum moral standards and abide by rules, they see this as being preachy. Calling it "being preachy" is putting it nicely; in actuality, they disdain and mock you. They believe that conducting yourself in this way is a failure: "Look at how pathetic your life is. You don't know how to engage in fraud and deception in all forms, nor do you know how to gain advantages through

cunning. In your conduct, you are always so rule-abiding, so timid. In this day and age, the bold gorge themselves while the timid starve. If you're timid, you won't make it!" They believe that by conducting yourself with conscience and principles you are just being timid, and that by daring to engage in fraud and deception in all forms they are being bold. But is it really because they are bold? Some people who believe in God in the country of the great red dragon are not afraid of suffering persecution and being arrested and still persist in believing in God. Does this have anything to do with being bold or timid? (No.) This is related to their pursuit—in their humanity, they have the need and yearning for belief in God. This is not a matter of being bold or timid. Some people engage in fraud and deception in all forms when doing business. Many times, they face being hunted down and arrested, having their property confiscated, or the risk of bankruptcy and closure, but they are not afraid and continue to scam people all the same. Even if their scamming leads to loss of life, they do not care. Some people, when doing business, scam others by setting up a bogus company—in actuality, this company does not exist at all and it has no real business, nor does it produce any products. They rely solely on their silver tongues to scam people into making orders everywhere. Once other people pay them a deposit, they immediately make their getaway, without leaving a trace. They scam people like this, one transaction after another, and after they swindle the money, their whole family lives in luxury, feasting on the best food and drink. To what extent do some people engage in scamming? They even scam high-level institutions and agencies. Sometimes, when they are on the verge of extreme danger, where someone might see through their scam and expose them, and they would have to face getting arrested, they are still not afraid. If they escape getting arrested this time, they consider themselves lucky, and they continue to scam people at the next opportunity. As long as they make money

through their scams, they think they have won, that they have "achieved fame and success." But if you ask them to believe in God, they do not dare to. They say, "Believing in God will get me convicted and arrested by the government. I do not dare to believe!" Yet when it comes to engaging in fraud and deception in all forms, they have no fear of getting arrested. If you go to a gathering, this kind of person says, "You all are really bold—right now the state is cracking down and arresting those who believe in God, how can you still dare to gather?" You say, "The government is also cracking down on people like you who engage in fraud and deception in all forms, specifically arresting people who run bogus companies. Why aren't you afraid?" They fall silent. They do bad deeds and aren't afraid of getting arrested for it, yet they are afraid of getting arrested for believing in God and walking the right path —what sort of wretch are they? Does this not show the difference in people's humanity? There is precisely this difference between people. People's corrupt dispositions are the same—they all have those same corrupt dispositions—but judging by differences in their humanity, some people will never be able to believe in God; they can never be members of God's house. Even if such people do believe in God, they can never attain salvation. From what aspect can this be seen? It can be seen from their humanity. When it comes to belief in God, they are particularly timid and afraid, not daring to believe. Yet in doing business, they can engage in fraud and deception in all forms, they can commit any illegal act, and they dare to use any means. No matter how closely the government conducts monitoring or what convictions and sentences are handed out under the law, they do not care. They have no minimum standards in how they conduct themselves, they do not care about consequences when they act, and they think that everything is fine as long as there is profit to be made. If such a person believes in God, they cannot gain the truth, and so they cannot attain salvation

—this is because they do not love the truth, only money. As long as they are doing business, they will cheat and scam others, and they will rig things—their black heart manifests itself. A person with this kind of character is completely done for. Some people say, “What if a person like this earns a lot of money and offers it to God’s house?” God’s house does not accept such money; God’s house does not accept money that is not earned through legitimate means. That kind of person will engage in fraud and deception in all forms as soon as they conduct business—they have very poor humanity. How poor is it? If you ask them to search their conscience, they say, “I feel nothing. I don’t know where my conscience is. I don’t know what conscience is either, or how much it costs per pound.” At that moment, you understand: “No wonder they make money faster than other people in the same business. No wonder customers all go to buy from them. This person uses devious tactics—they engage in shady practices when they do business, and their fraudulent behavior is really serious!” But not only do they not see this as shameful, they even boast and brag, saying, “Look at you, doing business all serious and proper. You scam someone once and you get so scared that your heart pounds. Look at me—I’m not afraid! As long as the Bureau of Industry and Commerce and the police don’t get any evidence, it’s all fine. Want to sue me? You have no evidence. Look at how cleverly I scam people! Can you do it? You can’t! The moment you scam someone, you give yourself away. You don’t have the tactics that I do. Your caliber is poor!” What kind of person is this? They are an evil person. Is there any hope of redeeming them? They are beyond redemption. It is not because such people have corrupt dispositions that they can’t be saved, but because their humanity is too poor. Poor in what way? Poor in that they have no humanity and no conscience; they have lost their conscience. What does it mean to have lost one’s conscience? It means doing things without the minimum standards of conscience.

These minimum standards are built upon conscience—conscience constitutes the minimum standards. No matter who you cheat by doing something, whether it is a bad person or a good person, at any rate, the act itself goes against morality, conscience, and humanity. Once such a thing is done, you will feel self-accusation in your conscience forever. It will become a lifelong stain. If you are truly human, you should never do such a thing. No matter who the target of your scams is, and no matter the amount of money you scam—even if you scam evil people and bad people—it is still scamming. That is why, regardless of the circumstances or who you are dealing with, you should never scam people. This is having the minimum standards of conscience in your self-conduct, and it is the restraining force that comes from the function of conscience. If you have the function of conscience, then you will have minimum standards in what you do. But if you do not have the function of conscience, you will fall below the minimum standards and be capable of doing anything. That means you are a person without humanity, worse than a beast. If calling someone worse than a beast over this matter seems a bit excessive, then to put it a bit more conservatively, we can say that such a person is equivalent to a beast—they simply have no humanity. Tell Me, if someone is human yet has no humanity, then what is their essence? Is it not that of a beast? The difference between them and a beast is that they can walk upright, and they have language, whereas beasts do not possess human language ability. In order to profit, you are able to use all kinds of means and methods to engage in fraud and deception in all forms, whereas beasts have no such means. So, saying that people of this sort are equivalent to beasts is actually going easy on them—in fact, such people are truly worse than beasts. Can those who are worse than beasts attain salvation? They do not accept the truth in the slightest—they only love money. This is a problem with their nature, and no one can change it. Expecting

such people to accept the truth is like expecting a rooster to lay eggs—it will never happen. Therefore, among corrupt humankind, excluding those who commit murder for profit or engage in criminal acts and violate the law, these people who engage in fraud and deception in all forms can be considered as having the worst humanity—they are the dregs of humankind, the degenerates of humankind. In this current era of great economic prosperity, there's an exceptionally large number of people like this who engage in fraud and deception in all forms while doing business. But no matter how many of these people there are, at any rate, such manifestations are enough to illustrate a problem of humanity. How a person's conscience is, as well as whether they have the minimum standards of conscience—this is an indicator for measuring their humanity. How can someone who doesn't even have humanity possibly be saved? At the very least, one's humanity must contain the conditions to accept the truth. Those who engage in fraud and deception in all forms fundamentally do not possess the conditions to accept the truth within their humanity. So, if you ask them to accept the truth in order to cast off their corrupt dispositions, this will be impossible for them to achieve. Only those with conscience and reason can accept the truth and cast off their corrupt dispositions and thereby attain salvation, because their conscience has a certain level of awareness, and when they conduct themselves and act, their conscience can perform a certain function. When you fellowship on the truth with such people, and talk about how to enter into the truth, how to cast off corrupt dispositions, which things are in line with God's intentions and which are not, and how people should act, they can accept and submit. It is appropriate to fellowship on the truth with such people—they are the right recipients. If you fellowship about the truth with those whose primary means of doing business is cheating and scamming others, you might as well be talking to a brick wall. So when it comes to

such people who are doing business, just observe whether they use legitimate means in doing business and in their transactions and dealings with people, whether they have restraints and minimum standards of conscience, and whether their conscience can function in their transactions. If a person's conscience can function and exert a restraining force on them, then they are acceptable and are worth associating with. The gospel may be preached to such people. If you fellowship about the truth with them and they are able to accept the truth, then there is hope for them to attain salvation. That's all for our discussion on loving to do business.

Now let's take a look at loving the arts. Those who love the arts are innately fond of singing, dancing, and playing musical instruments, and they also enjoy performing. The more people there are, the more excited they become; and they want to put on a bit of a show, doing crosstalk, skits, singing, dancing, or playing musical instruments to make everyone happy and help them to relax. What kind of manifestation is loving the arts? First, we need to look at whether the arts consist of positive things or negative things. If you are not clear on this, then let Me ask you: Do you think singing and dancing are legitimate needs of humanity? (Yes.) They are legitimate needs of humanity. That is, people use their singing voices, body language, or a kind of artistic method to make life fun, to add to the joy of life, or to express one of their moods. Can this be considered legitimate? (Yes.) Now, let's go back to the original topic—loving the arts, loving to sing and dance, to play instruments and perform—what category do these kinds of manifestations belong to? (Interests and hobbies.) Since they are interests and hobbies, what do they fall under? (Innate conditions.) Some people have liked music and dance since they were little. When they had just learned to walk, the moment they heard the beats of music, their hands and feet would start moving, and they would want to

dance. They could not yet speak, but they had this feeling inside—this is innate. Other children, at five or six years old, feel nothing when you play songs and dance music, or when they watch programs or movies on TV—when they hear the music, their faces remain expressionless, with no reaction—this too is innate. However, those who innately love singing and dancing will start to dance for joy the moment they hear music playing. They can hum a few lines of a song after only listening to someone sing it one time. You see, without anyone teaching them, they can sing. This proves that they were born with these things in their bones; they instinctively like these things, are good at these things, and can do them without being taught. There are even some particularly outstanding individuals who can sing a few lines of regional opera at just seven or eight years old, and their singing has that authentic feel to it, and it's in the right tune and follows the right rhythm—that is truly rare! Some children can even sing a few pop songs, and some can do a few dances, such as Indian dance, Xinjiang dance, or modern dance. When they hear dance songs or music, they instinctively like them, and they quickly start to move their bodies to the music. If you don't let them sing, they will secretly sing in their hearts or find a suitable place to sing out loud. They just want to sing and love to sing, and no one can hold them back. They were not influenced by their parents, nor were they taught by anyone. Since they were little, they have possessed these strengths or hobbies. It is obvious that this is an innate condition—they have an innate interest in the arts. If those children are interested in the arts, must they engage in this work—must they do a job in this industry for their entire lives? Not necessarily. It depends on God's ordination, on how God exercises His sovereignty and arranges things. If God arranges for them to work in the arts, they will be bound to this industry for their whole lifetime. But if God has not arranged or ordained them to work in this industry, they will

merely have this interest and hobby, and even if they enjoy it, it won't be possible for them to engage in that work. Some people have liked the arts since childhood. Their parents, seeing that their child has this interest and hobby, think, "Let's nurture it then. Maybe our family can produce an artistic talent. Perhaps our child will even become famous and be a star!" So they start nurturing their child in their dancing and singing studies, and eventually, the child gets admitted to an art academy. Although the child's interest and hobby in the arts remains strong after graduation, whether they can work in this industry is uncertain. It is possible that when they are about to engage in this work, their mood changes, and their attitude and views toward this work then change, and it is also possible that due to various reasons within the objective circumstances, they miss out on being a part of this industry. All these things are possible; it depends on God's preordination. But looking at it from the root cause, the child's interest and hobby is their innate condition—before they were even born, God had already arranged this strength for them, and added certain special qualities to their humanity, making them innately especially sensitive to and good at music, dance, and other aspects of the arts. Thus, what they reveal in their daily life is a particular fondness for singing and dancing. Regardless of whether their personality is lively or shy, whether they love to talk or do not love to talk, in any case, there is something deep in their bones that cannot be removed —they like to sing, like to dance, and like to perform. Some people, even though they become extremely energetic and feel a sense of release in their soul when they are singing, are still very shy when you talk to them, and they are not good at expressing themselves or interacting with people. When associating with others, they are especially stiff and tense, and especially nervous and afraid, not knowing how to handle these situations. But when they step onto the stage to perform, they do so with ease; it's as if they have

become a different person. Nonbelievers say this is the “patron deity” of their field granting them this ability to make a living—is this correct? In actuality, this is God’s ordination. What strengths, interests, and hobbies a person innately has is related to God’s preordination. Whatever strengths and hobbies a person has, they are all preordained by God. If God gives you an interest and a hobby, you like it and appreciate it from the depths of your heart, feeling especially passionate about it. When you engage in this work or do something related to this work, you feel especially tranquil and at ease inside, and you are also especially interested in it. Therefore, if you have some kind of strength, when the work of God’s house has need of it, you should do that corresponding duty. For you, this is the best opportunity to bring your strength into play. Likewise, since this strength was given to you by God, it is not your private possession; you may not misuse it at will. When the work of God’s house has need of it, you should bring it into play and offer it to God, using it in your duty. This is a favorable condition for you to attain salvation, and it is also a superior condition that God has given you—you should bring it into play well and apply it well, without holding back. That way, in one respect, you can bring your strength into play, and in another respect, you can also fulfill your duty to repay God’s love. Isn’t this great? (Yes.)

God has given people certain kinds of strengths, and whether it be in ancient times or modern times, one of these—the arts—has never been taken seriously, and has always been listed among the things of the lower classes. In particular, in some relatively traditional and feudal social environments, people all look at the arts through a tinted lens, and the arts are always discriminated against by some. Among people, the arts are characterized in this way, and they have this kind of rank, status, or definition, because

of people's notions, people's feudal ideas, or those distorted, fallacious thoughts and viewpoints that Satan instills in people. There is another factor, which is that a bad climate has been fostered in this industry due to the influence of evil society and evil trends, and so, people give a poor assessment of the arts. Some people engaged in this industry have used their interests and strengths in the arts to do many negative and wicked things, which has tarnished the arts and distorted the nature of the arts. As a result, people have developed many negative opinions about the arts world, and regard those who work in the arts or have interests and hobbies in this area as negative figures. However, regardless of how this society and humankind view this kind of strength, in short, if any person—whether they are a member of God's house or a person who is outside of God's house—has a strength or interest and hobby in this area, it is undeniable that this strength and hobby are innate conditions. Precisely because they are innate conditions, they are neither negative nor wicked. It is only due to the direction of certain erroneous thoughts and theories in particular eras that the arts and those who engage in them have been characterized as wicked and negative things. This is something that has frequently occurred throughout history. It's just like how tofu made out of soybeans is very fragrant, and people are willing to eat it, but after tofu undergoes fermentation and develops some mold, it turns into stinky tofu, and absurd people then characterize tofu and soybeans as bad things. Is this viewpoint correct? (No.) You cannot say that tofu and soybeans are bad because stinky tofu has a strong odor and you are unwilling to eat it. Is this logical reasoning correct? (No.) It is clearly incorrect—it is distorted. Therefore, although there are many wicked, dark things in all artistic groups in society, you cannot say that the arts themselves are wicked and dark, or ugly and negative, and you cannot say that those who like and are good at the arts are wicked, ugly, and negative. This is erroneous

reasoning and not a correct comprehension. If, because some of those people are wicked, you say that the arts they are good at are also wicked, then this is a grave mistake. The various strengths that God gives people are meant to serve the human world. If humankind had no cultural life, that would be far too dull. God arranging for people to have a cultural life is not wrong. Those wicked things are all caused by devils and Satan exploiting opportunities to create disturbances. Even though, compared to the perfect humankind—the one that will ultimately be made complete—this humankind that God created is not perfect and has defects now, this does not mean that the humankind that God created is wicked or negative—these are two different concepts. Do you understand? Regardless of how this evil era and evil world position the arts, and interests, hobbies, or strengths in singing and dancing, in any case, it is undeniable that they are needs of humanity, and that they are also interests and hobbies possessed by some special people. Since they are interests and hobbies, they are innate to people and something people are born with, which means that they come from God and are given by God. Before people are even born, God has already predestined the occupation that each of them will engage in: Some people are placed in commerce to do business, some are placed in factories to be workers, some are placed in agriculture to do farm work, some are placed in education to be teachers, and some are placed in the arts to be performers. God has already placed various kinds of strengths within different people by the time they are born. That is, within their fleshly life, each person's interests, hobbies, and strengths are different. Before you were born, God had already added some special and different things to you. If you do not have interests and hobbies or strengths, you should not complain that God did not add them to you. Without these, you can still live, and you can still do your duty. You are not lacking anything compared to others, because you have the same

opportunity as others to do a duty. Your corrupt dispositions are the same as those of others; it is just that people's innate conditions are different—each person has their own strengths and weaknesses. So what is the key point? The key point is differences in humanity. A person who possesses some special interests, hobbies, and strengths within their innate conditions is not some kind of special talent, and a person who does not possess any interests, hobbies, or strengths within their innate conditions is not some kind of mediocre person. Everyone is more or less the same. It is just that whatever God gives you, He requires from you, and whatever He does not give you, He does not require from you. Although God may not have given you interests and hobbies, or strengths, the various things or conditions you possess within your humanity are still sufficient for you to take on an item of work or a duty. If you are unable to take it on, then it is possible that you are someone outside the ranks of those who do a duty, and that would be another matter altogether.

We'll end our discussion on the topic of loving the arts here. The characterization of this kind of strength should now be clear to you—do not think that those who love the arts are weird or wicked. If you think this way, then your comprehension is very distorted. You should treat such people correctly, interact with such people correctly, and encourage them to apply their strengths and skills to their duties. If you are a leader or worker, you must learn to use the correct approach to help, guide, and direct those people in bringing their strengths into play, so that they can get on the right track and take on a duty related to their interests and hobbies, thereby becoming created beings who are up to standard, and being worthy of the various interests, hobbies, and strengths that God has given them. If they are unable to take on a duty related to their interests and hobbies, it is also fine for them to do another duty. However, they should not be restricted from having their own interests and

hobbies, because this is a part of humanity.

On that note, I am reminded of something—right now, in God's house, some new singers have recorded songs. These new singers, after diligently acquiring professional knowledge and practicing singing, have finally been able to record finished songs, going from working behind the scenes to performing on the main stage. Even though their singing falls short of a professional standard, and doesn't yet reach the level of professional singers, and there's room for improvement—some of them sing without much seasoned finesse, some singers' voices are not so melodious and their performances are not so pleasing to the eye—their attitude in doing their duty is worthy of encouragement. Going from being an amateur to appearing on screen as a rookie singer, an inexperienced singer, is something that is worthy of encouragement. So what is it that I want to say to you regarding this matter? It is that you should give them some encouragement. When these rookie singers, these new singers, have their music videos uploaded online, you should give them more encouragement, more likes. Do not nitpick, and don't be overly critical toward them with a contemptuous, condescending attitude—this attitude is not good, it lacks humanity, and at the very least, it lacks love and tolerance. This is not the attitude you should have toward brothers and sisters. So how should you treat them? Since they have mustered the courage to appear on screen and sing, you should give them likes, encourage them, and give them some applause. Do not make irresponsible remarks about them behind their backs. If you do, it only indicates that your character is extremely low. At the very least, they have the courage to appear on screen and sing—do you have this courage? Can you sing a song that moves people? If you cannot, yet you still make these petty remarks and speak these words that lack humanity, it shows that you are jealous and that your humanity is

not good. Do not be jealous. We should be happy and glad that God's house has more people who are talented at singing—this is a good thing. Those who have strengths in this area should all be allowed to put them to use; they should all be given opportunities. They themselves do not have much confidence, and they don't have an outlet for the little interests and hobbies they have. If they have the willingness to do this duty well and have recorded a music video, when you see it, you should at least listen to it two or three times—listen attentively and carefully—and give them some encouragement. Do not undermine them behind their backs. You should tell other brothers and sisters to listen more to the songs they sing and give them more likes. Some of them sing quite well, with genuine emotion, articulating every line quite clearly; their attire and demeanor are dignified and proper, making them appear appropriate to others. Others, however, might be lacking a bit in terms of their voices and technical maturity. If you know a bit about music and can pick out flaws, do not mock them; treat them properly, and encourage and support them all the same. This is the attitude that you should have as a family member, as a brother or sister. Do not imitate bad people by doing things that belittle others or put others down. If you yourself cannot get on stage, yet when anyone else does, you become jealous, undermine them, and make petty remarks behind their backs, this lacks humanity. Conducting yourself in this way is not good—it is despicable. Even if you can pick out their flaws, you should still encourage them. You should do this because they are brothers and sisters—they are not professionals, nor have they undergone professional training—and their being able to sing as they do now is purely the result of their own exploration, practice, and hard work. So why not encourage them? If you learn to be encouraging and tolerant, and can still treat them correctly with love and tolerance even when you notice some defects in their singing, then this shows that you have

humanity. Some people always compare the singers in God's house with professional singers of the nonbelieving world, and therefore look down on the singers in God's house and nitpick at this and that. This is a lack of humanity. If you always pick out others' shortcomings and always think you are better than and superior to others, then why can't you sing a song that moves people? Do not nitpick at others. The singers in the church do not come from professional backgrounds, but there is one thing that is special about them: In doing this work, they are not engaging in a career—they are doing their duty. Their duty is to use their voices to sing God's words and to testify to and propagate God's words. So you should encourage them. Isn't doing this good? (Yes.) This is called having humanity. Don't nitpick when you listen to a new singer sing, saying, "This person's voice is no good. It's not refined. They're off-beat, and their pitch is off—I'm not listening! No one should listen to them, and no one should give them a like!" What are you being so meticulous about in this matter? Singing a bit off, singing without seasoned finesse, or in a non-professional way—does this go against the truth principles? It does not. They are doing their duty, so you should measure their singing with the principles of doing a duty, not based on your own tastes and perspectives. To put it bluntly—what do you know? If you truly know about singing, how come no hymn you've sung has become a classic? Since you haven't achieved this, you're not qualified to criticize them. Of course, even if you have, you're still not qualified to criticize them. Their performance of this work is in itself not engaging in the arts industry or working in the arts—it is doing a duty and propagating God's words, which is of a different nature. Regardless of whether they sing well or not, they are putting their heart into what they do—they are doing their duty. As for their professional level, that is another matter. A professional standard can only be gradually achieved through learning and long-term practice. The new singers

in God's house are currently at the level they're at. People should treat them correctly—everyone should give encouragement and support. Do not nitpick, and do not flaunt yourself. If you flaunt yourself, people will find you repulsive. If you do not flaunt yourself and instead listen a few more times, people will think you are quite a good person, someone who has a God-fearing heart, whose heart is with God's house, and who has tolerance, and this is then a strong point, a merit of your humanity. If you do this, people will like you, and God will also like you. If you show off, always picking out flaws to show that you're brilliant and you're an expert, then you are undermining and disturbing the work of God's house. If you undermine the work, can God like you? (No.) God will not like you, and the brothers and sisters will not like you either. How have the singers offended you? Why do you have to show off and undermine them like this? Are you only undermining one person? No, you are undermining the work of God's house, you are undermining God. If you do this, can God like you? Even if you hear flaws in the songs they sing, you should not judge them, because reaching a professional standard in any specialized work is not something that happens overnight. It is not easy—it requires honing and practice, and guidance from professionals; and, in addition, everyone has different aptitudes. Even God does not make requirements of them based on professional standard, so what qualification do you have to require this from them? If you always require them to reach a certain level, that is irrational—that means you are arrogant, and means you just want to show off. When others get to be in the limelight, you feel uncomfortable inside, so you have to make petty remarks and say some unpleasant-sounding things, ridiculing and mocking them, to satisfy your vanity and jealous heart—what's the point of doing that? How lowly, how base that is! This is called being despicable and vile. People like this have no humanity. If you feel jealous, then at least don't criticize

others in front of people. If you really can't hold it in, say it to yourself when no one is around—don't affect others, and don't incite others to pass judgment along with you. You should do things that are beneficial to others, things that are worthy of others' admiration and also remembered by God. Do not do things that undermine others. Will you remember this? (Yes.) If you cannot achieve being tolerant, supportive, and encouraging, and cannot come to protect and safeguard the church's work, if you lack this humanity, then at least do not do or say things that undermine others. This is the absolute least that should be done—this is what's called a minimum standard.

We've finished discussing loving the arts. Next, let's talk about loving to concern oneself with celebrities' private affairs. Some people particularly love to concern themselves with the private affairs of celebrities, stars—such as, what celebrities eat, what they wear, where they go to have fun, whether they have had cosmetic surgery, who they are romantically involved with, what friends of the opposite sex they have, what sexual partners they have, and even how many illegitimate children they have and which high-ranking officials and wealthy people they've gotten intimately involved with. Such people are particularly concerned about these private affairs of celebrities. They not only concern themselves with celebrities' private affairs, but also particularly like imitating celebrities' daily lifestyle choices, their speech and behavior, and their attitude toward life. At the same time, they also particularly like to follow their whereabouts and their various thoughts and viewpoints. For example, if a celebrity likes to keep a certain kind of pet dog, they also keep one. If a celebrity wears a certain brand of clothing that is particularly popular on the market, they will also buy the same item. If they can't afford it, they'll go for a knockoff instead. If a celebrity uses a certain cosmetic product, they'll get it

to pretty themselves up, even if they're broke and have to sell a kidney or blood to afford it. They even follow celebrities to wherever they perform, hold press conferences, or attend film and TV release events. They will pay attention to and track every word and action, every move, and all the whereabouts of the celebrity they follow, reaching a point of obsession where they do not have a life of their own, or their own correct thoughts, viewpoints, and lifestyle, where they are completely misled and controlled by the celebrity's thoughts, viewpoints, and lifestyle. What kind of problem is this? Is this an innate condition? (No.) Does this have anything to do with the social environment in which people live today? (Yes.) It has a bit of a connection. So, why is it always a certain group of people who idolize stars rather than everyone, despite the fact that all people live in the same current environment? What is this related to? Would you say that these people who idolize stars love the arts? Not necessarily. Are they good at the arts? That's also not necessarily true. But the things they do are related to people in the arts world and to artistic trends. What kind of problem is this? Is this a problem of corrupt dispositions? This is precisely a revelation of corrupt dispositions. Then, is there a problem with the humanity of such people? (Yes.) Why, when there are so many paths to choose in life, do they choose such a path? Does this involve the issue of character? (Yes.) Some people say: "This is a defect in humanity. This is being innately simpleminded and foolish, and being easily misled by others." Is this the reason? (No.) Others say: "Is it because most of the people who idolize stars are young, immature, and superficial, unable to withstand the temptation of these social trends?" Is it because they're young? (No.) Some of the people who idolize stars are middle-aged or elderly—this group includes people of all ages. In light of this, these people who idolize stars are not misled by these social trends because they are young, immature, and do not yet understand the matters of life. Therefore,

the claim that “people who idolize stars are all young and immature” does not hold. Since it is not due to being young and immature, it is a problem of humanity. So, what problem of humanity is it? Is it not engaging in proper tasks? (Yes.) In one regard, it is not engaging in proper tasks; in another, it is being somewhat frivolous and not staying within proper bounds. What else is it? (Not walking the right path.) That is correct—it’s not walking the right path. It involves the issue of the path one takes. After a person reaches adulthood, no matter what they do or what occupation they engage in, choosing what kind of path to follow in this society and among people is a required class that lies before them. Whether they keep to their place and go about their days in a proper manner, whether they engage in a proper occupation, and whether they engage in proper tasks and walk the right path—all of this depends on what they like and what they follow within their humanity. Look at people from all walks of life—some practice martial arts, some learn about healthy living, some engage in the technology industry, some engage in the fashion industry, some engage in the film and television industry, some do business, and some enter politics, while some believe in Buddhism, some join the Daoist faith, and some choose to believe in God. Some people do not have a proper occupation, nor do they search for their own goals in life—every day, they just focus on idolizing stars. To what extent do they do this? To the extent that they lose their appetite for food and drink. If the star they idolize is their dream lover, then they can even abandon their own spouse at any time. If these people idolize stars to the point of obsession, to the extent that it can dictate their lives and their choice of path, becoming an indispensable part of their lives, what state are their lives currently in? They are not keeping to their place while they go about their days. If the person idolizing stars is a woman, can she be a dutiful housewife who supports her husband and raises her children, a

virtuous wife and loving mother? (No.) Such a person is simply mad. Wherever their dream lover holds a concert or a press conference, they feel compelled to go to get an autograph. They travel long distances by plane and even cross borders just to follow them, and their family cannot hold them back. They constantly track the celebrity's itinerary online and camp out at the venues where the celebrity will appear. If they miss them, they go several days and nights without eating or sleeping, crying endlessly. Usually, everything they concern themselves with on the internet and on TV is about celebrities. Of course, some people do not focus on just one celebrity but on several—male and female celebrities, young, middle-aged, and elderly celebrities. They concern themselves with these celebrities' appearances, with the state of their marriage, with their relationship status, and with their private lives, using a lot of mental energy to hunt for information about them. They treat idolizing stars as a source of pleasure and interest in life, engaging in it as if it were a serious matter. What state is this kind of person's life in? They are like a walking corpse—their thoughts, the state of their life, as well as their daily behavior and whether they're in a good or bad mood are entirely influenced by the celebrity they chase after and imitate. If the celebrity they chase gets into a relationship, they feel so miserable that they lose their appetite for food and drink for several days and nights. If the celebrity breaks up with their partner, they feel over the moon, they feast, pop champagne, and post on Weibo to celebrate. Every night, they dream of being with the celebrity they chase, and have nothing but sweet dreams! The celebrity they chase is their dream lover, and no one else looks as pleasing to them as this person. Isn't the state of their life abnormal? (Yes.) They have reached this level of obsession—have they been controlled by an evil spirit? (Yes.) So, does the humanity of people of this kind have a defect, a flaw, or a problem? (A problem.) Their mental state is a bit abnormal. Normal

people sometimes hear some news about people in the arts world, and when they're shooting the breeze, they may also casually mention a few words about it, but when they return to real life, they continue living as usual. If they are a mother, they fulfill their responsibilities as a mother; if they are a father, they fulfill their responsibilities as a father. The work they engage in is not affected or hindered in the slightest. If the star they like holds a concert somewhere, they feel it has nothing to do with them and continue living their lives as usual, unaffected. Although they have some admiration and envy for that star, and a bit of fondness, when they return to real life, they have independent thoughts, and no impact is made at all on their own life and career, their own faith, and the things they should pursue and the path they should walk. This is having the normal thinking of humanity and a normal mental state. However, people who love idolizing stars have already lost themselves and the ability to control themselves in the process; they are completely led by these so-called stars—by the nose. Their thoughts and the state of their lives are entirely controlled and dictated by the words, actions, and emotions of the stars. This is no longer merely a problem of humanity—their mental state is somewhat problematic. Their emotions have become abnormal, the state of their daily lives has become chaotic, and they have completely lost their direction. Their whole lives only consist of idolizing stars; idolizing stars is the only indispensable thing on their path of existence. As long as they live and breathe, they enjoy idolizing stars, and they rely on it to pass the time each day. If they do not idolize stars, they think that life is empty and meaningless, and that they live without any goal or direction, feeling lost in their hearts. So, from time to time, they feel that they must go online to search for updates on the celebrity they like—what they are eating and drinking, what state their life is currently in, when they will hold a concert, how their most recent film performance was, what

the state of their marriage is, what their family situation is—every now and then, they search for such information to pass the time and to fill their empty, directionless, confused lives. Haven't they been completely controlled by these celebrities? Haven't they been controlled by this mindset or trend of idolizing stars? (Yes.) Then, do people of this kind still have conscience and reason? They're out of their mind, their mental state has become abnormal. After being misled and disturbed by this kind of external trend or phenomenon, they have lost their direction and no longer know whether what they are doing is right or wrong—they don't know what's good or bad for them. If people try to dissuade them, they simply do not understand or take it in. In order to attend the concert of the star they worship, they are willing to spend three to five months' worth of wages, and they even pawn some valuable items, or borrow money, and after they return, they have to repay their debts. They pay this kind of price just to achieve their goal of idolizing stars. Are people of this kind normal? (No.) Judging from the level of obsession and lack of self-control they have reached, such people have already lost the reason of normal humanity and can no longer control themselves; spending money and traveling for the sake of idolizing stars is no longer an issue for them. Thus, judging from these manifestations, it is very difficult for them to be classified as normal people. It must be said that there is a problem with their humanity—they have lost their rationality. Does their conscience still function, then? Do they still have a conscience? (No, they don't.) Then what kind of people are they? They have neither conscience nor reason; their humanity has been reduced to nothing but an empty shell. The real life of normal humanity has become increasingly distant from them. It is very difficult for them to integrate into real life and very difficult for them to settle their mind and engage in matters of real life. In their lives, there is only the single matter of idolizing stars. So hasn't their spiritual world

been controlled by the matter of idolizing stars? (Yes.) Such a person, from the outside, appears to be a person, but in essence, haven't they already become nothing more than an empty shell? (Yes.) What kind of people are those who are left as empty shells? (Walking corpses.) That's right—walking corpses. Do they have faith? (No.) Do they have any positive pursuits? (No.) Do they understand what positive things are and what negative things are, what is just and what is wicked? (No.) How can it be seen that they do not understand? Currently, famous singers on stage are wearing increasingly revealing and seductive outfits, and performing increasingly wicked movements. Meanwhile, those audience members who idolize stars watch this and feel increasingly excited and thrilled, like it more and more, and become increasingly intoxicated by it. Especially if the famous singer on stage takes off a piece of clothing as a special treat, these audience members go crazy, completely losing it. Some cannot handle such a scene and become so excited that their hearts suddenly stop before they can even jump, and then they suffocate and pass out, requiring urgent resuscitation. Some are successfully resuscitated, while others fail to be resuscitated and unfortunately die before their time. People in their twenties and thirties become so excited that they faint and die, just because they idolize stars and see a famous singer or movie star take off a piece of clothing or make a seductive move on stage. Tell Me, are such lives cheap or what? That's how short-lived they are. Judging from their emotions, the things they like, and the scenes that make them excited enough to scream, do these people know shame? Do they know what positive and just things are, and what wicked things are? (No.) They do not know. Normal people see these scenes and feel repulsed: "How has the world become this evil? This is too evil!" But these people who idolize stars see these scenes and feel happy, proud, satisfied, and content, believing they now have no regrets in this life, and they scream and cheer for

these scenes. This shows that deep in their souls, they do not know what wicked things are, what just things are, what positive things are, or what negative things are. Some female fans of singers or actors even chase their favorite male star to his residence, ready to offer themselves to him. When the star refuses, they even become angry and call the star a coward. Do such people even have any shame? Do they understand the meaning of the words “sense of shame”? Do they understand what positive things are and what negative things are? (They don’t.) They don’t even understand the words “sense of shame.” Whichever star they like, they want to offer themselves to him, and when he refuses, they even insult him. Are they even human? It’s not that they’re missing something within humanity—they’re mentally deranged; they are filthy demons and evil spirits!

Among various groups of people, there is always a portion of people obsessed with idolizing stars. Such people, to put it precisely, are walking corpses, and specifically speaking, they are non-human. They regard stars who frequently appear on stage and on screens as something to chase after, and even consider doing so a legitimate career. They fritter away their lives in this kind of manner. It must be said that in the whole of society, people of this kind are a special group, more or less the same as those at the bottom of society who do not engage in proper tasks—they are all dregs and worthless. They have no faith, no positive pursuits, and in their humanity, they do not possess any positive needs, positive aspirations, or positive things. No matter how wicked or how dark the arts world is, they do not care or find it disgusting, and they accept and approve of it, and furthermore, zealously follow it. What kind of people are these individuals? It can be said that they are dregs. From the perspective of the spiritual realm, people of this kind are filthy demons and evil spirits. When filthy demons and evil

spirits reincarnate as humans, they also have to eat and act like normal people, but they do not engage in proper tasks, or accept the truth in the slightest, and only like to search for people of their ilk to seek out pleasure, and idly drift by while waiting for death. If they cannot engage in the arts industry, they follow the people in it, and they follow all kinds of evil trends within it to satisfy their needs. Therefore, regardless of what these people are good at, just the fact that they have such pursuits and choose such a path and such a way of living in society, shows that they are not good people or people who can attain salvation. The reason I say that such people cannot attain salvation is precisely because inside their humanity there is a “void.” This “void” must be put in quotation marks. Why? Because their humanity does not possess positive things but instead possesses everything that filthy demons and evil spirits possess: following evil, revering evil, following darkness, and revering darkness. They are the followers at the forefront of the evil trends in this whole evil society, as well as the transmitters of these trends. After various wicked fallacies and various distorted thoughts and viewpoints from the arts world are transmitted to the public through computers, TVs, magazines, newspapers, film and television works, and other forms, they gradually circulate among people, and then get spread widely. Among these people, it is precisely these star idolizers who are the vanguard in spreading the wicked thoughts or evil trends and ways of doing things found in various film and television works and artistic works. They are the first line of relayers who transmit various wicked thoughts and various distorted thoughts and viewpoints. Through their word of mouth, through their concrete actions and manifestations, the public gradually approves of and accepts various wicked thoughts and evil trends. Then, they become conditioned and permeated by them little by little. In the end, such wicked thoughts, evil trends, and distorted thoughts and viewpoints gradually take root and take

shape among various groups of people and under various social systems. Looking back at the past, in terms of marriage, when people reached a marriageable age, they were introduced and set up by a matchmaker. Marriage also required the consent of both sets of parents, after which a date was set, and the couple entered the hall of matrimony. In the social context of the past, most people showed respect and prudence when it came to marriage between men and women. They regarded marriage as a major event and were able to treat it with seriousness and earnestness. Especially regarding their children, they required them not to be debauched, not to commit incest, and not to engage in illicit sexual relations—these requirements had to be adhered to. At the very least, most people had this concept in their hearts. In this way, under the restraint of the conscience of their humanity, many people avoided the evil deeds of engaging in illicit sexual relations and promiscuity, which, to a certain extent, protected both men and women. Of course, it also had a certain positive, beneficial effect and influence on the social climate. However, with the development of the times and the emergence of various artistic works, all kinds of thoughts and viewpoints advocating sexual liberation, marriage freedom, and so on have continuously appeared. For one thing, they are advocated by certain individuals; additionally, society promotes and widely spreads them a step further through renditions and performances in various artistic forms. These thoughts are first acknowledged and accepted by a portion of star idolizers—that is, the first audience for them is these star idolizers. Because these people idolize stars, they quickly accept and approve of these thoughts advocated by stars on stage, on screen, or in certain artistic forms. After strongly approving of them, they then influence their children as well as the people around them in daily life. In this way, one person passes these thoughts to ten people, ten people pass them to a hundred, a hundred people pass them to a thousand,

a thousand people pass them to ten thousand—diffusing these thoughts from a small scope to a much wider one. Over the next one or two years, people voice these ideas, and five or ten years later, they still voice them. Twenty or thirty years later, such thoughts increasingly take shape, they are spread increasingly widely to every corner of society, and become more and more deeply instilled in every person's heart, and then these wicked thoughts and evil trends are gradually approved of by people and gradually accepted by the public, and people become increasingly self-indulgent, debauched, and unrestrained regarding marriage, male-female relationships, and matters between men and women. People believe, "This is called being open-minded; this is called having broad horizons; this is a sign of mature humanity," speaking about negative things as though they are positive and legitimate. By this point, the evil trends of the whole society have experienced an upsurge, gained the upper hand, and become mainstream. Most people no longer have correct thoughts and viewpoints regarding marriage between men and women and male-female relationships; they feel these things aren't a big deal. In particular, homosexuality has become increasingly common; furthermore, extramarital affairs have become increasingly common, and thus the divorce rate has increasingly risen. More children have also lost paternal and maternal love, living in either a single-parent household or a household with a stepfather or stepmother. More people have many opposite-sex partners before marriage and do not see this as shameful but instead think it is commonplace: "This is completely normal! Everyone does this; it's no big deal!" At all times, wickedness is forever wickedness, and positive things are forever positive. Even if you think it's not a big deal, that is because of this evil trend and the decadence of this society—it is caused by humans being corrupted by Satan and being fully instilled with wicked thoughts and evil trends. It is not the case that positive things can

be called negative, nor that negative things can nowadays be turned into positive things. If you think this way, it is because you do not understand the truth. It is caused by you, under circumstances where you do not understand what positive things are, being forced to accept evil trends and wicked thoughts as the principles and foundation for how you conduct yourself. This society and this humankind have been deeply corrupted in just this way, little by little. Therefore, in the matter of evil trends being widely spread and deeply instilled in people's hearts, these star idolizers play the role of the vanguard in spreading evil trends and wicked thoughts and viewpoints. They are the firsthand spreaders of these things. If we say that this is Satan corrupting people, this is a bit vague or abstract. But if we say that these star idolizers are the actual advocates of spreading Satan's thoughts and Satan's evil trends, this is most accurate. This is because they are the group of people closest to the arts world or to various wicked thoughts and evil trends, and they are the portion of people who come into close contact with these movie stars and famous singers. Without these people chasing after them, without their obsessive support, these so-called famous singers and movie stars would not have such great allure, such great renown, such great influence, and such power to mislead. It is precisely because of these star idolizers' adulation and intense imitation that various evil trends and wicked thoughts have been spread among people at an extraordinary speed. Through their concrete actions and behaviors, they tell the public that the various wicked things and various distorted, wicked thoughts and viewpoints that appear in the arts world are things people should accept, that these things are very normal and legitimate. In the end, most people gradually accept these wicked ways of doing things and wicked thoughts and viewpoints. As a result, the extramarital affairs, promiscuity, or any of the wicked thoughts, viewpoints, and ways of doing things of these so-called well-known figures, famous

singers, and movie stars become downplayed, with no one expressing a correct opinion or judgment of these things. Thus, no matter how promiscuous these well-known figures, famous singers, and movie stars are, they are not eliminated or condemned but continue to flaunt themselves on stage. This perfectly aligns with a popular saying in society: “Mock the poor, not prostitutes.” This is a true portrayal of humankind’s decadence, and also evidence of it. You see, when you believe in God and are arrested and imprisoned, people mock and look down on you. In fact, they also know that you have done nothing wrong—believing in God is having faith, wanting to be a good person, and wanting to go to heaven; female believers do not sell their bodies and work as prostitutes, and male believers do not carry out robberies but conduct themselves in a rule-abiding manner. Yet people find you to be displeasing. If a woman is an attractive beauty, and she has indecent dealings with high-ranking officials and wealthy people, and goes out for a spin in luxury cars every day, others even envy her, saying: “You’ve really got something, you’ve got it going on. You earn money for your parents so they can eat well and dress well. Your parents did not raise you for nothing, they did not dote on you for nothing. Your appearance was given to you by your parents—it isn’t wasted on you; it’s valuable!” You see, everyone envies and admires her. But if you have good looks and marry someone who believes in God, they will laugh at you. Not only will they laugh at you, but when they see you being persecuted, they will also bully you. Isn’t that the case? (Yes.)

None of the things done by this group—these star idolizers—has any meaning. On the contrary, these actions have fueled Satan’s spread of wicked thoughts and evil trends. Look at the star idolizers of the present day—some women go on stage and readily sing and dance, and when they see a famous singer, they worship them to no

end. This is vastly different from women in the 40s and 50s. In the words of nonbelievers, they have become open—open in thought, and open in sexuality, they're liberated in both these areas. Some people say: "What era is this? Who spends all their days with just one husband? Who always centers their life around their children? You've got to find someone new when you can, and enjoy yourself when you get the chance!" Just look at what kind of thoughts these people have—how terrifying they are! If a believer in God is like this, is that a good sign? If a believer has these thoughts and viewpoints, envies and worships such people, and wants to be such a person, isn't that very terrifying and very dangerous for them? (Yes.) Let's not talk for now about how terrifying or dangerous it is. Just in terms of the essence of these people, deep in their souls, they especially envy, admire, and love these stars. They can accept all kinds of behaviors and all kinds of thoughts and viewpoints from stars. No matter how wicked the thoughts are, they can accept them. They believe, "This is how people should conduct themselves —only this is being free. All thoughts and viewpoints should be allowed to exist. It takes all kinds to make a world, after all." In their thoughts, there is no distinction between positive and negative, no distinction between right and wrong. Isn't this mentally abnormal? If it is because of low caliber that someone has no ability to discern right from wrong, but they still have a sense of shame, and can adhere to something if they know that it is right, and absolutely will not do something if they know that it is wrong, and can loathe something in their heart if they know that it is wicked, then this is still a normal person. But if they clearly know that something is incorrect, that it is wicked, yet not only do they lack the ability to resist it, but can also accept it without hesitation, and even envy and follow it, sinking deeper and deeper, then they are not a person but a walking corpse. They are ruined and cannot attain salvation. Therefore, it cannot be said that people of this kind

have poor humanity, little integrity, vile character, or an absence of conscience and reason—that is not the issue. The biggest issue is that they simply do not have humanity. So what are these people? Filthy demons, evil spirits, and walking corpses. They are the advocates, relayers, and spreaders of various evil trends and various wicked, distorted thoughts and viewpoints. It is just like a plague—one person carrying a virus spreads it everywhere they go, and the more places they go, the more widely the virus spreads. These star idolizers are equivalent to virus carriers and spreaders, so they are absolutely not members of humankind—they are non-humans. What is the definition of so-called non-humans? It is that these people are the advocates and spreaders of evil trends and wicked thoughts and viewpoints. Do you understand now? If you still envy these stars in your heart or once wanted to become this kind of person, I'm telling you, this is a road of no return, one that leads to perdition. Never try to be this kind of person! If you have ever played a role in a film or television work, if you have ever wanted to become a film star or a well-known figure and planned to take this path, I'm telling you—immediately hit the brakes and come to a stop. This is not a matter of being punished or rewarded. It is a road leading to perdition—never take it! If you want to follow this kind of person because you were temporarily misled or weak, or because of some temporary envy and longing, then listen to My warning, listen to My exhortation—immediately hit the brakes. Never step into that industry, never step into those ranks; never become one of them. If you cannot persist in walking the right path or doing meaningful things, you still should not become a spreader of evil trends and wicked thoughts and viewpoints—that is a path cursed by God. So, no matter what role you once played in a film or television work, whether you considered yourself an important figure, a well-known figure, or some high-level figure—no matter how you positioned yourself—all of that has become the past, it was

all wrong. If you have now already hit the brakes, then it can only be said that at that time, your stature was immature and you did not understand the truth. Never think that way in the future, and never walk that path either. If you want to be an important figure or a well-known figure, if you want to be worshiped and followed by others, then immediately think about the words I have spoken today. For any person, perdition is unfortunate news to receive—it is the worst possible news. That is a path cursed by God. Never walk this path, never be tainted by this filth. Stepping onto this path means perdition. You must conduct yourself in a rule-abiding manner because you are a created being, a member of created humankind. No matter what role you have held, what work you have done, or what contributions you have made in God's house, in the end, you must determine your proper place. What place? You are a created being, a member of created humankind. You must fulfill the duty of a created being. Your performance of duty must be up to standard, it must be done to God's satisfaction. You must testify for God, propagate God's words, be a witness for God, and attain salvation. This is the lifelong responsibility and obligation that you are duty-bound to fulfill, as well as the path you should choose. You should not follow Satan's evil trends and be a spreader and relayer of wicked thoughts and viewpoints. Those people are the degenerates of humankind, they are evil spirits and filthy demons. They are cursed and consigned to perdition! If a person walks down that road and not even ten wild horses can pull them back, then they will get their just deserts—they will not come to a good end. Therefore, at all times, you must know that you are a created human, you must know what your place is, what you should do, and what kind of path you should take. This is the most important thing. Is it necessary to fellowship about these things? (Yes.) The topics involving people's paths in life are very important. From time to time, you should listen to them and ponder them.

Doing so is beneficial and helpful for your life entry and for your walking the correct path in life—it has a good, positive, constructive impact on these things. Do not forget these words.

That's all for today's fellowship. Goodbye!

December 30, 2023

How to Pursue the Truth (12)

What topic did we fellowship about last time? We fellowshipped about some specific manifestations of three aspects—innate conditions, humanity, and corrupt dispositions. We discussed these specific manifestations, and in this way discerned which of the three aspects they belong to. If you see these manifestations we fellowshipped about in daily life, you can basically characterize and categorize them—whether they belong to innate conditions, to humanity, or to corrupt dispositions. As for the manifestations that were not fellowshipped about, do you now know how to categorize them according to these principles or according to the essence they manifest? (We feel we are somewhat better at this than before—we are able to ponder along these lines, but we have not yet fully reached the point of being able to discern.) You can generally discern the manifestations we fellowshipped about, but as for those that were not fellowshipped about and have no connection at all to the previously fellowshipped manifestations, you do not know whether you are able to discern them. (Right.) In the past few sermons, we fellowshipped about some manifestations of interests, hobbies, and strengths within innate conditions, as well as the issues regarding these aspects that get manifested in people. We also fellowshipped about the attitude and the path of practice that people should have regarding these issues, as well as God's requirements for people who possess interests, hobbies, and strengths. Fellowshipping about this is mainly to tell people the thoughts and viewpoints they should have—along with the path of practice they should understand—regarding interests, hobbies, and strengths, as well as the intentions and requirements of God involving these aspects that they should understand. Regarding the issues of interests, hobbies, and strengths, we only fellowshipped in a general sense and did not specifically fellowship about what

erroneous thoughts and viewpoints people have in these regards, what erroneous paths of practice they may take, or what erroneous understandings they have concerning God's requirements in this regard. So, let us now fellowship in detail the specific issues that people should understand regarding interests, hobbies, and strengths based on these issues that people have.

Have you noticed what fallacious understandings or distorted comprehensions regarding interests, hobbies, and strengths you have? For most issues, is it the case that you understand only as far as I fellowship, and afterward, you neither ponder nor compare what was said against the things in your lives, yet you feel that you understand everything and regard the issues as very simple? First, think about this question: Is there a difference between interests and hobbies, and strengths? (Yes.) What is the difference? If you can see that there is a difference, in what way are they different? (Having an interest and hobby just means that a person really likes a certain thing, it does not necessarily mean that they possess a strength in that area.) The main points of distinction have been basically stated—that is more or less how it is. From the perspective of humanity, interests and hobbies refer to a person being interested in a particular type of specialized activity or kind of thing, being willing to pay attention to or engage in them. That is, their personal preference is relatively inclined toward the things they're interested in and passionate about. They don't just have a slight liking for the professional skills in this regard but are greatly interested in them, surpassing the level of liking or love they might have toward ordinary things. This is what interests and hobbies are. However, regarding the type of specialized activity or thing they are interested in and passionate about, in terms of their caliber, whether they are adept at it, whether they can do it well, and to what level they can do it—none of this is certain. Therefore,

interests and hobbies refer to the things people are interested in and like, things they are willing to frequently engage with and willing to spend time and energy paying attention to and doing in daily life. As for how well they can do these things, that depends on their caliber and whether they are adept at them. Suppose this thing is something they are especially interested in and passionate about, and at the same time, they are also adept at it—that is, on top of being interested in and passionate about this thing, they can also do it very well, achieve significant results, and attain great accomplishments. In other words, their adeptness in this interest and hobby surpasses that of the average person, and their perceptiveness, learning speed, and the speed at which they grasp principles in this area exceed those of the average person. When such manifestations are present, this is referred to as having a strength. Other people may need to go through formal, long-term professional training, education, knowledge acquisition, and practice, and receive guidance, leadership, vetting, standardization, and advice from relevant professionals, among other such things, before they can independently do something well. However, people with strengths generally have a certain level of perceptiveness in the professional skills they are adept at without undergoing professional training or systematic learning. They possess some practical understanding, hands-on experience, or personal achievements in this area. And with professional training, their strength in this area can reach an even higher level. In short, having a strength means being highly adept at the things one is interested in and passionate about, surpassing the average person. What does being “adept” mean? (Having a strength in a certain area, being relatively knowledgeable about these things, and handling them with effortless proficiency.) Being adept at something is not just about being knowledgeable about it; rather, it means having an outstanding aptitude and a relatively strong innate talent in this

area. Even without pointers from others, they can get things that others cannot comprehend. And combined with formal training or instruction from a renowned teacher, they can do even better in this area. When speaking of having a strength, it means that one is particularly strong in a certain interest or hobby, with an exceptional aptitude in this area. Their comprehension ability, their perceptiveness, and their learning ability in this area are all exceptionally strong, and they grasp it very quickly. They are noticeably adept in this area compared to the average person. This is what is meant by having a strength.

Now that you understand what strengths are, let's talk about interests and hobbies. What is the difference between interests and hobbies, and strengths? Are interests and hobbies the same as strengths? (They are not the same.) Why are interests and hobbies not the same as strengths? (Because being interested in something does not necessarily mean being able to do it well, nor does it necessarily mean being adept at it; furthermore, it does not necessarily mean that one can comprehend that thing so quickly.) Having interests and hobbies means that you like a certain category of things, but whether it is your strength depends on your comprehension ability, your learning ability, and your perceptiveness as they pertain to this area, as well as your natural aptitude in this area, and whether you are naturally adept at it. If you are adept at it, then it is your strength. If you are not adept at it and it is merely a personal preference—an area you are interested in—but your caliber is poor, and your natural aptitude is lacking, meaning you have little comprehension ability in regard to this interest and hobby of yours, are not adept at it at all, do it clumsily, lack efficiency and obtain no results in this area, then this area is not your strength—it only remains at the level of an interest and hobby for you. Why is it only your interest and hobby and not your

strength? Because you are not adept at it. For example, some people say, “I really love singing.” How much do they love it? From the moment they open their eyes in the morning, they play pop songs; they listen to all kinds of songs, including foreign songs and Western and Chinese operas—anything that counts as music, they love listening to. They also want to sing, but there is a big problem—they are naturally tone-deaf or simply do not have a strength in this area. There are also people who, even after studying singing for several years, still cannot find the right techniques. They do not know how to sing in the most pleasant way, how to make their singing moving, or how to achieve good results through their singing. Although they have loved singing since childhood, and it is one of their interests and hobbies, due to the limitations of their innate conditions, their interest and hobby can only remain at the level of an interest and hobby—it is not a strength. For example, when a person who’s adept at singing learns a hymn, they can sing the main melody after only singing it about three times. And after four or five times, they can basically sing the entire song. However, those who enjoy listening to songs but are not adept at singing may still be unable to remember the general melody after listening three times. Even after five times, they may still not be able to sing it yet and constantly need to look at the lyrics or sheet music. When it comes to actually singing, they can’t get a feel for the song or find the right vocal placement. They also fail to remember the lyrics, and sometimes, they even go off melody. Additionally, when singing relatively emotional songs, they can never properly control the expression of emotions. Others say that their singing is unpleasant to listen to and not enjoyable, but they do not get discouraged or give up—they still persist in learning and singing. Of course, singing is a personal freedom and a personal right; no one is restricting them. However, what we are fellowshipping about today is the difference between interests and hobbies, and strengths.

Judging from these manifestations, their interest and hobby is not something they are adept at. So why do we have to fellowship clearly about this matter? To help people understand that their interests and hobbies are not the same as their strengths. If, based on all aspects of your innate conditions, you are not adept in a certain area, then even if it is your interest and hobby, the limitations of your innate conditions determine that your interest and hobby is not your strength. Although you really like it, even to the point that you love it as dearly as your own life, unfortunately, it is just not what you are adept at. For example, some people really love dancing. Whenever they hear music, their bodies start moving along with the beat and melody, and they feel quite pleased as they move. However, their natural looks are not good, they are not very tall, their limbs are not particularly long, and their physique is not particularly elegant. Overall, their dancing is not very visually appealing. But they just like dancing, and sometimes, in public places or on the roadside, they dance with complete self-indulgence. Passersby find it silly, yet they dance as if no one is around, completely unconcerned about how others see them, as if they have no awareness at all. They are obsessed with it to this degree. Although they feel that they dance quite well, in actuality, they are not adept at it. They cannot grasp the essence of dancing, nor do they know which movements are appropriate, which movements are graceful, and which movements are better able to convey different kinds of human emotions. That is, they do not really understand many aspects related to dance. Even with the guidance of a professional teacher and training from a professional school, in terms of their own innate caliber, they are not adept at it and cannot grasp its essence. Therefore, considering all aspects of their innate conditions, dancing, which they love, is not something they are adept at. Even though they really like it and are intoxicated with it, often admiring their own movement and

presence when dancing in front of a camera or mirror, if we look at the actual situation, they are not adept at dancing. In other words, dancing is only their interest and hobby, not their strength.

Some people really like literature. They like writing articles and reciting and composing poetry, they like literary forums, and they also like reading novels and various literary works, both foreign and domestic, modern and classical—they like all of these works. They like the various vocabulary terms and linguistic styles that authors use in their literary works, and they also like the different ideas that authors express in their works. Is this their interest and hobby? (Yes.) It is very clear that this is their interest and hobby. What a person likes, what they're interested in in their heart and mind, is innate—it is not something they acquire later in life, much less is it something cultivated by their parents or family. Some people love literature and have read many literary works. Some have systematically studied literature in university. Some have even worked as professional literature professors, or engaged in work and careers related to literature, even engaging in these careers for a long time; they've spent most of their lives dealing with matters related to their interest and hobby; practically each day of their lives has included literature, which they are interested in and passionate about. But does this mean that their interest and hobby is truly their strength? Not necessarily—you have to look at whether they possess knowledge or thoughts and viewpoints in literature that surpass or are distinguished from those of ordinary people. If what they have grasped and comprehended in literature is merely what they have learned from books or consists only of conventional common knowledge that anyone can learn and grasp, then this does not count as a strength. For example, if you ask them to write an article, there are no grammatical errors, punctuation is used correctly, paragraphs are well-structured, and the overall

structure of the article is quite good. There is even a lot of flowery language used throughout the article. However, there is one issue—when it comes to expressing a certain thing, a certain viewpoint, or a certain plot, they do not have a unique method of expression, nor do they have particularly artistic or clever methods of expression. These qualities are absent in all of their literary works. That is, their articles appear quite well-structured and highly professional, with carefully chosen words, but they lack the unique method of expressing thoughts and viewpoints, phenomena, or plots that an adept literary practitioner should have. Most of their articles are rather mediocre. Their structure and way of expressing ideas are particularly rigid, stiff, and dogmatic; they are neither innovative nor unique, lack wisdom and cleverness, and certainly cannot be considered elegant. What does this phenomenon indicate? (They are not adept at writing and do not have an aptitude for it.) They are not adept at writing and cannot flexibly craft stories based on the background of events or the prototype of such stories. In the end, when people read their articles and literary works, they all feel monotonous and repetitive, following the same formula. Why do we say they feel monotonous and repetitive? Overall, their articles appear quite well-structured, standardized, and professional; when it comes to technical aspects, the average person would find little to criticize—even the structure is basically always the same. Although they can learn various forms of literary works, including foreign poetry, prose, and narrative writing, they are never capable of adapting or applying them to their own literary creation. This is because their level of literary skill and attainment will always remain at the level of interests and hobbies, never reaching the level of a strength. It is possible that they have great knowledge of literature, but they don't really have any literary attainment. In other words, they don't really have any innovation in literature, they cannot possibly produce any representative works of their

own, and they lack unique thoughts and viewpoints and a unique way of expression. This proves that literature is not their strength. They possess learning and common knowledge about literature only because this area is their interest and hobby, but they do not have a strength in literature. You see, many people read books, including various literary works; many claim to be literature enthusiasts or literary creators, but among those engaged in literary creation, how many truly have their own works? How many have written literary works that can withstand the test of time and become classics? Very few, right? Most of these people have a bit of an innate interest in and passion for literature, and later, they learn, train, and practice at professional schools, and happen to take on work related to literature. Although they engage in work related to literature, which may seem to indicate that this interest and hobby is able to accompany them throughout their lives, how many pieces of completed works they produce, how many contributions they make, and how many original creations they have during their time working in the field depends on whether they possess a strength in literature. Many people engage in a profession they like and are passionate about, and they gain from it a means of livelihood or certain benefits, but they do not achieve good results in this profession. This is enough to prove that the profession they like and are passionate about is not their strength. On the other hand, some people, despite not engaging in a profession related to their interests and hobbies, are able to make real accomplishments because it is their strength. For example, there are inventors, those who have made outstanding contributions in various fields, those who have pioneered their own unique styles in various fields, and leading figures in various fields, among others. So, considering these situations, having interests and hobbies does not necessarily mean having a strength in those areas. However, some people cannot discern the relationship between interests and hobbies, and

strengths. They think that their interests and hobbies are their strengths, but after engaging in a field they are interested in and passionate about for many years, they don't really achieve any results. After gaining clarity on these things, how should people treat their interests and hobbies, and their strengths? It is very simple—they should treat them correctly. If God's house needs you to do a duty in a certain area that involves professional knowledge, skills, or talents that are related to your interests and hobbies, then you should treat it according to the principles of doing duty—neither rejecting it nor spouting grand-sounding ideas or being rash. If it is something you are not adept at, something beyond your ability that you cannot do, then do not become negative or complain about God; you should be able to treat it correctly. What does it mean to treat it correctly? It means that if you feel your interest in and passion for this area are unique, but when carrying out work related to it, you are never able to meet the requirements of God's house, nor can you ever attain to the principles required by God's house, then you should achieve whatever you can achieve. God never forces fish to live on land or pigs to fly. God knows how much you can achieve and how much weight you can bear. With more experience, you will come to know as well. Based on actual circumstances and your innate conditions, achieve as much as you are able to—do not make things difficult for yourself. If you are capable, do not hold back; if you are not capable, do not become negative or force yourself beyond your ability—treat it correctly.

You have believed in God for so many years, and most of you have done your duty for more than three years—it's not just one or two years that you've been doing a certain duty in God's house. Then, regarding the duty you do or certain professional work you carry out, are you clear in your heart about how much you can attain and what level you can reach, and how much you can put

into play and to what extent? (Yes.) You're basically clear about all this. Some people have not yet reached proficiency in a certain duty because they have had little practice. Others, however, have been doing this work for many years and have practiced a great deal but still cannot attain to the principles required by God's house. They are not very adept in this area. Although they really like and are passionate about doing this duty and feel honored and happy to do it, they simply are not adept at it. No matter what the requirements of God's house are, they just cannot meet them. It is not that they are rebellious and disobedient, nor that they don't do their part; rather, their innate conditions cannot achieve it and have limitations. Then what should be done? Just let things take their course—do not be negative, do not be weak, and do not complain or feel that it is unfair in your heart. Some people say, "I like dancing, but I was born with two left feet and I am not attractive. I want to do dancing duty but cannot do it. Then what should I do? I really want to dance." Your desire to dance is your personal desire and your preference, but does God have to satisfy your preferences? He does not. God's house has the principles it requires and its stipulations. The selection of who does which work is based on principles. You cannot forcibly demand, based on your personal desire, personal preference, or personal mood, that God's house satisfy you—this is inappropriate. If you are not suited to doing duty in this area, then in your heart, quietly wish blessings to those who can do a duty in this area. Just do whatever you can, or you can be an unsung behind-the-scenes worker—helping with guidance and vetting, helping with rehearsals or post-production editing of dance videos, helping to search for various materials, or helping to seek the truth. There is much work that can be done in various areas, and the scope of work related to your interests and hobbies is broad. You do not necessarily have to be the one on the screen—you can take on behind-the-scenes work part-time as well. This is

also doing your duty. In this way, you both satisfy your personal wishes and live up to the principle and standard of satisfying God through doing one's duty—that's so great! Isn't this killing two birds with one stone? (Yes.) Since God has not given you strengths in this area as part of your innate conditions, then you have no choice. You cannot complain, grumble, or bear resentment just because you innately lack in this area and cannot meet the standard of talent selection in this area by God's house, and then become unwilling to do a duty in this area, refusing to do it even if God's house requires you to—this is inappropriate. This is not the correct attitude in doing duty. Whatever you can do, just do it. You cannot refuse to do it, refusing to do it even if God's house requires you to, just because you are not suited to it or not adept at it. In doing so, you are not doing your duty—you are satisfying personal desires and carrying out your own enterprise. You are not doing duty with an attitude of submission to God, nor with an attitude of sincerity and loyalty to God. This is inappropriate. This is something people should understand. For one thing, correctly understand interests, hobbies, and strengths; additionally, correctly treat interests, hobbies, and strengths.

Some people like writing articles and engaging in work related to literature. They always want to revise and proofread articles, to deal with articles every day. However, for various reasons—both subjective and objective—they are not suited for this work. For one thing, they lack foundational knowledge in the area of literature; for another, their caliber is relatively poor, and they do not possess comprehension ability. Therefore, even if they are passionate about literature and practice for several years, they still cannot reach the standard of possessing writing ability. However, God's house requires that people possess at least a basic caliber to engage in text-based work. If their caliber is not suited for doing text-based

work, and even their revision and proofreading of articles do not meet the standard, then they can only choose another duty. They may be just about suited for doing some general affairs work or collecting some materials instead. In short, the text-based work that they like in their hearts is something they cannot do—even if they were not dismissed from doing text-based work, they would merely be seat warmers and get no actual results. How should people comprehend such a matter in a pure way? (They must learn to submit to the arrangements of God's house and be reasonable.) This is the general direction—how should people practice specifically? If it is a person who is prone to distortions, they would say, "Everyone says that interests and hobbies are given by God, that they are innate conditions. Since God has given me this interest and hobby, then surely God ordained me to engage in work related to it. Since it is ordained by God, then in God's house, the work related to this interest and hobby should be given to me—I should have a share in it. If I am not asked to do this work, then it is a problem with people—it means people look down on me, it means the leaders and workers do not know how to assess people. Here I am, a gifted person, but there is no discerning talent scout to spot me! I love literature so much, and I am really adept at it—revising articles is way too easy for me. Sending me to preach the gospel or do manual labor—isn't that using a sledgehammer to crack a walnut? Isn't that wasting a talented individual? Isn't that like burying gold in the dirt? There's nothing I can do—under a low roof, one has no choice but to bow their head! But there's a saying: True gold is destined to glitter eventually. Just wait—perhaps this is God refining me, testing me. One day, I will surely engage in the work that God has ordained for me, the work related to my interest. Good things are worth waiting for. When all of you are eliminated, that will be my time to shine—that will be when I have the chance to put my skills to use! As the sayings go, 'It is never too late for a gentleman to

take his revenge,' and 'Where there is life there is hope.'" What do you think of these viewpoints? They are incorrect, right? Such people sure are thinking wishfully and even making long-term plans, but whether they actually have real ability is unknown. Some people even feel wronged, saying, "I am a naturally gifted literary talent, yet I have been sent to do manual labor, covered in mud all day long. And who can I appeal to about this? There's nothing I can do—this is how God has orchestrated it. What choice do I have?" In actuality, the proofreading team has already tested them, and their writing chops are inadequate. They have no literary foundation, not even using correct punctuation. Wherever a sentence should be broken or a pause should be made, they use a comma. Yet, they still consider themselves a literary genius, believing that doing physical labor is a waste of talent. Their hearts are full of grievances: "I was born with a love for literature. As a child, I loved reading storybooks. As I grew older, I loved reading works written by famous people. I have read many literary classics from both domestic and foreign authors; I have read many works from all genres, including dramas, prose, poetry. Doing text-based work is effortless for me; writing an article is a cakewalk for me. But look at me now—I have been reduced to doing dirty, exhausting labor. My love of literature, which has been with me for half my life, has been denied in God's house. All the knowledge I have accumulated throughout my life has found no use in God's house—my literary career has come to an end! I used to think that God's house was a place where the truth held power, where fairness and righteousness held power. Someone like me—a great talent, a literature enthusiast—was ignored and looked down on in the world, with no chance to put my skills to use. I had thought that in God's house, I could put my remaining efforts into play. Filled with enthusiasm, I signed up for the proofreading team, only to find that I was not selected. Just look at me—standing here now, who can tell that I am a literature

enthusiast, a literary talent? All my literary flair has been worn away by this dirty, exhausting labor. Now, the only things that come out of my mouth are crude and rustic words." They feel very aggrieved in their hearts. Although they say out loud that they submit to God's orchestration and will do whatever God's house asks them to do, in their hearts, they have an inaccurate self-assessment, they have mistakenly taken their interests and hobbies as strengths, as something suitable for God's use, have not found their place, have not recognized their actual situation, do not know their own measure, and do not know whether their interests and hobbies are actually what they're adept at—they are unclear and ignorant about all of this, yet still claim to be a literary talent, just short of calling themselves a literary master. What is the final result of this? (They are full of complaints about the church's arrangements, and in their hearts, they are unwilling to submit.) They constantly feel wronged in their hearts. Although when doing their duty they do not slack off and can put in full effort—just barely submitting—because of their inaccurate self-assessment, they feel wronged. A thought frequently flashes through their mind: "There are many swift horses in the world, but few good judges of horses." What swift horses? What good judges of horses? Because they have a bit of interest in and passion for a certain area, and later systematically study it, they think of themselves as being unparalleled, thinking of themselves as "swift horses," believing they are talented. Isn't this a complete lack of self-awareness? They only believe that interests and hobbies are given by God, but they fail to recognize what caliber God has given them. They are unclear about whether they are actually adept at the things they are interested in and passionate about, and whether they can actually do the work and duty related to their interests and hobbies well, whether they are competent in them, and whether they can shoulder them. They are unclear about this and do not know about

this. Isn't this very troublesome? (Yes.) Because they cannot recognize or find their place, they feel very wronged. What do they display outwardly? They often heave deep sighs and frequently express their resolve before God, hoping that one day God will create an opportunity for them, will redress their grievances, will uphold justice for them, and will allow them to fulfill their wish of doing a duty related to their interests and hobbies. Look at the song they often sing: "I do not think about the path ahead." What is the next line? ("My only bounden duty is to follow God's will.") For those who truly have this stature, who truly have this reality, and who are truly able to follow God's will, singing this song is perfectly fitting—it is exactly appropriate. But when this kind of person sings this song, what is their emotional state? In what situation are they singing it? (When they are complaining and feeling wronged.) So when they sing, isn't what they sing full of resentment? (Yes.) What they sing is full of complaints, defiance, and dissatisfaction—it is nothing but sorrow and resentment. When you hear them singing this song, that is when they are at their most melancholic. There is a saying in China—how does it go? "Men express sorrow by singing, women express sorrow by crying, and old grandmothers express sorrow by mumbling nonsense." You see, different types of people express their sorrow in different ways. Some women, when faced with this kind of situation, just cry, constantly wiping away their tears in secret. They cannot let it go, and every time they think about it, their eyes are red with tears, and their hearts feel wronged and aggrieved. They simply cannot treat this matter correctly. In actuality, this is a very simple matter—interests and hobbies, and strengths, are inherently two separate things. If you have a certain strength, regardless of whether it is your interest and hobby, you are well-suited for work related to that strength—that is, your inborn caliber, talent, or aptitude makes you adept at doing that particular thing, and you can do it well—in that case, when you

engage in that work, you can achieve certain results, and it is relatively suitable for you to do it. However, if you only have an interest and hobby in this area but do not possess a strength in it, then you may not necessarily be able to do it well. This is a very simple matter. Because of people's obstinacy and distorted comprehension, combined with their foolishness and ignorance, when they are unable to engage in the work they are interested in, they become disheartened, despondent, and negative, and complain, brimming with all kinds of negative emotions. Therefore, it is very necessary for people to understand the actual situation of their interests, hobbies, and strengths. Once they understand, they must treat them correctly—this is one aspect. The other aspect is that they must submit to the arrangements of God's house and fulfill their duty according to the principles required by God's house. If God's house requires you to do your duty in a certain area but you are not adept at this area of work, only interested in it and passionate about it, and fond of doing this work, and yet according to the lowest standard required by God's house, you can be just about competent at it, then you should submit and strive to do your part—do not find all kinds of objective excuses to refuse or decline. Of course, if your innate conditions in various areas are limited or you have certain actual issues, and God's house cannot allow you to do a duty in this area, then you should not have complaints, nor should you become negative or weak. Whatever you can do, just do it. As for your interests and hobbies, keep them for yourself—the people of the church won't interfere, nor will they take away your right to be interested in or passionate about certain things. That is your personal matter. However, when it comes to doing duty, you must clearly discern all the various issues regarding interests, hobbies, and strengths, and you must be able to treat them all correctly—this is the most critical thing. Do you understand? (Yes.)

Many people have interests and hobbies in a certain area. There are also some people who have no interests or hobbies at all. That is, they have no particular interest or passion when it comes to any of the occupations or types of specialized activities, or various people, events, and things with which people frequently come into contact in the world—they are just ordinary people. For example, if someone asks them whether they are passionate about literature, whether they usually keep a diary or write articles, they say, “I am not passionate about it and am not adept at it. As soon as I start reading or writing, I get a headache.” If they are given some literary masterpieces to read, they find it overwhelming, and are completely unwilling in their hearts. Some even say, “Staring at text all the time strains my eyes and turns me old, so I don’t like literature.” If you ask them whether they like dancing, they say, “Dancing is not a proper affair, it is something people do when they find themselves idle and have nothing better to do. I don’t like dancing.” You see, they do not like it and even find a reason for this, saying it is not a proper affair. Others dance to praise God—how positive a thing this is! Singing, dancing, playing the harp and lyre to praise God—this has been done since ancient times; it is something God approves of, so how can it not be a proper affair? But for them, they belittle and speak about everything they do not like as something negative. When asked, “You don’t like dancing—then do you like singing?” “What ‘singing’? As soon as I start singing, I go off-key. Even I find it unbearable to hear. I don’t like singing. Only now as a believer in God have I started learning some hymns of God’s words and experiential hymns. Before I believed in God, I never sang; when others sang, I was not even willing to listen.” “Then how do you express yourself when you are in a happy mood?” “When I am in a happy mood, I just take a nap.” “Then what do you do when you encounter painful matters and are in an unhappy mood?” “Then I eat some snacks, or just take a nap.” “You don’t like singing—then

do you like listening to music?" "I don't have that interest, and I don't understand what is being expressed in music. You all say that music expresses people's various emotions, that it expresses people's thoughts and feelings, but I don't understand these and can't relate to them. Music is high art—a lowly person like myself can't relate to music, and I don't like it." "Do you like good food?" "I don't like good food either. I can eat anything. I was born a rough individual. I can eat cornmeal, I can eat cake, I can eat Chinese food or Western food—anything. And if I'm starving and have nothing to eat, I can even eat dog food." Such people are just this coarse. Ask some women, "Do you like cosmetics?" They say, "I have no interest in them. However I was born is how I look—whoever wants to look at me can look at me, and whoever doesn't want to look at me can just look away!" Ask some men, "Do you like electronics or mechanical things such as cars?" They say, "What is the use of liking those things? It drains the mind and tires the brain. If I have time, it would be better to take a nap or have a casual chat!" They do not like anything and have no interests or hobbies at all. Whether it is biological, technological, high-end, or low-end, they do not like any of it. When asked, "These things that involve humanity, whether they are refined or of broad appeal—you do not like any of them. Then do you like little animals, such as cats, dogs, and birds?" "I like them even less. Animals can't talk to people—what is the use of liking them?" Some people are interested in dogs. They often talk to dogs, and dogs can even understand human speech. Some people have no hobbies at all and are not interested in anything—there are many such people. Some people say, "We are born with some interests and hobbies—they are given by God. Especially those among us who have a strength in a certain area, those born with exceptional and outstanding talent in this area—this is all God's grace, God's exaltation, God looking upon us with favor. Especially nowadays, taking on a duty related to our

interests, hobbies, or strengths in God's house even more so makes our identity and worth incomparably honorable and extraordinary. Those who have no hobbies or strengths can only do some basic labor and work that isn't technically demanding, such as hosting, cooking, cleaning, or growing vegetables, raising pigs, and feeding chickens. So in terms of people's interests, hobbies, and strengths, aren't people distinguished between high and low, noble and base? Isn't there a hierarchical difference between them?" Is this viewpoint correct? (No.) You see, God has given some people strengths, has ordained some people with certain interests and hobbies, while for some other people, God has not ordained anything—they have no strengths at all, cannot sing or dance, do not understand literature, and are completely ignorant of all kinds of professional skills. Just as it happens, there may be a host family that keeps two dogs, so having such a person with no strengths feed the dogs should be suitable—this is the simplest task. But apart from feeding the dogs, they do not take them for walks, and do not know how to care for them. After feeding them for a year or two, even the dogs do not recognize them as their master and are not close to them. Tell Me, what kind of person is this? Compared to those who have interests and hobbies or strengths in a certain area, isn't there a difference? Clearly, these are two types of people who have differences in their innate conditions: One type lives with a strong sense of superiority, leading a rich and full life, while the other type leads an empty life, without any sense of superiority. So if people are distinguished by differences in status and worth based on this principle, is that appropriate? (No.) Then according to what principle is it appropriate to distinguish them? Tell Me, are there differences between people? (Yes.) Where do the differences lie? How should people be distinguished? At the very least, one should look at whether they love the truth—distinguishing their essence, their highness and lowness, their nobility and baseness, and their

category based on their attitude toward the truth. Theoretically, can't people be distinguished this way very easily? (Yes.) Is this way of distinguishing people good? (Yes.) But is it a bit too simple to distinguish them this way? Some people do not have any innate strengths, nor do they have any interests or hobbies—they are very mediocre people, very simple people. However, they love the truth, understand the truth, have experience and understanding of the truth, and when they fellowship about the truth, they can share their understanding of God's words; in life entry, they are better than the average person. They can help many people. So can you say that such people are lowly and worthless? (No.) Theoretically, people's essence, their highness and lowness, their nobility and baseness, and their category should be distinguished based on their attitude toward the truth, but how exactly should they be distinguished? That is what we will fellowship about today.

Whether a person inherently has any interests, hobbies and strengths is preordained by God. If God gives them to you, then you have them; if God does not give them to you, then you do not have them—you cannot learn them, nor can you gain them through imitation. However, if you possess a strength in a certain area, and you say, "Doing duty related to this strength is too exhausting; I do not want this strength," even if you do not want it, you cannot remove it, nor can others take it away. What you have, others cannot take away; what you don't have, you cannot seize or obtain by vying for it. All of this is related to God's preordination. However, that being said, God's giving you a certain interest, hobby, or strength does not mean that God must have you do some duty or work related to your interest, hobby, or strength. Some people say, "Since I am not asked to do a duty in this area or engage in work related to this, then why was I given such an interest, hobby, or strength?" God has given the vast majority of

people certain interests and hobbies based on each person's various conditions. There are, of course, multiple things that are taken into consideration: For one thing, it is for people's livelihood and survival; for another, it is to enrich people's lives. Sometimes, a person's life requires certain interests and hobbies, whether for entertainment and amusement or so they can engage in some proper tasks, thereby making their human life fulfilling. Of course, no matter from which aspect it is viewed, there is reason behind God's giving, and God also has His reasons and grounds for not giving. It may be that your human life or your survival does not require that God give you interests, hobbies, and strengths, and you can maintain your livelihood or enrich your human life and make it fulfilling through other means. In short, regardless of whether God has given people interests, hobbies, and strengths or not, this is not an issue with people themselves. Even if someone has no strengths, this is not a defect of their humanity. People should comprehend this correctly and treat it correctly. If one possesses certain interests, hobbies, and strengths, then they should cherish them and apply them correctly; if they do not have them, they should not complain. From the perspective of interests, hobbies, and strengths, this is the actual situation. However, whether one has these things does not reflect a person's worth, status, or identity. So what does this tell people? Even if God has given you refined interests, hobbies, and strengths—these are your private possessions, they are your advantageous conditions—you having them does not mean that you are nobler than anyone else, that you are more advantaged or privileged to do anything than anyone else. This is because in God's eyes, no matter what innate conditions a person has, they are a member of corrupt humankind. Although innate conditions do not contain elements of corruption, all people, who possess innate conditions, have been corrupted by Satan and live by satanic dispositions. Their life essence is their satanic corrupt disposition.

Therefore, regardless of what your innate conditions are like and regardless of whether you have interests, hobbies, and strengths or not, in God's eyes, since the life essence of all people is the same, your worth is equal to that of others. People should see clearly that even if they have certain advantageous conditions or certain advantages, in terms of human essence and corrupt dispositions, the essence of all people is the same and all people are the same. They must undergo God's chastisement and judgment, and they are all ones whom God wishes to save. In terms of the life essence of people's flesh, people are the same. However, from another perspective, there are some distinctions between people, and we need to fellowship in detail about these distinctions. How should these distinctions be identified? They must be examined from people's origins. What does "origins" refer to? It refers to what a person has been reincarnated from—distinctions are made based on how they came into being and what they came from. Broadly speaking, this humankind is divided into three categories. The first category is those reincarnated from animals, the second is those reincarnated from various devils, and the third is those reincarnated from humans. These three categories distinguish people at the very root. The reason they can distinguish people is that the origins of different categories of people are not the same. So how can one know who is reincarnated from animals, who is reincarnated from devils, and who is reincarnated from humans? This must be determined based on what they live out and the characteristics they display. Have you ever heard such information before, whether in folklore or through other channels? (Yes.) So this topic is not entirely unfamiliar to you, is it? (No, it isn't.) Those reincarnated from animals, those reincarnated from devils, those reincarnated from humans—which one do you want to hear about first? (The first category.) The first category is those reincarnated from animals. If you truly come to know the truth about this matter, will

it have an impact on your lives? Will it bring trouble or hindrances? (I might start wondering what I have been reincarnated from.) For some people, once they truly know which category they belong to and match themselves to a particular category, if they are indeed reincarnated from humans, they feel fortunate and quite good about it. But if they are not reincarnated from humans, wouldn't they find that upsetting? (Yes.) It would bring certain difficulties and also some unease, wouldn't it? (Yes.) Since it can bring unease and some difficulties, is it better for people to know or not to know? (I feel like knowing would be better.) In what way would it be better? (By knowing, one can understand the truth in this regard, and additionally, they will be able to discern some of the people, events, and things around them.) Then let's fellowship about this.

Let's first fellowship about those who are reincarnated from animals. Reincarnation from animals, as the name implies, means that such a person was reincarnated from an animal. The scope of animals is quite broad—as for exactly how many types of animals can reincarnate as humans, that is not within the scope of our fellowship. In short, there is a category of people whose past existence was as an animal, meaning that their original identity or created category was not among created humankind. Their initial, first biological category was that of an animal. So in God's eyes, their identity within the biological realm is that of an animal. In this reincarnation, they have become human, meaning that this animal is no longer reborn among animals but has instead reincarnated as a human, being born at a certain time, into a certain family, lineage, and country. An animal reincarnated into a human means that they are born as a human, but their previous existence was not as a human—it was as an animal. Before, they existed within the animal realm, being reborn among animals; now, in this rebirth, they are no longer within the animal realm. Their

identity has changed, and they have become a member of humankind. This is what is called animals being reincarnated as humans. When an animal reincarnates as a human, their appearance and instincts are essentially the same as those of any person within humankind. That is, they fully possess the characteristics of a human—they can walk upright, have human facial features and appearance, and possess human thinking, human instincts, and a normal human life, and they also have the unique human ability for language. This is what is known as an animal reincarnating as a human. That is, from their physical form, external appearance, and physical life characteristics, you can only see human traits; no animal traits are visible. So how can you know that they are reincarnated from an animal? This is what people are most concerned about. Of course, it is possible to see that they are reincarnated from an animal. If there were no differences between those reincarnated from animals and those reincarnated from humans, then this category of people would not have any obvious characteristics. Precisely because there are obvious differences between those reincarnated from animals and those reincarnated from true humans, these two categories of people can thus be readily distinguished based on their characteristics. So what are the characteristics of people reincarnated from animals? The first characteristic is that they have distorted comprehension. The second characteristic is that they are especially numb. The third characteristic is that they are especially muddleheaded. The fourth characteristic is that they are foolish. These four characteristics alone are enough to make evident the difference between a person reincarnated from an animal and a true human.

The first characteristic of people reincarnated from animals is that they have distorted comprehension. Firstly, what does distortion involve? It involves problems with their thoughts and

viewpoints; it also involves their cognitive abilities to view, comprehend, and understand things. This category of people cannot correctly comprehend anything, nor can they correctly view anything. Their way of viewing people and things, as well as their self-conduct and actions, is especially absurd, obstinate, and ridiculous—completely incompatible with the thinking of normal humanity, and the thoughts and viewpoints of normal humanity on things. Of course, people with distorted comprehension are nowhere close to understanding or coming to know the truth. The truth is wholly beyond their reach, let alone do they understand the truth principles. Their viewpoints are completely distorted when it comes to how they treat any thing or individual. After you fellowship with them, they understand it in terms of doctrine, but their knowledge remains just as distorted afterward. When you then explain things more clearly and specifically, giving examples, at the time, they may understand, but later, when they encounter the same kind of thing, their viewpoint remains just as distorted, and no matter how they're fellowshipped with, it does not correct their viewpoint. Moreover, this state of theirs—this way of comprehending things—will persist indefinitely without change. No one's fellowship of the truth can change them; even if I fellowship and give sermons, it still cannot change their distorted thoughts and viewpoints and distorted way of comprehending things. Such people are very troublesome. For example, when they do something wrong, and you tell them, "What you did was incorrect, it does not align with the principles; there was personal adulteration in it," they will say, "I didn't do it on purpose. I didn't intend for it to turn out that way. Since you're all so good, you have the truth, and you know how to do things, why don't you do it yourselves instead of having me do it? You say I did it wrong—isn't that just because you find me displeasing? Since you all have humanity, and I'm the only one without it, I'll just go to hell and you can all go to heaven!"

They may even try to defend and justify themselves with reasoning, and come up with excuses to shirk responsibility. They refuse to acknowledge that they did wrong, do not have the correct attitude, and do not commit to correcting themselves in the future and say that they understand how they should act next time. They will never understand in this way and will never comprehend the matter from the perspective of humanity in a pure way. There are even some people who, when you point out problems in their work and fellowship the truth with them, say, “Aren’t you just looking down on me? Isn’t it just because I’m uneducated and from the countryside? Isn’t it just because my status is low? Even God does not disdain me, so what right do you have to?” They will never admit that they did wrong and then seek the truth, reflect on themselves to see where they went wrong, and look for the correct path of practice to resolve it. Why will they never do this? Because they are not human. They do not have normal human thinking, and they cannot approach mistakes that arise in the way a normal human would. They do not have the attitude that a normal human should have toward mistakes. Have you ever encountered such people? It would be best to reflect on yourself as well, to see if your reason is normal or not. For example, after someone mops the floor, the surface is still quite wet. Someone else, unaware of this, walks over and slips. That person gets up and says to the other, “You didn’t dry the floor properly after you mopped. You should have put up a sign with a few words to remind people! Thankfully, I’m young —if I fall, I can get back up. But if it were an elderly person, wouldn’t they have broken a bone? You really weren’t considerate enough!” Are these words proper and normal? (Yes, they’re normal.) The person mopping was not considerate enough when doing this task, so next time they should be more considerate. Since someone fell because of it, it is clear that they made a mistake in this matter. This was an oversight, and no one has condemned them

—they just need to correct it. But they are unable to correctly and rationally consider or approach this matter from the perspective of a human or with the thinking of a human. Instead, they turn around and say, “Couldn’t you see the floor was wet? Are you blind? You slipped and fell—serves you right! You don’t use your own eyes, and that’s my fault? When you’ve finished mopping the floor, of course it’s going to be wet—why did you walk on it? It’s not like I told you to walk there. Just admit it’s your own bad luck that you fell. It has nothing to do with me!” Are these words rational? (No.) They are not rational—what is a colloquial way of saying this? They’re unreasonable. You mopped the floor but didn’t dry it, causing someone to slip—while it’s not absolutely necessary for you to express guilt and apology, you should at least accept others’ reminders and pointers regarding your mistake. You should ask, “Are you injured? Do you need to go to the hospital for a check-up or treatment? I take full responsibility.” This is the correct attitude. This is how a person should rationally treat and reflect on something they did wrong from the perspective of humanity. However, people reincarnated from animals have no humanity and distorted comprehension. They never speak this way, nor do they ever consider any issue this way. Instead, they are willfully unreasonable. They didn’t dry the floor after mopping, causing someone to slip; next time, then, they just need to do it differently, pay more attention, and correct the mistake—that’s it. The issue would be resolved. It’s a very simple matter: No one has said anything about it, and no one has condemned them for it. They also haven’t been required to bear any legal responsibility. But they refuse to accept the facts and instead say, “Oh, so you’re all good people, you’re the only ones with humanity! I must be an evil person! I deliberately harm others! I have bad intentions! You’ll all go to heaven, and I’ll go to hell!” Tell Me, could a normal person utter such drivel? (No.) Only the type of people reincarnated from

animals comprehend everything and view everything from a particularly extreme, obstinate, and ridiculous perspective. Over the smallest matter—something completely legitimate—they can spout a whole slew of unreasonable, fallacious arguments, leaving others at a loss whether to laugh or cry. If they are pruned, how do they behave? They go to great lengths to justify and defend themselves, explaining why they acted the way they did and how much they suffered for it, arguing back with all kinds of reasons. When you fellowship with them about why they were pruned, how, when they make mistakes, they should correct them and how they should seek the truth principles, and what the principles for handling the matter are, they refuse to take in a single word. Instead, they hold in their rage and anger, feeling wronged and humiliated. Behind the scenes, they even complain to others, saying, "Hmph! I hadn't considered those issues, and I didn't intentionally mean to do it that way. Yet they condemn me and say I was disrupting and disturbing—am I really that evil? Am I an evil person?" When it comes to the truth principles, they will always fall short of them and never understand them; their comprehension is always especially distorted and especially ridiculous. No matter what truth principles are fellowshipped, when it reaches them, it turns into a single phrase, a single way of acting—it becomes a formality, a ritual, a regulation. It is not just a matter of comprehending the truth principles in a one-sided way; rather, their comprehension is especially ridiculous and absurd. The way this type of person comprehends the truth appears especially clumsy and idiotic. To what extent is it idiotic? To the extent that people don't even feel pity for them but instead feel outright disgust, at a loss whether to laugh or cry, and completely speechless. Things have already been explained to such an extent that saying anything more is redundant—any further words would only be silly. There is no point in continuing to talk about the truth principles with these people. No matter what they

handle, even the smallest matter in daily life, they do so in such an abnormal, ridiculous, and distorted way. They are incapable of viewing and handling matters within the bounds of human reason. Their perspective on everything is this obstinate and this ridiculous —the views they could express about any matter would make you feel disgusted for a lifetime after hearing them. If you happened to be eating while hearing them, you might just vomit on the spot. Tell Me, just how distorted must they be? This is one of the primary characteristics of people reincarnated from animals—they are obstinate and ridiculous. From the perspective of humanity, this obstinacy and ridiculousness is primarily a lack of normal thinking of humanity. They are unable to consider any issue according to the normal thinking of humanity—they are extreme, prone to distortions, and obstinate. No matter how you fellowship about the truth, objective facts, or specific situations, they cling tightly to their reasoning and refuse to let go. They think, "I've got reason on my side, and I haven't given you anything you can use against me. I'm just gonna cling to this reasoning, and it will become the truth. Nothing you say will be of any use!" This is one of the characteristics of people reincarnated from animals—their comprehension is distorted.

Another manifestation of people reincarnated from animals is that they are particularly numb in the face of many people, events, and things. Not only do they view matters in an obstinate and distorted way, but they also cannot perceive at all what the nature, essence, or root cause of anything that arises is, what influence it may bring, or what consequences it may cause. They still cannot perceive these things and remain ignorant of them, even when some people have already said or done certain things, or revealed certain signs and indications—it's like they're fools. By the time they do perceive them, the matter is already concluded, and the

consequences have already arisen. Even after hearing so many truths, they do not know and cannot sense what kind of people those around them are, what their essence is, or what they are capable of doing. Some people say things that are clearly problematic, yet they cannot sense it. For example, when some people boast, talk big, show off, and flaunt themselves, this is obviously a revelation of an arrogant disposition, yet people reincarnated from animals cannot perceive the problem. Instead, they think that these people are capable, they admire and look up to them, and even want to follow such people afterward. This shows they're numb. Obvious evil people and evil deeds, obvious revelations of corrupt dispositions, the direction in which things are obviously headed—such people cannot perceive any of this. They do not know what the essence of the matter is, or what the root of the problem is; they cannot sense it at all, they do not even have the awareness. They are what we often call corpses without spirits. This type of person falls even further short when it comes to matters involving the truth principles. You tell them which principle they should practice according to, but they do not understand; they only memorize the regulations they are supposed to adhere to. They cannot understand the principles you fellowship about, they are beyond them. You point out a certain state in them, which is a manifestation of their revelation of a corrupt disposition, but they think you are talking about someone else. Even if they verbally admit that they also have this kind of corrupt disposition, they do not recognize which words they have spoken or which actions they have taken that match up to this state or this manifestation. They do not understand and do not know what you're talking about. When fellowshipping about the truth during gatherings, while others have already moved on to the next topic, they still turn the discussion back to talk about the earlier one. Isn't this being obtuse and numb? When others speak, they cannot keep

up—not because their thinking cannot keep up, but because their caliber is insufficient and falls short. When certain evil people try to deceive them, toy with them, or torment them, they cannot sense it, but instead treat the evil people as brothers and sisters and get along intimately with them, and only after being harmed by them do they realize they have been taken for a ride. Then they think, "I'm so foolish! I don't know how to judge people, I don't know how to discern people! This time, I've really learned my lesson—going forward, I won't trust anyone, I'll only trust myself. That is the highest wisdom!" After being tricked once, they believe they have gained insight and even think they are smarter now, shifting from one extreme to another. People reincarnated from animals are numb to every matter. For example, one such person was in charge of animal husbandry and planting. One day the temperature dropped, and I said to him, "Tonight it will be minus five degrees. Shouldn't those plants and animals that cannot withstand the cold be taken care of?" After hearing this, he responded, "I have a cotton-padded jacket, and I sleep at night with a quilt and a blanket, so I won't be cold." Did he understand what I meant? Based on this response, he clearly did not. Isn't this being numb? (It is.) If I had said, "Tonight it will be minus five degrees. If the flowers are in the yard, they will freeze to death. The animals that are sensitive to the cold and the weak ones should be kept in barns. You should hang an extra curtain on the door and patch up any drafty areas in the barns." After hearing this, he would have pondered for a moment and thought, "Oh, You were talking about the animals and plants. Then wouldn't it be fine just to move the flowers indoors? There are so many animals, and You didn't say which ones are sensitive to the cold and which ones aren't, which ones should be brought inside and which ones shouldn't." Indeed, I didn't specify—but can you not act according to principles? You don't even realize that flowers left outside in winter could freeze to

death, and if I don't assign you to do these things, you won't do them—what kind of problem is this? Is this not being numb? (It is.) This shows he is numb. For example, it's sunny out and clothes are hanging outside in the yard to dry, and someone says, "It looks like it might rain in the afternoon. Will the clothes drying outside get wet?"—these words convey a hint of a reminder. A person with normal human thinking would hear this and ponder, "I should pay attention—when the sky turns cloudy, I'll quickly bring the clothes inside." But those who do not possess the thinking of normal humanity will not become aware of this. When you say it's going to rain in the afternoon, they hear this and think, "What's the point of saying that? It has nothing to do with me. I'll be inside, so I won't get wet if it rains. Besides, what can I do about it raining? There's no use telling me this!" They simply do not realize why they are being told this or why this matter is being brought up. So how must you talk to them for them to actually understand? You have to tell them, "It will rain in the afternoon at such and such a time. Before it rains, when you see the sky turning cloudy, quickly bring the clothes inside. If you don't, they will get wet and need to be rewashed. Also, when gathering the clothes, check if there's anything else in the yard that shouldn't get wet or be exposed to rain, and bring them inside as well." You must instruct them like this. If you don't instruct them in this way, they will not realize they need to bring in the clothes, nor will they realize they need to gather any other items that cannot get rained on. They will not do these things. Why? Because they are too numb, they do not possess the thinking of normal humanity, and they do not meet the standard of normal humanity. That is, their intelligence and caliber do not reach the standard of normal humanity. This is what people reincarnated from animals are like. When asking such a person to do something, even though I have already instructed them multiple times, and they have done it many times before, I still have to

instruct them again. If I do not instruct them, they will not realize what needs to be done, nor will they be able to do it. So every time they encounter this kind of task, you have to tell them exactly what needs to be done and how to do it, instructing them on each step in the process. If you leave out even a single thing, they will not do that thing, or possibly even mess the whole thing up. And if you then point out their problems, they will respond with a bunch of distorted arguments and start being willfully unreasonable again. This is a manifestation of being numb.

This characteristic of people reincarnated from animals, their numbness, is very obvious. For example, from fellowship on the truth, they understand in terms of doctrine how to discern if a church leader does actual work, whether they are a leader who is up to standard, or whether they are a false leader or an antichrist. However, when it comes to discerning what category their own church leader falls under, even when they witness certain manifestations presented by the church leader, they do not know how to discern them. If you ask them, “Does your church leader do actual work?” they say, “I see them busy every day with gatherings and bustling around organizing things, they distributed books to the brothers and sisters, and they followed up on the gospel work.” Then you ask, “How well do they do their work, then? Are they someone who pursues the truth?” They respond, “They have forsaken their career and family. Even when their parents came to visit, they were too busy doing their duty to see them. They must be someone who pursues the truth, right?” They only look at these outward manifestations of the church leader; but no matter how many evils the leader secretly commits, even if they see this, they do not identify it as a problem, they do not know that it is a problem. Regardless of how many of these things happen in front of them, it’s just like they never saw anything, as if they are not living

among people but in another world entirely. Aren't such people extremely numb? (Yes.) This is being numb. When they encounter someone who has the work of evil spirits, who always pays attention to supernatural matters and always talks about things that they sense, always saying things like, "I heard a voice, God enlightened me, God illuminated me, God guided me, God revealed something inside me again," numb people think, "They truly love God. They have received revelations—why haven't I?" They simply do not realize that this is the work of evil spirits. Only when one day that person suddenly goes mad, makes a huge scene in front of everyone, rolling on the ground, and runs naked through the streets do they finally see that this is an evil spirit. Actually, before that person went mad, there were already many indications, and these manifestations would have been enough to characterize them as having the work of evil spirits and for them to be handled early by being cleared out. But they are numb, cannot perceive these things, and do not realize what consequences leaving such a person in the church might bring—isn't this liable to cause disasters? Some evil spirits and evil demons even reach the point of harming people, yet numb people still cannot perceive them for what they are. They even believe that such individuals really love God and that they are full of zeal, often staying up late at night reading God's words and learning hymns, not eating or sleeping for days yet still not feeling tired. Even though this is obviously abnormal, they claim it is love for God. Are they not far too numb? Numb people, for one thing, cannot see through matters; they are unable to look beyond surface phenomena to see through to the essence of issues. Thus, it is very difficult for them to accurately characterize any issues. Additionally, numb people do not have normal ways of thinking or the ability to identify things, so they remain completely unaware of many things happening around them. People like this can live in a place for several years, yet when asked, "What's the climate like

there? What are the seasonal patterns? Is it a comfortable place to live?" they are unable to answer. They say, "What about the climate? I don't know. Anyway, flowers bloom in April, the leaves turn yellow and start falling around September or October, and when winter comes, it's time for snow." If asked, "What are the local customs like? How is the social system? Is there racial discrimination? How are the government's policies? How do they treat people from other places?" they are completely clueless, staring dumbfounded, unable to say anything. Even when it comes to the most important matter—the government's attitude toward religious belief—they cannot say anything, only responding, "Well, we live there and the government never gives us any trouble." They are like wooden dummies, completely unaware of anything—this is extreme numbness. There are also some people who say they are too busy doing their duty and have no time to summarize these things—is this not just an excuse? (Yes.) It's obvious that this is an excuse. Do such simple things require deliberate attention and record-keeping? No, they do not. If you possess the thinking of normal humanity, after living in a place for more than three years, you should basically have a grasp of the local climate, the customs, lifestyle habits, the situation regarding religious belief, and the government's policies and its attitudes toward people from other places. You would not need to especially learn about, find out about, or gather this information—you would just know. Anyone with the thinking of normal humanity could grasp these things very naturally. If you are even unable to grasp the issues normal people can grasp and see clearly, what does this indicate? It indicates that you do not possess the thinking or rationality of normal humanity and that you do not meet the standard of normal humanity. The fundamental reason this type of person fails to meet the standard of normal humanity is that they are not reincarnated from humans but from animals. Do you understand? (Yes.) If one's characteristic of

numbness is very obvious, this speaks volumes about the problem.

What have you come to understand from our fellowship just now regarding the characteristics of people reincarnated from animals? Have you noticed a fact—that both distorted comprehension and numbness, these two characteristics, are very evident in this category of people? (Yes.) Why do these people have these two manifestations? What is lacking in their humanity? (Normal thinking.) That is somewhat fitting—they do not possess human intelligence. On the surface, it seems like these people have poor caliber—just how poor is it? They are both prone to distortions and numb; when it comes to some issues that those with normal humanity frequently encounter and can independently handle and resolve, they fall short and cannot resolve them, appearing very childish, ridiculous, and immature. More seriously, some of these people do not have the ability to survive independently—they cannot support themselves, and whether they go out to work or engage in any kind of job, they are incapable. No matter where they go, employers either don't want them or dismiss them. Additionally, the main thing is that when faced with various issues within the scope of their own lives, such as common issues in life and even some trivial matters, they cannot handle them well. They can even make a mess of a very simple issue; they always just blindly apply regulations. The methods and approaches they use to handle things are extremely idiotic and clumsy; they don't possess the methods and means that an adult would use to deal with things in the world. This makes it very obvious that they do not possess human intelligence. For example, one such person develops an illness and always feels unwell. They look up some information, and it says that it could be a serious disease or major illness; they become terrified, rushing to the hospital for an examination. The doctor says, "This illness is very severe. It has an extremely high

mortality rate. If left untreated, it will worsen and result in death. Surgery is the only way to treat it. If you don't have the surgery, you have three months to live at most." Hearing this, they become extremely frightened and don't know what to do. Without undergoing further examinations to confirm the diagnosis, they just listen to the doctor and decide to have the surgery. Before the operation, they don't even ask what precautions need to be taken, whether there will be aftereffects when the operation is over—they don't even know to ask these questions, and just get intimidated by the doctor into obediently getting onto the operating table. In the end, after the surgery, they feel discomfort here and discomfort there, and even taking medicine doesn't help. Later, they hear from others that this illness doesn't require surgery, that it is not really a severe disease, and that through exercise and taking some common medications, it will gradually improve and not progress or worsen. Doctors, in order to make money, sometimes make alarming statements to scare people, and the numb person has no ideas of their own and cannot make judgments; hearing what the doctor says, they become scared out of their wits, and when the doctor tells them to undergo surgery, they go ahead with it. When such matters befall them, if there is someone around who has their own ideas and is strong-minded, and has intelligence to help them vet things, they will be able to avoid taking detours and they will suffer a bit less. But if they are left to handle such matters on their own, especially major matters, they will either deviate one way or the other, they will either be tricked or be harmed; they always take extreme measures. They are simply unable to comprehensively measure things based on principles or commonly used ways and methods for handling such matters and then find the most reasonable and rational way to treat them. Anyone can cheat them, toy with them, sway them, and mislead them. Some people ask, "Do these people not have their own thoughts or opinions?" It's actually

not that they don't have their own thoughts or opinions—you see, when they commit misdeeds and spout fallacious arguments, they certainly are opinionated. No matter who says correct things, they do not listen, and even if someone says things that are correct, they are defiant and just persist with their fallacious, twisted arguments. Yet when it comes to actually needing to use normal reason and normal thinking to face and correctly approach and handle matters that arise in daily life, they do not know what method or procedure to use to handle them, do not know how to approach them, have no ways or methods, and have no thoughts or opinions of their own. In the end, they can only be manipulated by others—they do whatever others tell them to do. Not having the intelligence of normal humanity is a characteristic of people reincarnated from animals. So, why are they able to persist with their fallacious, twisted arguments, even able to speak them aloud and spread them all over the place? This proves that in terms of their intelligence, they are incapable of discerning what is the truth and what is fallacious reasoning, what conforms to normal rationality and what does not—they cannot distinguish between these things; therefore, when you share reasoning that is correct, they cannot accept it and do not understand it. They just persist with their own distorted, twisted reasoning, and believe it to be correct. No matter what method anyone else uses to speak to them, no matter how good or full of wisdom their way of speaking is, those reincarnated from animals cannot take it in and do not understand it—they are done for. This shows they do not have the intelligence of normal humanity. Even for the most normal matter in daily life, when you reason with them, it does not get through—they still persist with their twisted reasoning. When people see this, they think, "Why is this person so strange? Why are they so impervious to reason? They're like both someone with a mental illness and someone who hasn't come of age—why do they always speak in a childish way?" But they are not

young—when they are fifty or sixty, they are like this, and when they reach eighty, they are still like this. Their whole lives, they are people with deficient intelligence; their whole lives, they do not possess normal human thinking or normal human intelligence. This is a characteristic of people reincarnated from animals. Is this characteristic obvious? (Yes.) For example, say there's a foolish woman who has some looks, and after being seduced by some sleazy rogue, they move in together. That sleazy rogue flirts around outside all the time, but when she finds out, she is not angry—at any rate, it's fine for her as long as he treats her well. Later, the sleazy rogue gets involved with someone else, but when she finds out, she does not care and still stays with the sleazy rogue with unwavering devotion. She even says, "As long as he doesn't abandon me, I'm fine." Someone advises her, saying, "He's already stooped this low—you should stop being with him." She says, "No, I can't do without him. He loves me and I like him!" Such a person deserves to stay with this sleazy rogue and suffer a lifetime—she simply cannot discern what a good person is or what a decent person is. She gets with a sleazy rogue and even thinks that he truly loves her. The sleazy rogue says a few sweet words to her and buys her some nice food, and just like that, he sweet-talks her into his arms. He toys with her as if playing with Play-Doh. When he flirts around behind her back and she finds out, with just a few words, he smooths things over, deceiving her, and she just cannot see through it. In the end, the sleazy rogue seizes all her property and house and then dumps her. She curses him as having no conscience, but she just does not say that she was deceived because she cannot see through people. Why did that sleazy rogue not deceive others but was able to deceive her? Is it not because she is foolish? The primary characteristics of this kind of person are that they are obstinate and ridiculous in how they comprehend and treat everything, and that they do not possess the intelligence of normal

humanity. That's why we say they're reincarnated from animals. Because they're animals, they do not possess human intelligence. The fact that they do not possess human intelligence is enough to prove that the essence within them is not the essence of humans. Therefore, they cannot cope with human matters or handle and resolve issues that normal humans should be able to handle and resolve. Even when it comes to their approach to things in their own daily lives—their daily meals, the basic necessities, as well as interpersonal relationships and the surrounding environment—they are also very numb. Moreover, when they encounter certain matters that they need to face and handle, they do not have the intelligence of normal people, let alone wisdom of course. When they face these issues, they handle them with great difficulty, great exhaustion, and extreme clumsiness. They are so old and they have lived such a long time: How can they handle things this way? Why do the things they say sound so disgusting and so awkward? Why don't they talk like normal people? They have lived for so many years and have experienced quite a lot, yet when handling such a simple matter, how could they behave like this? They do not even have the most basic boundaries of humanity or the most fundamental principles that people should have.

In addition to the two characteristics of having distorted comprehension and being numb, people who are reincarnated from animals have another characteristic, which is that they are especially muddleheaded. In the past, when we fellowshipped on the truth, we only talked about the broad outline and direction—the fellowship was relatively general. As for the various details of the truth, we did not fellowship on them specifically, but only discussed some conceptual statements and content. Over these years of fellowship, various aspects of the truth have been fellowshipped specifically and in detail. However, for people who are reincarnated

from animals, when they listen to the words that are being spoken in fellowship now, they think that they are more or less the same as what was spoken in fellowship before, and it's just that the ways of putting things have changed somewhat, the content has become somewhat more abundant, and the amount of fellowship has increased significantly compared to before. And so they wonder why it is that, over this long period of listening, they are only growing more and more puzzled. They have listened to sermons for so many years, but they have not gained anything from it. When it comes to how to conduct oneself, how to treat others, how to know oneself, how to experience God's work to attain knowledge of God, and especially how to treat God and His words, from the start they have been unable to understand these things, and even now, they still cannot understand them. This is not a minor degree of muddledness but a severe degree of muddledness. No matter how specifically the various aspects of the truth are explained, they conflate them all. What they grasp are just a few slogans and doctrines, such as, "We must expend ourselves for God, be loyal to God, and do our duties well!" They cling to a few regulations, slogans, and theories, and think that they are practicing the truth. The more specifically you fellowship, the more bewildered they become, and the more they feel that it is beyond them, that it was better before when the fellowship was simple. In addition, the more detailed the explanation, the more difficulties they have: "How can I remember something this detailed? Practicing used to be quite simple. Why is it that now the more we fellowship, the more statements there are? Why is it that the more that's said, the less I know how to practice? Doing a duty used to be quite simple—it was just forsaking, expending, running around, preaching the gospel a lot, and testifying to God a lot. Now the truths about doing a duty have been explained in detail, as have all other aspects of the truth, but the more these things are explained, the less I understand these

things and the more beyond me they are." The more detailed the explanation, the more beyond them these truths are—is this not being muddleheaded? They're severely muddleheaded, right? Although various aspects of the truth have been explained in detail, they are still confused and always muddled about some conceptual and definitional terms. For example, they do not know and cannot see through to what evil people are or what false leaders are; they also do not know what good humanity is and what bad humanity is, nor do they know the difference between practicing the truth principles and adhering to regulations. These specific issues are all a muddle to them. They do not even understand these conceptual things—their thinking is disordered. Furthermore, no matter what they do, they cannot find the principles, they have no steps to follow, no concrete plans, and they do not know what methods they should use or what results they should achieve; they also cannot clearly see what consequences acting in a certain way will bring. In their minds, they think, "Why should I bother concerning myself with these things? If I don't know how to do something, I'll just do it blindly—at any rate, as long as my heart is sincere toward God, that's enough." You see, such people are incredibly muddleheaded, aren't they? They have believed in God for many years, yet they don't know what aspects of the truth they've come to understand, nor do they know whether they have practiced the truth. When asked whether they have life entry, they say, "Well, I've believed in God for many years and forsaken my family." They are unclear about all these things—this is being severely muddleheaded. During singing and dancing at gatherings, they are full of energy, but when it comes time for sermons and fellowship on the truth, they become drowsy, the Sandman arrives, and they may even fall asleep. When it comes to doing work, they are willing to exert effort, and they say, "Let's do our duties well, and offer our loyalty to God!" But when it comes to fellowshipping on the truth, if they are asked,

“Have you reaped any gains recently? Have you recognized what corrupt dispositions you have revealed? After recognizing them, have you found a path to resolve them?” they respond, “No idea. I have recognized them a little, but I don’t know if what I’ve recognized is right or not. Either way, I just went ahead and practiced like that, but I don’t know if it’s accurate or not.” They cannot see through anything, and their minds are muddled and unclear. They don’t know what they’re adept at, nor do they know what they are deficient in. During fellowship about coming to know corrupt dispositions, they admit that they have corrupt dispositions, that they also lie, and sometimes act slippery and slack off. But when faced with real situations, if you ask them, “Why did you act slippery and slack off? Why did you engage in trickery?” they say, “I didn’t! I didn’t do it on purpose—I thought this was the appropriate way to do it, so that’s how I did it.” Suppose that someone exposes them, saying, “You thought doing it that way was appropriate, but were there any personal intentions or schemes within you? Do you know how to reflect on yourself? Do you know what consequences doing it that way will bring?” They respond, “As long as I didn’t have bad intentions, it’s fine.” “Is not having bad intentions the same as acting in accordance with the truth principles?” “I dunno.” They don’t know anything. They have listened to so many truths and so much fellowship, and in their daily lives they have encountered all kinds of issues that relate to the truth, but they are still unclear and murky on every truth. They cannot tell which things are truths and which things are not, nor do they know how to practice the truth when faced with situations. They are unclear about whether their actions and behaviors accord with the truth principles, and they simply do things whatever way they think is good. Isn’t this being muddleheaded? (Yes.) They have no principles in anything they do, nor do they have principles in how they treat any person. For example, when it comes to the

treatment of evil people, some evil people have certain strengths or professional skills, and can still render service for now—such people can be allowed to render service, then. But some people just cannot wrap their heads around this: "Doesn't God dislike evil people? So why are they still being used?" When you fellowship with them that this is wisdom and also a principle, they ponder it and think, "What principle? Isn't this just deceiving people? Isn't this exploiting people?" This is how they perceive it. Tell Me, do they have the thinking of normal humanity? They do not know how to identify the principles for acting according to actual circumstances—can they reach the level of normal human intelligence? (No.) Those with the thinking of normal humanity and normal intelligence can all understand and grasp this matter, but people reincarnated from animals cannot even grasp this simple matter. How could they possibly understand the truth, then? One thing they often say is, "Last time, you said that about this matter. Why are you saying something different today? Your words are unreliable—how can you just change them at any time?" They don't know that the status of this matter is different now, so the approach for handling it must also change. The principles and goals, however, remain the same. It is just that the method of handling the matter has changed—it is adjusted according to the specific circumstances, adapting and responding whenever necessary based on the status of this matter, so as to achieve better results. When people reincarnated from animals encounter such matters, they cannot see through them. They believe that the truth principles are regulations, and that they must be adhered to without change at all times. So when you, based on the truth principles, adjust the method for doing something, they don't get this or understand it, and they cannot accept it. Some of them may even condemn you and find some leverage to use against you. Inside, they cannot see the essence or nature of anything clearly. Their thoughts are muddled. When they view anything,

they just apply regulations to it; they never know how to measure it based on the truth principles, nor do they know how to adopt different methods to resolve and respond to it based on the law of its development. In people who are reincarnated from animals this characteristic of being muddleheaded is very obvious, isn't it? (Yes.)

People who are reincarnated from animals are unable to discern others. When they see someone who speaks quite honestly yet does things in a somewhat devious manner, they cannot see through to what kind of person they actually are, whether they actually are someone who pursues the truth. When faced with complex situations that require dialectical thinking, they are bewildered and unable to figure them out, and do not know how to gauge them. They are muddled in their thinking; their thinking is like a tangled mess, and they can never sort out their own thoughts. No matter how many times you tell them the principles, they do not know how to apply the truth principles to discern different people, events, and things. For example, when it comes to reporting problems, they cannot report things accurately based on the actual situation. Some leaders are capable of doing some actual work, but in certain instances, there may be some deviations in their performance of their work, and they may display some revelations of corrupt dispositions; however, in terms of their humanity and work capability, they are basically up to standard. Yet some muddleheaded people do not look at the fact that these leaders can do actual work, nor do they look at the merits of their humanity—instead, they exclusively pick out their defects, flaws, and some trivial, minor issues to report. By contrast, those true antichrists and evil people, those people who commit great evils, are incapable of doing any actual work and only speak words and doctrines to mislead others, they outwardly do things with great fanfare but in reality their humanity is not up to standard, the path they have

chosen is wrong, their humanity is that of evil people and antichrists, and the path they walk is that of antichrists, of not pursuing the truth, and yet these muddleheaded individuals cannot see through to these things. They see that these people put on a big show when doing their work and assume that they have talent for leadership and organizational skills, that they can do the work well. As for what results their work actually produces, whether they have repented and changed, or whether their humanity is up to standard, they do not know any of these things. Even if they are misled and controlled by the antichrists, they will have no awareness of it; they will follow and obey the antichrists, but still believe that they are following God, that they are preaching the gospel and testifying to God. In actuality, the antichrists will have long since taken control of them; they will not be believing in God but following people, following devils and Satans—yet they will not know this. Inside, they will have long since been filled with darkness, they will have long since lost God's presence, and they will have long since lost the work of the Holy Spirit. Because they are very numb, because their comprehension is distorted, and because they do not understand any truth principles, they cannot see through things and are unable to discern people. Not only do they not report problems or get antichrists removed, but they even defend them. By contrast, when it comes to leaders and workers who are truly capable of doing some actual work, if they notice minor flaws or small issues, they insist on reporting them and raising these issues, even if they are not matters of principle. They are severely muddleheaded! They cannot see through any matters of principle—even when it comes to whom they should interact with in daily life, whom they can gain assistance and benefits from, or whom they should stay away from, they cannot discern or see through to these things. Some of them are on very good terms with disbelievers and nonbelievers, thinking that these people are knowledgeable, have caliber, and thus can

help them, and that they are very much worth associating with. They even frequently praise those they idolize, saying how capable they are and how much prestige they have. They worship devils as idols—is this not being muddleheaded? (It is.)

What does being muddleheaded specifically refer to? (Having poor caliber.) That's in general terms—specifically, being muddleheaded means that a person has no accurate thoughts and viewpoints for discerning anything, and that in viewing anything they have no principles or basis, and their view on it is muddled. This is one aspect. Additionally, people of this type cannot distinguish right from wrong and black from white—they often mistake negative things for positive things and call positive things negative. They cannot discern what positive things are and what negative things are. For example, some people say, "The god you believe in is just a person." They ponder this and say, "No, that's not right. The one I believe in is god. If he were just a person, how could he express the truth? The one I believe in is god—I'm certain about this." On this point, they are not muddleheaded. But when someone says, "The god you believe in absconded with a bunch of money, escaping to the US to live it up there," they become bewildered and are misled. If a person with intelligence heard these words, they would discern that this is a fabricated rumor. How could this be called "absconding with a bunch of money"? When passing through customs, everyone undergoes strict inspection, and the amount of cash each person can carry is regulated. Would bringing that small amount of money count as "absconding with a bunch of money"? Moreover, whose money is it? If someone embezzled or seized other people's money, that would be "absconding with a bunch of money"—but if it's their own money, can that be called "absconding with a bunch of money"? That's not "absconding with money," but carrying money normally. This is

one aspect. Furthermore, what does “absconding” mean? A fugitive escaping after committing a crime is called “absconding.” Did Christ incarnate commit a crime? He simply expressed many truths and carried out His work of judgment in mainland China, gaining a group of people who followed Him, and for this He suffered the CCP’s brutal suppression and frenzied arrests. In the end, He had no choice but to lead some people out of the country to continue God’s work overseas. How can that be called “absconding with a bunch of money”? It was a normal trip, going through customs and taking a plane to the United States in a completely normal way. He left the country because He was being hunted by the CCP, having nowhere to rest and no place to stay. Under the CCP’s dictatorial rule, there is not only no religious freedom, but believing in God also leads to arrest and persecution; as for Christ, who expresses the truth to save humankind, if He were caught, He would face the death penalty and crucifixion. It was only out of the needs of the work that Christ chose to go to a democratic and free country, and He obtained a passport and visa through normal channels before arriving in the United States. In the US, He has no friends or relatives, is unfamiliar with the place, and lives an ordinary life, eating simple home-cooked meals—there is no “living it up” whatsoever. Isn’t “living it up” just the wording of those with ulterior motives? Isn’t it a lie? Christ lives the life of an ordinary person in the US: eating home-style meals, never once dining in a high-end restaurant to enjoy a lavish meal, much less ever staying in a high-end hotel, and very rarely going away to travel—just traveling around nearby areas is sufficient. None of these things holds any special appeal to Him. Some people love eating and want to try everything they haven’t had before, even going so far as to have food shipped by air just to try it. Have I ever done that? Never. Yet even so, some people with ulterior motives have made something out of nothing in regard to this! These people are devils. They were born as enemies of God,

and their acting this way is their innate nature; they primarily rely on lying to deceive people and smear God. That they are devils cannot be doubted. So what kind of person is one who can believe the lies of these devils? Of course, they must also be devils—only devils believe the words of devils. Some people say, "The christ you believe in absconded with a bunch of money," and they immediately believe and accept it in full. Some people say, "The christ you believe in fled to the US and is living it up there, eating so many delicacies that he's tired of them, staying in luxury hotels, riding around in luxury cars, with a personal chef and attendants, and going abroad to tour famous scenic spots—he's spending all his time living it up." Once brainwashed by Satan, these muddleheaded people immediately believe it. I say that such people should be handed over to Satan—they are not worthy of believing in God. No matter how many sermons they have heard, they just do not understand, and they can still believe these rumors. Such people are not human. If they are not human, what are they? They are animals. While they are not evil people, they are severely muddleheaded, unable to distinguish good from bad, positive from negative, right from wrong, the truth from wickedness and twisted reasoning. Such people should be cleansed away—if they do not leave on their own, they must be cleansed away from the church. They should be given the boot immediately, and we will gladly send them off. The CCP has its own way of describing the church's clearing people out, saying that clearing out and expelling people is a display of strength. You see, devils and Satans understand every matter in such a ridiculous way. This just exposes that many of the CCP's actions are done for the sake of displaying strength; thus, it interprets the church's cleansing away of people as a display of strength. It assumes that others think the same way it does. It will never understand that the church does this entirely based on the truth and God's words—cleansing the church is part of the church's

administrative decrees. Aren't devils wicked? (They are.) They are truly wicked! And there are plenty of muddleheaded people—no matter how wicked devils are, muddleheaded people cannot see that they are wicked. When devils fabricate rumors about God, insult God, and blaspheme God, they believe every word. But no matter how real and positive God's words are, they do not believe them. No matter how much benefit God's words bring to people, they cannot see it. Yet the moment Satan speaks a single word, they are misled and believe it without question. One could say that they are Satan's ilk, but Satan really does not want them. Why? Because fools like them, such complete idiots, are too foolish even for Satan. You are incapable of doing anything, so all Satan does is mislead you into not believing in God and betraying God—Satan does not want someone like you. What could you possibly do? Do you have the skills to carry out espionage? You do not even have human intelligence. You would expose your identity before finishing three sentences. Even if you wanted to be a spy for the CCP, the CCP would not want you. Because you are foolish, muddleheaded, so easy to deceive, and you do not possess human intelligence, even Satan looks down on you and does not want you. So, when God's house asks you to do your duty, it is God exalting you—do not feel wronged. You believe everything Satan says, yet no matter how much work God has done or how many words God has spoken, you do not believe in them. You have no true belief in God and remain full of doubt. Satan speaks a single word, and you are taken captive by it. What kind of wretch are you? What dignity do you have? What worth do you have? You are nothing but a muddleheaded person, yet you think you're quite good and believe yourself to be noble. You cannot discern even such obvious lies of Satan, and you cannot recognize Satan's purpose behind them—is this not extreme muddleheadedness? The CCP says, "The christ you believe in absconded with a bunch of money and is living it up in the US."

When these muddleheaded people hear this, their hearts skip a beat: “Is that so? How did I not know about this? Did he abscond with all the money I offered up? It wasn’t used for church work, was it? It was spent for his personal enjoyment, wasn’t it? It was used to buy good food, fine clothes, and precious jewelry for himself, wasn’t it? I didn’t even get to enjoy it—he used it for his own enjoyment. I absolutely refuse to accept this. I don’t believe anymore! I need to get my money back!” If you regret offering money, God’s house can return it to you, but from that moment on, you will be completely cut off from God’s house. You have listened to sermons for so many years—how much truth have you gotten for free? You have enjoyed God’s grace, blessings, protection, and care for so many years—have you spent a single cent? Has God ever asked you for money? God’s grace, blessings, care, and protection—including your very life—were all bestowed upon you by God. Can you buy with money what God bestows? What could you exchange for it? Can you trade those few filthy coins of yours for it? These things are priceless treasures—you cannot exchange anything for them; no one can! They are bestowed on you because God is willing to do so, because God shows you grace and God treats you as a created being. They are not things you bought with money, nor things you got in exchange for paying a price. Muddleheaded people cannot see through these things. In their hearts, they are always confused; they always think, “Does god have some dark secret? Aside from giving sermons, aren’t there many other things that should be made clear and explained to us? Shouldn’t there be some explanation, some account? Shouldn’t his private life and his words and actions behind the scenes be disclosed to everyone?” Many muddleheaded people have this mindset—they may not say such things aloud, but this is what they think in their hearts. Does God need to disclose all that He does to corrupt humankind? God has already expressed so many truths, and that is the greatest kind

of disclosing—it reveals all people. If you do not believe that everything God does is the truth, then you have no knowledge of God at all. If you make arbitrary comments about God, you are attacking and resisting God. God has already made all truth public so that people can use the truth to view things. How one should view people, how they should view things, and what viewpoints and principles they should have in conducting themselves and acting—all of this is in God's words. If you still don't know and aren't clear about this, it is because you are muddleheaded—you are a muddleheaded individual. Muddleheaded people are unworthy of knowing about the affairs of God and God's house—devils even less so—because muddleheaded people and devils have no understanding of the truth whatsoever; they tend to blindly apply regulations toward, make blind judgments about, and blindly condemn these affairs. They have no discernment and no principles. It can be said with certainty: Muddleheaded people and devils are unworthy of staying in God's house—they should get lost! Muddleheaded people and absurd people do not possess the basic conditions to understand the truth, nor do they possess the basic conditions to attain salvation—they can be taken captive by Satan at any time and in any place. Tell Me, when has God ever given sermons or explained the truth to animals? Thus, for people to be able to hear so many sermons, whether they can understand the truth or not, it is entirely due to God's grace and God's exaltation. If you are always doubting God, thinking, "Is the One I believe in really the true God? Does God really exist? Is God really sovereign over all things? Is God actually good to people, or is He just pretending? Is God really the truth, and can He really save people?"—if you think this way and treat God with such an attitude, then you deserve death. Sooner or later, God will set up a certain environment through which to hand you over to Satan, and your relationship with God will be completely severed. The

relationship between you and God will no longer be one between a created being and the Creator, and from that moment on, you will have nothing to do with God.

What we just fellowshipped on was the third manifestation of people reincarnated from animals—that they are muddleheaded. There is another manifestation, which is that they are foolish. Foolishness is also related to intelligence—so just how foolish are these people? What manifestations demonstrate foolishness? Some people, when preaching the gospel, say, "Be considerate of God's intentions! God has nowhere to even lay His head. God's intentions are painstaking! God's work is not easy—it is arduous!" When nonbelievers hear this, they say, "What's this gibberish you're talking about?" These words are incomprehensible to nonbelievers. They don't believe in God, so they don't know what these words refer to or what their background is. So is it not foolish for you to say these things? (Yes.) In what way is it foolish? They are addressed to the wrong audience, aren't they? (Yes.) Some muddleheaded people, after being arrested, are questioned by the wicked police: "You believe in god—what does god tell you to do? Don't you know that believing in god is illegal? You have violated the law. The state does not permit such belief!" In actuality, these wicked police officers are just looking for some dirt they can use to convict believers in God, but this kind of foolish person fails to see through this. They say, "Our belief in God is not illegal. God tells us to be honest people, to walk the right path, and to be good people." When the devils hear this, they say, "Since god tells you to be honest people, then tell us—who are the leaders of your church? Where is your church's money kept? Speak honestly! If you do not speak honestly, your god will condemn you!" Hearing this, this kind of foolish person is dumbfounded. Isn't this being foolish? How can one speak honestly to devils? How can one tell God's truth to

devils? No matter what, one must never tell them. There are also foolish people who ask the police, “Why do you always arrest us? Why do you always make things hard for us believers in God? Why do you always fabricate rumors about us?” Do they really not know why? Do they expect to get an answer from them? Will they get an answer? Asking them why—isn’t this absurd, isn’t this being foolish? But these foolish people can indeed ask such foolish things. They simply do not understand and keep asking, “Why does the CCP always persecute us? Why do they always arrest us believers in God and even fabricate rumors about us? We are clearly being persecuted and cannot return home, yet they say we have abandoned our families. These devils do not base their words on facts! Isn’t this complete fabrication? We simply create some artistic performance videos to testify to God and propagate God’s words—why do devils and Satans hate this so much? They always go to my house to threaten and intimidate my family and relatives, even installing surveillance cameras—why?” Is there even a need to ask this? Isn’t that a foolish thing to say? If you just started believing in God, then it would be normal to not understand what was going on. But you have believed in God for so many years—how do you still not know? And if you do know, then why do you ask? Some people still cannot figure it out: “We have never opposed the Party or the state, we have never engaged in political activities, we have never tried to overthrow the government or its rule, we have never posed any threat to its rule—so why does the CCP always arrest and persecute us? We are always hiding, unable to go home or call our families despite wanting to. I just don’t get it—why does the CCP always make things difficult for us?” If you truly cannot see through this, then you are far too ignorant—you are truly foolish. Let’s say there’s a woman who marries a nonbelieving husband. When they were dating, he said, “I’ll believe with you too—we’ll enter the kingdom of heaven together.” He spoke so nicely, but in actuality,

he is a disbeliever, a devil—he was just stringing her along. But when she forsakes everything to expend herself for God, he flies into a rage. He doesn't let her attend gatherings, doesn't let her do her duty, and doesn't let her read God's words. This foolish woman still wonders, "He wasn't like this before. He loved me so much, cared for me so much, understood me so well, and fully supported my belief in God. Why does he seem like a completely different person now? He used to believe too—why has he become like this?" During the several years she's away from home doing her duty, she constantly ponders this matter: "My husband couldn't possibly look for another woman. He loves me the most. I am his only one, I am his first love. He would never love another woman. Besides, my husband is a guileless man, and he doesn't have any great abilities or skills—who would want to be with him?" Actually, even as she thinks this, she feels uneasy in her heart. She is hoping that her husband is still waiting for her. But in actuality, even back when she was still at home, because she was busy believing in God and doing her duty every day, he had already found another woman. Yet she thinks that's impossible: "Anyone else might look for another woman, but not him. He's not that kind of person! When I was still at home, he even said he wanted to believe in God!" Tell Me, isn't she being extremely foolish? (Yes.) All these years she has not been at home—not only has her husband found someone else, but even her children and parents have disowned her. She ceased being considered a member of that family long ago. Who knows how they insult her behind her back or how deeply they hate her. Yet she cannot see through this—tell Me, isn't this foolish? (Yes.) To what degree is she foolish? To the degree that she completely lacks normal human intelligence; thus, she cannot use normal human thinking to view people and things. She always uses her childish, distorted, idiotic thoughts and viewpoints to view and measure things. In the end, she often gets herself stuck in difficult situations,

becoming very passive, and acts in a very ignorant way. Isn't this foolish? (Yes.) There are some foolish people like this. Being foolish means they do not have the intelligence of normal humanity, so when viewing people and things or handling matters, they do not have the basic principles as a support to enable them to achieve good results, right? (Yes.)

In summary, if people reincarnated from animals are measured using the truth as a standard, their primary characteristic is that they basically fall short of it—it is a high standard. If they are measured by the intelligence of normal humanity, they are even unable to view the people, events, things, or situations that arise in their daily lives with the thinking of normal humanity. Strictly speaking, in daily life, such people cannot even independently manage their own food, clothing, shelter, or transportation, nor can they independently respond to and handle these issues. Even if they just about manage to survive without starving to death, from their manifestations in handling various matters, such people appear very idiotic and clumsy, far from possessing true normal humanity. Take some animals, for example—they do not even know on their own how much food is appropriate to eat. Only if people feed them at fixed times and in measured amounts can they eat in a healthy way. Take dogs for example, if left to eat freely, with no restrictions on how much, they will eat too much. They will keep eating until they are completely stuffed and physically unable to eat any more. So, a very obvious characteristic of people reincarnated from animals is that they cannot manage many aspects of their own lives independently. Why can't they do so independently? It is because they never know what the principles are for doing such things, what the basic conditions are, or what boundaries they should not overstep. It is just like some animals when they eat—they do not know how much food is appropriate. If people do not manage them,

they will eat until they overstuff themselves and die. If there is someone managing and feeding them, they might maintain good health. This characteristic is also quite obvious in people reincarnated from animals. Just like some people say: “They eat without knowing if they are hungry or full, and sleep without knowing if it is day or night.” So, do such people possess the intelligence of humanity? It is very clear that they do not. Such considerations as how they should eat to regulate their health throughout the four seasons of the year as their body experiences different conditions, which foods are healthy and which foods are unhealthy in which season, which ways of living are healthy and unhealthy—a normal person, at the age of twenty, may not know these things, but at thirty, they know some of them, and at forty they know even more. At fifty, based on their own actual physical condition, they will have summed up a set of rules to live by that suits them, and this will basically be established and fixed, with no further major changes. But people reincarnated from animals, even if they live to be eighty years old, still cannot sum up a set of rules to live by. They either eat too much or too little, and either get an upset stomach or indigestion. They have no idea which health issues are caused by which lifestyle habits or which foods—they just eat wantonly. If you ask them to sum up a dietary regimen or dietary approach that suits them based on which foods are suitable or unsuitable for their constitution, and on various pieces of information, they cannot do it. For example, someone online says that eggshells are high in calcium and that eating eggshells can supplement their calcium intake, so they think it over: “I’m not very tall because I lack calcium—I’ll eat eggshells to supplement my calcium intake.” But as it turns out, after eating them for a while, there seems to be no improvement in their calcium levels. Tell Me, isn’t this distorted? When you come across information online saying that eggshells are high in calcium and can be used as a

calcium supplement, how should you comprehend it? It is very clear that people who eat eggshells are prone to distortion. Their comprehension is incorrect, so their practice is distorted, extreme, and idiotic. Then what is the correct way to comprehend this? While eggshells may be high in calcium, they are not something we can eat. Whether they can actually have the effect of a calcium supplement is still unknown, and even if they can supplement your calcium levels, whether you can absorb it is also uncertain. Furthermore, is there any evidence that eggshells can be a calcium supplement? Has this claim been verified? In actuality, there are many things that can supplement calcium intake, and they have all been medically proven. If you refuse to accept these proven methods, then you are an absurd person. Can't you just take calcium tablets to supplement your calcium intake? That's the simplest method. They do not harm the stomach or damage the teeth, they taste good, and you can feel the effects. Isn't this the correct comprehension? (Yes.) But those with a distorted comprehension do not comprehend it this way—they take things to the extreme. They believe, "If someone says eggshells can supplement your calcium intake, then it must be okay to eat eggshells. If you need to supplement your calcium intake, you have to eat them." They do not even consider whether the body can absorb them after eating. This reflects distorted comprehension, this is being extreme. If someone said, "Banana peel is high in vitamins, and eating it can enhance your beauty," would you eat it? (No.) Why not? (Because some foods created by God should be eaten after having been peeled, according to natural order. Insisting on eating the peel is taking things to the extreme. If someone wants to supplement their vitamin intake to enhance their beauty, they should eat foods that are both normally edible and have beautifying effects.) This is the correct comprehension. But look at that extremist fool—they do not comprehend it this way. They insist on

forcing themselves to eat the peel and even say, “I must rebel against my flesh. I must eat banana peel to supplement my levels of a specific nutrient.” But they don’t think, “Banana peel doesn’t taste good. It is not food. I won’t eat it. Why don’t I just eat something else that contains this nutrient instead?” Isn’t this the correct comprehension? (Yes.) If you can be discriminating in this way, if you can comprehend things this way, it proves that you possess human intelligence. But if you cannot be discriminating in this way, and as soon as you hear that banana peel contains a certain nutrient, you insist on eating it even if it tastes bad—then you are a fool, you are someone reincarnated from an animal, and you do not possess the thinking of normal humanity. Any heresy or fallacy can mislead such people, and they are simply unable to discern the correctness or veracity of various pieces of information—they always get duped. All of this constitutes a manifestation of how people reincarnated from animals treat various specific matters—they are extremely foolish, their comprehension is distorted and absurd, and they take everything to the extreme. When people say that research suggests something is edible, that doesn’t mean you must eat it, nor does it mean that nothing else can replace it. If you say that the truth cannot be replaced by any theory, that is objective and accurate. But these nutrients are material substances—it is impossible for there not to be any substitutes. God created a rich variety of foods, and there are many foods that contain different nutrients. People can make precise choices based on their individual constitution, age group, and current health status—there is no need to stick to regulations. After hearing a piece of information, people who go to extremes cannot treat it correctly, nor can they discern it. They are always misled by these things, and in the end, they say, “Everything online is a lie—not a single word is true!” You see, they now go to the other extreme. You can search for information online, but you must know how to use human

intelligence and the correct way of human thinking to discern it, to make a correct choice about what to use and what to discard. If something is beneficial to you, you can use it; if it is not beneficial or not suitable for you, you can treat it as a reference or as a kind of common knowledge. People with human thinking practice in this way. Those who do not possess human thinking practice in a way that deviates either to the left or to the right—they are either deceived or completely disbelieve everything. They are incapable of discerning such matters with care. Such people appear especially obstinate, ridiculous, muddled, and idiotic in how they treat various kinds of information or handle real-life matters. People who are this idiotic, who cannot discern correct from incorrect or right from wrong—how do they get by each day of their lives? Just looking at how they behave makes you worry—can you still have any hope that they will be able to enter into the truth reality?

A woman married a sleazy rogue and thinks, “My husband loves me so much. I have found true love, I have fallen in love,” and she feels very blissful. But others look at her husband and see that he is not even human—that he is a devil—and wonder how she can still be so intoxicated and enjoying herself so much. Even they are anxious about her and worry on her behalf. In the end, after having children with him, she gets kicked aside and has no support—her life becomes unbearably difficult! From the foolish things done by people reincarnated from animals, it is clear that the fact that they can manage to live and survive is largely due to God’s grace. God gives them breath so that they can remain alive, and gives them food so that they can survive. The birds in the sky, the little animals and even the ants on the ground all have food to eat—how much more so is this true for humans? Since you were reincarnated as a human, God gives you the means to survive. Either someone provides for you, or you have a certain strength that allows you to

sustain your livelihood. This is God's grace. God does not let you starve to death but gives you a way to survive, so you are able to live to old age, to live until the end. Without God's grace, then with the caliber those reincarnated from animals are born with, their absence of normal thinking, and their absence of even the slightest ability to handle problems, they could not even manage to earn a livelihood for themselves. From another perspective, people reincarnated from animals are actually quite blessed. Considering their abilities in all respects and their intelligence, it would be virtually impossible for them to earn a living in this complex and evil world. But because God shows grace to and has mercy for all created beings, then no matter whether you are reincarnated from an animal or a human, in God's eyes, if you are a created being and He has given you breath, then He provides normally what you need to live and survive, allowing your life to be sustained and enabling you to continue living. So if you say, "I have gone out and struggled to make money, providing for myself so that I'm well-nourished and healthy—aren't I doing just fine? Aren't You insulting me by calling me foolish?" then you are wrong. The fact that you can make money and provide for yourself is not necessarily truly because of your own ability—ninety-nine percent of it is God's grace. God gives you some vigor, and thus enables you to toil to earn money for food; He gives you a certain strength, along with a healthy body, and thus enables you to do a job, earn money, support a family, and survive. What is the basis of you being able to do these things? It is all based on God giving you the most fundamental innate condition that enables you to engage in normal human labor, ultimately allowing you to provide for yourself and sustain your livelihood. In short, no matter what, whether you are foolish or muddleheaded, right now, as a created being with the external appearance of a human, you should know your identity and your worth. Moreover, you should correctly comprehend what God has

bestowed on you, what God has provided for you, and God's grace and mercy. If you match the several characteristics of people reincarnated from animals and feel that you certainly belong to this category of people, what should you do? This is easy to handle: No matter what your origin is, no matter whether you naturally possess human intelligence and human thinking, the fact is that you now have a human identity. Since you have a human identity, you should fulfill a human's duty—do as much as you can, to the best of your ability, and, to the maximum extent possible, accomplish and do well what a human ought to do. Some people say, "You said people reincarnated from animals are characterized by distorted comprehension, numbness, being muddleheaded, and foolishness—that means they don't have human intelligence. The vast majority of these people do not understand the truth at all—how can they do their duty well and appropriately?" If you are not held to strict standards, you can achieve doing it well and appropriately, because, after all, you now have a human identity; as long as you're obedient and do not spout twisted arguments, you can achieve this. If you cannot even manage these two points, then I say you are truly in danger, and you will have to be cleansed away from the church. If you say, "I can manage these two points. I will not spout twisted arguments, and I accept correct statements. Whatever I'm told to do, I will do; and however I'm told to do it, that's how I will do it"—if you can truly practice this way, then you will be able to achieve doing your duty well and appropriately. Some people say, "I have done my duty well and appropriately, and I also want to do it according to the truth principles." If you truly have the intent to strive toward the truth principles on the foundation of being able to do your duty well and appropriately, then whatever level you can reach is fine—there are no requirements. As long as you are not pigheaded, do not spout twisted arguments, do not keep emphasizing your own reasons, do not act in a muddleheaded way,

and do not refuse to admit when you have done something foolish, that is enough. As for acting according to the truth principles, you can do as much as you are able; whatever you think you can do, just do that. The requirements for this type of person are not high because it is somewhat difficult for them to attain to the truth principles. So, based on their innate conditions, they are not strictly required to act according to the truth principles. Why are they not required? Because they are incapable of it. If you insist on requiring that they act according to the truth principles, that would be like forcing a fish to live on land. Take some animals, for example—if you require them to eat the right amount for each meal and not overeat and stretch their stomach, can they do it? They cannot. They eat as much as they can in one go until they physically cannot eat any more. People reincarnated from animals are the same. If you require them to act according to the truth principles, they cannot do it. So does that mean such people are abandoned? No, they are not abandoned. But not abandoning them does not mean requiring them to understand and grasp the truth principles. It simply means treating them correctly, letting them do what they are capable of doing. It is not revoking their qualifications to do their duty, nor is it revoking their qualifications to pursue the truth, and even less is it revoking their qualifications to attain salvation. It only means that they are not strictly required to practice according to the truth principles, nor are they strictly required to attain to the truth principles in all things. That is, they should do as much as they are capable of. As long as they do not deliberately try to cause disturbances, do not spout twisted arguments or recklessly commit misdeeds when it comes to critical matters of principle, that is enough. The requirements for such people are not high. Do you understand? (Yes.)

As for people who are reincarnated from animals, we've

fellowshipped on some of their manifestations of their essence. Of course, there are some manifestations that we haven't talked about in much detail. If we were to speak more specifically about them, some people might not be able to stand it, so we've spoken more generally, leaving some things unsaid. No matter what you were reincarnated from, in the end you now have a human identity. Since you have a human identity, you care about your image and your dignity, so we'll spare you a bit of dignity—we won't speak in too much detail on this aspect. What we've discussed already is basically how things are—match yourself against it. Let's say your manifestations match up with those of people reincarnated from animals, and you feel quite troubled in your heart—feeling that since you have this kind of identity, in one respect your worth has declined, and in another your integrity has been insulted and your dignity has been challenged. You don't know how to handle your relationship with God, and you suddenly feel that your status has plummeted, that you're lower than others, no longer feeling that there's anything honorable about yourself, no longer feeling that your character is noble or that you are of honorable worth, and suddenly you feel in your heart that you don't have any hope or support, and that your future destination is up in the air. Would these be good manifestations? (No.) Then shouldn't you turn around? (Yes.) Since these manifestations and this kind of comprehension aren't good, what should be done? We need to find a way out for people like this, to make them feel a bit better. This isn't about placating them, nor about duping them—it's about enabling them to treat this matter correctly and strive to practice according to the truth principles. So what should they do? How should people reincarnated from animals comprehend this matter? First of all, from God's perspective, no matter what a person has been reincarnated from, it is ordained by God—people have no say in it. Say you're one of these people. If you were asked to choose,

would you choose to be reincarnated as an animal, or as a human? (To be reincarnated as a human.) Why would you choose that? (Because only if we were reincarnated as a human could we have the opportunity to hear what God says and understand His words.) And if you were reincarnated as an animal? (We'd have no opportunity to hear God's words.) This means you would never have the chance to hear God's voice. So, since you know that, as an animal, being reincarnated as a human is a good thing, you should thank God all the more—you shouldn't complain about Him. You should thank God for giving you an opportunity to be a human being—which is, moreover, a once-in-a-millennium opportunity. After all, God became flesh to save people, and while most people haven't gained this grace of salvation, you have—you've had the good fortune of hearing God's voice and hearing God express the truth. This is your blessing. It's something that, as a created lifeform, you couldn't have obtained even over several lifetimes or many eras, even if you begged for it. God precisely chose you in this age, allowing you to be reincarnated as a human, to live in God's house and, together with humankind, do the duty of a created being, transforming your identity from that of an animal to that of a member of humankind and allowing you to do a human being's duty. What a great honor and privilege this is! This is something many created lifeforms could only wish for but never obtain—and yet you have obtained it and are enjoying it today. This opportunity is incredibly rare; for any created lifeform, it's a once-in-a-millennium opportunity. So, not only should you not sink into despondency and complain, and not feel upset or think that your status is lower than others, but, on the contrary, you should actually feel fortunate. You should thank God—thank God for the opportunity He has given you, thank Him for His exaltation of you, for what He has done is so great: What He has done is truly grace and mercy toward created beings. After accepting this grace from

God, you should be grateful that He has changed your identity and your class. But you can't just thank Him and be done with it—beyond thanking Him, you also need to think about how to seize this opportunity. No matter what your original identity was, now that you can do your duty as a human being, this is a good opportunity to change your identity and change your class as a created being. So how can you make this change? The first key point is to do your duty well. If, due to the various limitations of your innate conditions, you are only capable of toiling and doing physical labor, of doing dirty and tiring work, and, based on your identity and worth, the duty you do can only ever remain within this scope, with no possibility of alleviation or improvement, then what should you do? Which principle should you abide by? If, no matter what manifestations we're looking at, whether it's your intelligence, your character, or your innate conditions, your worth among people will always be like this—you will always be a worthless, foolish, muddleheaded, numb, dull-witted person with distorted comprehension, and your worth will never increase—then how should you treat your duty? This is of utmost importance. Let's suppose that your worth will never increase, and you will never have any dignity among people. In God's eyes, you are eternally fixed in place—this is just what you are. Your class may have obvious characteristics visible on the surface, and you will never change from an animal into a true human. You have no hope of attaining salvation, because you cannot understand the truth, and you do not even possess human intelligence. You don't understand the truths of visions, and in God's house, you don't know how to preach the gospel, you fall short of and don't measure up to any kind of duty involving professional skills—you will always be stuck doing dirty and tiring jobs, and you have no way to turn your situation around. Supposing that's how you are, what would you do? Would you stop believing in God? Would you give up on

yourself? Would some people even take their own lives? Would they say, “I don’t want to live anymore. I have no way out anyway —what’s the point of living like this?” If no matter how much effort you put in, how diligent you are, how much you strive, or how great a price you pay, your worth will never change, and in God’s house you will only ever be someone who toils and works up a sweat, a lowly person without dignity whom everyone looks down on, then, when it comes to how you treat your duty, God’s commission, and the various requirements of the Creator, what way of practicing should you choose? This is what’s most crucial. In principle and in theory, your worth and identity are set, but in fact, right now, among people and in God’s eyes, your true identity is that of a human. Why do I say it is that of a human? Because the duty you can do, your daily revelations, and the various instinctual abilities of your innate conditions fall within the basic scope of what is normal for a human being—you possess these basic conditions of being a human. Just in terms of this point, how should you treat your duty? Animals don’t understand the truth principles, they don’t know how to do their duty well, how to hold fast to their duty, or how to do their duty devotedly and persist in rendering service until the end—animals don’t understand these things. But now, as a human, you understand, you know, so you should achieve these things. Since you are capable of achieving these things, God will make requirements of you based on this principle. However, if, because you’re unsatisfied with your identity and feel that God is unfair, you become discouraged, and complain about Him, feel that your life is humiliating and undignified, and then give up doing your duty, refusing to do even what you are capable of—then you are utterly rebellious. In God’s eyes, you are not up to standard as a created being; you are an aberration. So what should you do? Regardless of whether your worth is honorable or lowly, and regardless of what you came from or what problems there are with

your innate conditions, in short, whatever you are capable of doing, do your best to do it, and do your best to do it well. If even after doing your best, you still fall short of the truth principles, God has a minimum standard that is required of all kinds of people: As long as you give your all, show your sincerity, and offer your loyalty, you will be up to standard. God doesn't require every person to achieve a hundred percent—sixty percent is enough. What does God want? What God wants is an attitude—if your attitude is to desire to do the duty of a created being, to do well at the things you should do and should achieve, leaving no regrets, then this attitude is accepted by God. God will approve of this attitude, and it will protect you so that you reach the end of the path. Some people say, "What will happen when I reach the end of the path?" I won't tell you now—I'll tell you later. When you reach the end of the path, you'll know. In short, what matters most right now is how you treat this matter, how you treat the duty God has given you, and how you fulfill the duty God has given you. No matter what this duty is, as long as it is something assigned to you by God's house, you must give your all to do it. When you recognize your own problems, you should do your best to not spout twisted arguments, not do things that offend God, and not say things that offend God; instead, you should do things that benefit people and God's house, and say things that benefit people and God's house. Some of you say, "I'm still not capable of this right now." Then take your time—don't be impatient. If you can't do it today, then do it tomorrow. If you can't do it this year, try to do it next year. Just take your time. But if by the time people's outcomes are announced you still haven't achieved it, then you'll just have to bear the consequences yourself. No one will pick up the check to cover your behavior. Understand? (Yes.) This matter should be easy to resolve—it all depends on a person's rationality and whether they can understand these words. If you can understand them, then these things will be pretty easy to

resolve. Even if a few individuals say it's a bit difficult, as long as they strive in this direction, they'll eventually get some results. If you don't walk this path, maybe you'll still be able to survive, but as for what outcome will be waiting for you in the end—that's hard to say; no one can guarantee it, and no one will give you any assurances about it.

How do you feel after hearing today's topic? You probably feel quite upset emotionally, don't you? This is one of the topics people are least willing to face since coming to believe in God, isn't it? Isn't it even more distressing and harder to accept than the topic of being a service-doer? Is it difficult to accept? You actually are able to accept, right? (Right.) If people are certain about God's identity and have found their own place, then these words and this kind of issue shouldn't be too difficult for people—just a few individuals may have some difficulty with them. But most people, after hearing this, are unlikely to go on digging into what their worth and identity really are. Even if they really do match up with some of the manifestations of people reincarnated from animals, they'll be able to treat it correctly, and after a while, they'll feel fine, right? (Yes.) So, we'll fellowship up to here for today. Goodbye!

January 20, 2024

How to Pursue the Truth (13)

The topic we fellowshipped on last time concerned how to discern and view people. This kind of topic can be said to be of interest to people, but because this topic is somewhat special and relates to the significant issue of people's prospects and destinies, it evokes some feelings in listeners that differ from those elicited by other aspects of the truth. For some, these feelings aren't particularly pleasant. After hearing this topic, some people might experience significant inner turmoil, and those who are numb might also experience some slight inner turmoil. Right? (Yes.) Regardless of what reactions people have, in any case, after these topics have been fellowshipped on, God's chosen people get some assistance in discerning people and in seeing through various matters, and are enabled to gain some insight and some discernment. Right? (Yes.) Last time, we fellowshipped about some manifestations and characteristics of people reincarnated from animals. So, what are the main characteristics of people of this sort? (Last time, we fellowshipped that people reincarnated from animals have four characteristics: First, they have distorted comprehension; second, they are particularly numb; third, they are particularly muddleheaded; and fourth, they are particularly foolish.) These four traits are the essential characteristics of people who are reincarnated from animals. So, have you all summarized what exactly the essential manifestations of people of this sort are? In other words, judging by their exterior—their speech and conduct, and the various manifestations of their humanity—what manifestations do they have that are related to these four characteristics? For example, what are the characteristics of how they approach the truth, and of the conscience and reason of their humanity? Of course, these traits are basically encompassed within the four characteristics of distorted comprehension, numbness,

muddleheadedness, and foolishness, right? (Yes.) Now, based on some of the manifestations you can see and encounter in real life, explain these four characteristics in more detail. What other manifestations do you know of? For instance, people who are reincarnated from animals are very numb. If you point out their problem by merely providing a symbolic example, they still won't understand even if you tell them about this problem several times. So, you have to explicitly say, "I'm talking about you," for them to realize it's about them. Otherwise, they assume it's about someone else's problem, that it's unrelated to them, and think they're doing just fine. Isn't this numbness? (Yes.) You have to put it right under their nose for them to even react a little bit. So, can they comprehend the truth? (No.) Why can't they comprehend the truth? (Because they're sluggish to react and can't understand the meaning of God's words. When others point out their problems, they only grasp a doctrine or a regulation; they cannot comprehend it from a positive perspective, and thus it is impossible for them to have positive entry.) This is being devoid of comprehension ability. In terms of numbness, when someone points out a kind of state, they simply cannot realize what it has to do with them, whether they really have this kind of state or not, and whether or not they really have that kind of problem themselves—they cannot realize these things nor understand what the other person is saying. Even if you specify which thing they did, which words they said, or which manifestation they displayed on which day, and they know you're talking about them, what they grasp is just a matter, a statement, or a sentence, and they memorize it in a vague, superficial manner. After memorizing it, they just cling to a regulation: Don't say those words, and don't do those things; do these things, and act in that way. They can stick to this regulation for a lifetime, refusing to accept anyone's fellowship, and even wild horses couldn't pull them away. As the situation develops, due to changes in time,

geographical environments, people, events, and things, and so on, you tell them that acting the way they did before no longer works and that they need to adjust their approach or strategy—though the principle hasn't actually changed—but they can't comprehend it. They say, "I've been practicing this way for so many years, and it feels fine to me. I've been practicing based on what the leaders and workers fellowshipped about many years ago. Why should I change how I practice?" They even have a basis, but in reality, they've just been sticking to a regulation for years without even knowing or realizing it themselves.

In terms of the characteristic of having distorted comprehension, most people who are reincarnated from animals exhibit manifestations of distorted comprehension. Their manner of thinking differs from that of normal people. Their ideas are very eccentric, strange, and sometimes even astonishingly unexpected—you simply can't imagine why they would think that way, and you never imagined that anyone in this world would consider issues in such an odd manner. Their ideas can leave you dumbfounded. This is because people with normal thinking generally consider issues according to a normal manner of thinking, whereas the manner of thinking of those who are reincarnated from animals is very peculiar. They frequently voice some odd and outlandish statements, and when someone with normal thinking hears them, that person will get startled. If you try to follow their manner of thinking to consider an issue, you'll find that it is very strange and comes to an impasse. Because they have this manner of thinking, in real life—whether they're doing their duties, interacting with others, or facing certain circumstances, people, events, and things—their ideas are always very weird, and they cannot get along with most people. They don't seem like creatures that live in the human world, but instead it seems like they are living in another world.

You can never understand why they think the way they do or why they come up with such thoughts. The way that they consider issues often exceeds the scope of the thinking of normal humanity and deviates from the proper track of normal thinking. The end result is that everyone finds their manner, stance, and principles for considering issues to be very strange. If such a person is present while everyone is considering or fellowshipping on an issue, and most of the people there lack discernment, lack their own opinions, or don't understand the truth principles, it will often be the case that their trains of thought are brought to a standstill or that a normal discussion is disturbed and interrupted due to one of the distorted thoughts and views of that person. And what's the end result? After going back and forth, people find that the view that person put forward strays from the right path, that it's neither objective nor practical, and that it's moreover highly eccentric, and that their manner of considering issues is even extremely weird. When normal people chat and talk, the conversation grows livelier, everyone becomes clearer on the issues in question, and the topic progresses further forward the more they chat. But if this person gets a word in, the conversation goes off-topic. Other people become lost for words, they all feel that this person's words are too strange, and cannot respond to them. The topic of discussion is thus interrupted. Though this type of person has "unique" thoughts and views, they consistently differ from the views put forward by those with normal thinking. Their thoughts and views are not those that normal humanity should possess, and they aren't within the scope of the thinking of normal humanity, so the things they say sound strange to other people or even unthinkable, and their solutions and paths aren't of any help to people, and furthermore have a nature of disruption, disturbance, undermining, and sabotage to them. It's alright if they stay silent, and everyone's trains of thought remain somewhat clear, but once they interrupt and state their opinion or

offer a suggestion, everyone gets disturbed and disrupted when they hear it, deviations arise in terms of the topic under discussion, and it's difficult for good results to be achieved. A person of truly good caliber, however, can pinpoint the crux of an issue, and they can grasp its vital point and share a correct path to resolve the problem. At the very least, they can provide some meaningful and valuable suggestions that build on other people's trains of thought. If they put forward a suggestion, and everyone finds it to be fitting and is willing to accept it, then this means that the suggestion put forward by this person with good caliber has hit the vital point, because this person is able to see through things. If they don't speak, everyone might discuss for three days without reaching a conclusion. See, both of these types of people have unique views which are different than other people, but the views put forward by a person with good caliber can help others to see through to the essence of an issue, and assist people in finding the correct direction and path of practice when they're lost. A person with distorted comprehension is different. Their views and distorted manner of thinking often have a dismantling and disturbing effect when people are discussing matters or having normal conversations. So, if a person with distorted comprehension who is reincarnated from an animal is involved in any church or any aspect of the work, they are likely to bring about disturbances and disruptions, and everyone will feel thoroughly fed up with them, thinking to themselves, "Just hurry up and send them away—they're too annoying! They spout irrelevant nonsense every day and still consider themselves to be so profound, when in reality, what they say is all fallacies." At first, some people may idolize them, but over time, they will see through them and say, "This person doesn't have any profound insights. They're just pretending to be a wise person all day long in an affected manner. In fact, the views and ideas they put forward are utterly absurd and simply have nothing to do with the issues that

ought to be handled." They will start to find them irritating and grow repulsed by them. So, if this type of person is responsible for some highly technical or professional work or takes on some important work while doing their duty, they'll quickly provoke annoyance in others because the views and demands they put forward always leave people incredulous and unsure of the appropriate way to act. If they're just an ordinary follower, merely obeying instructions and commands, then some deviations will frequently appear in the things they do. The leaders, workers, and those around them will have to constantly follow up on and supervise them. As soon as they take their eyes off of them, they will make mistakes, and others will invariably have to help them to correct and remedy their errors, and to clean up their messes. In the end, when everyone sees that this type of person is beyond help, they will say, "They're always causing disturbances here, and no one is able to get any peace. Can't they be sent away? Let them go wherever they want!" That's the reaction everyone will have. At first, they will be patient with them, thinking, "We're all brothers and sisters, none of us has great stature, and our understanding of the truth is shallow—let's support and help each other." But in the course of long-term contact with them, they will see through them. It turns out that their issue is not one of having small stature—there's a problem with their caliber and comprehension. It's not that their comprehension is shallow or their thinking childish; rather, their comprehension is distorted. Their way of viewing things and their thoughts and views fall outside the scope of normal thinking, and their opinions are often different from everyone else's. They refuse to accept what others say even when it's right, and they won't listen to any kind of explanation. Once they're set on their own idea, not even wild horses can pull them back from it. That is to say, they cannot differentiate good from bad. The things they deem good in their thoughts and views are, to people with the

thinking of normal humanity, nothing but distorted things—things that can't be presented openly. Their views aren't just childish or base and worthless; they simply aren't thoughts or views that are produced by the thinking of normal humanity. So, this type of person can't get along with most people. This isn't due to a corrupt disposition, or to barriers caused by differences in life habits or linguistic obstacles, and it's certainly not due to them committing some evil deeds or engaging in bizarre behaviors. It's primarily because of these characteristics that their humanity exhibits—distorted comprehension, numbness, muddleheadedness, and foolishness—which make it impossible for them to get along with most people. Of course, evil people and antichrists also can't get along with most people, but though they have this same trait, the essence or phenomenon of their inability to get along with others is different from that of people who are reincarnated from animals. Evil people and antichrists can't get along with others because they are in essence devils, whereas people who are reincarnated from animals completely lack the thinking and intelligence of normal humanity, as well as the conscience and reason of normal humanity, and so it is very difficult for normal people to chat with them—they can only talk about trivial, domestic matters that don't involve the principles, leaving the scope of conversation very limited. People who are reincarnated from animals aren't, after all, those who are reincarnated from devils, they're distinct from people of that sort, and they also belong to a category of living beings. And so, as long as major principles aren't involved, they can still manage to associate, communicate, and interact with others in their daily life or while doing their duties. However, as soon as major truth principles or choices about which path to take are involved, this type of person becomes completely out of tune with most people and can't get along with them anymore. For example, you chat with this type of person about everyday life topics—what foods and

dishes you like, how to cook them well, things about your hometown, and so on. The more you talk, the more you have to say and the warmer the conversation becomes. Does this mean that the two of you are compatible? Does it mean that you belong to the same category? (No.) You can't tell those things just based on this kind of conversation. But when you talk about topics like why you believe in God and your views on belief in God, topics involving thoughts and views, truth principles, outlooks on life, values, the paths people walk, people's pursuits, and so on, your thoughts and views and your manners of thinking increasingly diverge, and are no longer on the same track, and the conversation stalls. And why is that? Because their comprehension is distorted. When you first hear them speak, you think that they're quite shrewd, but over time you discover that they speak only words and doctrines and are quite haughty. Your feeling toward them changes, it's no longer so warm, barriers arise, and the categories that each of you belong to get distinguished. See, when you discuss family life or your personal past, or chat about topics within the scope of everyday life like food, drink, leisure, interests, and hobbies, you can still converse. But as soon as the conversation touches on thoughts and views, truth principles, outlooks on life, values, life paths, or attitudes toward God and duty, it stalls. Your view of them changes, and their view of you changes, too. You begin to feel some annoyance toward them in your heart, and barriers toward you arise in their heart. They dislike you, and you dislike them. Gradually, you drift apart and no longer have a common language. Different categories of people are thus distinguished. Therefore, to distinguish which category someone belongs to, one must look at what their comprehension ability is like, whether they possess the conscience and reason of a normal person, and whether they have normal thinking and intelligence. As for this type of person who is reincarnated from an animal, we won't fellowship specifically on

them anymore. Next, we will continue by fellowshipping on the other two types of people. After we finish that, we will come back and compare these three types. Through this comparison, how to discern these three types of people will become increasingly clear and distinct.

Last time, we mentioned that people are broadly divided into three categories. How are these three categories distinguished? They're distinguished based on their origin. The first category is those who are reincarnated from animals, the second category is those who are reincarnated from devils, and the third category is those who are reincarnated from humans. We have finished discussing the characteristics of those who are reincarnated from animals, and now let's talk about the characteristics of those who are reincarnated from devils. What main characteristics of people who are reincarnated from devils can you think of? (They are antagonistic to the truth and to God.) This is a rather general statement; you need to describe their essential manifestations, and you have to summarize the characteristics of people of this type using their daily revelations and their specific manifestations in life. Do you know what a characteristic is? A characteristic is a manifestation that represents the essence of a certain type of person. If someone possesses the characteristics of a certain type of person, they have the essence of that type of person, and if someone is that type of person, they will naturally possess those characteristics—no one is an exception. That is what a characteristic is. Can you think of the characteristics of people who are reincarnated from devils? (They are particularly averse to and hate the truth. They react with rage and revulsion upon hearing the truth.) Reacting with rage and revulsion upon seeing the truth is a specific manifestation. What else can you think of? (They are wicked and insidious. I don't know if that counts as a

characteristic?) That's somewhat relevant. (They are also ruthless and arrogant.) Ruthlessness is another specific manifestation. Arrogance is a common characteristic possessed by corrupt humans, and it's not only possessed by those who are reincarnated from devils; those who are reincarnated from animals and those who are reincarnated from humans—these two types—possess it too. Besides those specific satanic corrupt dispositions, what specific characteristics are possessed by those who are reincarnated from devils in terms of their humanity? That is, what are the main characteristics of what they reveal, say, and do in their daily lives? (Viciousness.) This is one characteristic. What other characteristics are there? Those who are reincarnated from devils and those who are reincarnated from animals both possess some particular and essential characteristics, but the characteristics of these two types are completely different. The characteristics of those who are reincarnated from animals are distorted comprehension, numbness, muddleheadedness, and foolishness. Why these characteristics? These characteristics are sufficient to prove that, in terms of their essence, this type of person falls short of human characteristics, and falls short of the proper intelligence and manner of thinking that humans possess. Therefore, these very typical characteristics prove that people of this sort are reincarnated from animals. Those who are reincarnated from devils are different from those who are reincarnated from animals. What are their characteristics? Since they are reincarnated from devils, they are devils turned human. Their inner essence is that of a devil. Although they are not animals —they are not foolish, or numb, and they perhaps do not have distorted comprehension—they are also not human, and they do not have the normal thinking of humans. As they are reincarnated from devils, they are certainly completely consistent with and identical to devils in terms of essence and true form, without any differences. So, what are the characteristics of those who are reincarnated from

devils? The first characteristic is that they lie inveterately. No matter how they lie, their faces don't go red, their hearts don't flutter, and they act extremely normal and natural, without slipping up or showing any cracks at all. No one can discern which of their words are true and which are false. The second characteristic is deviance. You mentioned the third characteristic just now, which is evil. People who are reincarnated from devils have three characteristics—although there's one fewer characteristic than those who are reincarnated from animals, the destructive power and degree of grievous harm that they inflict on people are much greater than the hurt or damage caused by those who are reincarnated from animals, because they are devils. In terms of degree, devils' means of grievously harming people are much more severe than those of animals hurting people. Entrapping, trampling on, numbing, misleading, and grievously harming people is innate to devils; it is their nature essence. As for animals, so long as they are not ferocious ones, they generally have no great destructive power toward humans; only certain animals somewhat grievously harm people, eating human flesh or hurting people out of instinct. Devils are different. It doesn't matter if they are great or small devils—there's no need to distinguish between different types of devils—all of them inflict the same hurt and grievous harm on people. Any so-called differences are merely manifested in means or methods, but in terms of the essence of devils, it is always to grievously harm people. Regardless of whether you have provoked them, their nature essence is always to hurt people. As long as you get close to them, as long as matters great or small in your life involve them, you are liable to be harmed by them. If you understand some truths, possess some truth realities, and have discernment regarding these devils, then the degree to which you'll be harmed by them is relatively lessened or reduced. But if your stature is small, you don't understand the truth, and you are

someone without the truth and life, then the degree to which you'll be harmed can easily be inferred—however they want to harm you, they will harm you in that way, and whatever extent they want to harm you to, you will be harmed to that extent. This is the harm caused to people by those who are reincarnated from devils. You see, when devils are in power, even if you support them, you will still be harmed by them, and if you don't support them or you oppose them, you will still be harmed. As long as you are ruled by them, as long as you are under their power, as long as you follow God but haven't gained the truth or been completely gained by God, then you are, out-and-out, the defeated opponent of the devils, their victim, and no one is an exception to this. This refers to great devils. As for those reincarnated from devils, they are real-life small devils, they are various kinds of devils. If you live together with them, one of the most common occurrences will be that they will lie inveterately. You will always be tricked by them and always be duped by them; you won't know which of their words are true and which are false, and you will be disturbed to the point that you feel uneasy every day. "Is this thing they said true or false? Are they trying to trick me again? How can I discern whether what they say is right or wrong?" You see, if you live together with them, you will suffer deeply from their harm. Just this matter of their constant lying will disturb you to the point that you're in complete disarray, and every day your heart will have no tranquility, peace, or joy.

For the type of person who is reincarnated from a devil, they lie inveterately, and everything they do is very devious. Whatever they say secretly to others or whatever they do behind the scenes, they don't tell the truth about it afterward; instead, they present a different story. They badmouth other people to you, and they badmouth you to other people. As a result, barriers arise between you and those other people, and you think ill of one another. In

fact, you are not familiar with one another at all, and you don't know much about one another. It is precisely because this devil made things up to sow discord between you that you have become enemies. You have been played by the devil yet still don't know what's going on, and think that what the devil said is true and that they are good to you. See, someone who is an inveterate liar can play people to this extent. They lie constantly; they often gossip, sow discord, and arbitrarily fabricate rumors by exaggerating and embellishing stories and making baseless claims when they are with you. This disturbs you to the point that you feel uneasy, and you constantly have to discern and be on guard: "What bad things did So-and-so say about me? How should I treat So-and-so?" They disturb you to the point that you're in complete disarray, upsetting the rhythm of your life, your living patterns, and your current condition. When your stature is small and you don't understand the truth, and when you haven't yet obtained the truth, you are often subject to their influence, and even misled, disturbed, constrained, and bound by some of their lies. For example, suppose you are elected as a church leader, and they say to you, "So-and-so said about you: 'That guy thinks he can be a leader? He's actually nothing, yet he still has the gall to fellowship the truth to people!'" In reality, that person didn't say this at all; it's what this devil wanted to say, and they are shifting the blame for it on someone else. Just this one comment from them makes you feel weak, and you come before God and pray, "Oh God, my stature truly is small and I cannot shoulder this work. I am indebted to You, I haven't done my work well. I want to resign, but I'm afraid that would be disloyal. What should I do?" They have disturbed you to the point that you cannot continue your work; even if you do carry on, you do so with a kind of negative emotion, gradually losing your sense of burden for the church's work, until finally, the work is brought to a standstill. You have been disturbed, haven't you? (Yes.) It really is

troublesome living, interacting, and working with this type of person. There is too much untruthfulness in their words, too much adulteration, too much of their own will, and too many of their own motives; everything they say is lies. You constantly have to discern: "Which of their words are true and which are false? What have they actually done behind the scenes and what haven't they done? Are they a true believer in God? They say that they will definitely do their duty well in the future and that they will definitely live up to this promotion that God's house has given to them—are these words truly heartfelt? Will they act according to the oath they've sworn and the resolve they've expressed?" When you see their behavior, your mind is flooded with a series of questions. You often feel they are frightening, but their words sound quite credible and reasonable. Yet, at night in your dreams, you see that their face has turned into the face of a devil, that they are baring their fangs and brandishing their claws, and you wonder, "Are they actually human? Which of their words are true and which are false? How come I can't see through them? This type of person is too frightening!" You feel they are frightening and untrustworthy, but when you check their work, it's basically passable, and when you listen to them speak, you don't notice any slip-ups. However, you are simply unable to see through them—you have a nameless suspicion in your spirit, and you always feel in your heart that they can cause trouble, always feel that their words are insincere and not entirely truthful. Perhaps one day their lying nature is exposed, and your feeling about them is confirmed: You discover that your suspicion and feeling about them back then were correct, and that although the words they spoke sounded very nice and credible, they were all false and deceptive; behind the scenes, they simply did no real work at all. So, can this type of person still be trusted? (No.) Although in your heart you feel they can no longer be trusted, when you meet them again and hear them speak, their comprehension

seems quite pure, what they say sounds nice, and you can't find any problems with their words, and outwardly they can also endure hardship and pay a price. You ponder, "What's going on here? Maybe I misjudged them, maybe I was being mean-spirited. Let me trust them one more time. Anyway, right now I can't find a suitable person to replace them in this work, so I'll use them one more time." You then continue to use them, and the final result is still the same: You discover that you've been deceived by them again. They speak nicely, but actually, behind the scenes, they just carry out their own enterprise and don't do anything real. If they gain ten people in a month of preaching the gospel, they insist on saying it was fifty. They just won't tell the truth. They are an inveterate liar, an expert at lying. You trust them and use them time and again, and as a result, you are fooled time and again. And who is it that suffers a loss in the end? Of course, through experiencing these things, people develop discernment regarding others, their insight grows, their experience increases, and they become better at judging people, but what truly suffers a loss? It is the church's work. So tell Me, does just this one nature essence of people who are reincarnated from devils—that of being an inveterate liar—cause great harm to others or not? (It does.) How great is this harm? Can they mislead you? (Yes, we can be misled and exploited.) You can be misled, exploited, and disturbed—can it reach the point of you being manipulated? (Yes.) If you are young and lack experience, and you don't understand the truth and cannot see through matters, you can be manipulated by them. What does it mean to be manipulated by them? It means you are helpless against them, you are controlled by them, your hands and feet are bound by them, your way of thinking about things and your thoughts and views are influenced and swayed by them, what you do next proceeds entirely according to their plan, and you fall completely into the trap they have designed for you—this is what it means to be manipulated.

They plan it all out in advance behind the scenes, using all sorts of tactics to plot against you. They see right through to you—to what you understand and what you can't see through, what matters you have discernment on and what you don't, what your boundaries are, how you can be exploited, and what words can mislead you. In the end, they exploit your defects and various weak points to fabricate lies and fool you. In your heart, you clearly know that what they did was wrong, or that there's a problem with what they said and they were lying, but you don't have the wisdom to deal with it; you feel distressed but are helpless against them, and you can only be led by the nose by them. Isn't this being manipulated by them? (Yes.) Ultimately, the direction the situation develops in, right down to the final result, proceeds according to their plan—this means you have been manipulated by them. That is, you completely lose the ability to control the direction of the situation's development, and are totally led by the nose by them. They ultimately get their way in terms of whatever goal they want to achieve, whatever they want to accomplish, whoever they want to exploit, and however they want to do things. Tell Me, isn't this being manipulated by them? (It is.)

Tell Me, just in terms of people reincarnated from devils' nature of being inveterate liars, is the damage they do to God's chosen people, and especially to the church's work, great or not? (It is great.) The damage is immense! So besides affecting the everyday lives of some individuals, what other great harm do they cause to people? (The disturbance caused by the actions of people who are reincarnated from devils to those around them is very severe. I previously encountered a person like that; wherever he was, that place would be full of intrigue and vying for power and status, barriers would arise between people, and the brothers and sisters would also feel darkness in their hearts.) This created chaos, right?

(Yes.) Causing people to be suspicious of and fight one another, and to enter a state of chaos—this harm is immense! So afterward, did everyone gain discernment of this devil? (Yes.) Was he cleansed away? (He was cleansed away.) After he was cleansed away, did everyone sum things up? The main specific manifestations of his lying, the lies he told, the things he lied for the sake of, the methods and tone of voice he used when he lied, the purpose that he wanted to achieve—did you all sum up these specific methods and manifestations? (We did. For example, he is an inveterate liar; his words have a nature of confounding right and wrong and calling black white to them, making positive figures out to be negative and negative figures out to be positive. He would pin baseless charges on whomever he envied or hated, and also incite the brothers and sisters to oppose them, creating chaos. He also suppressed some good people or those who got results in their duties, while promoting those who he viewed favorably and who curried favor with him.) This is an antichrist, right? (Yes.) What are the main methods of lying used by this type of person? Fabricating things out of thin air, embellishing and exaggerating stories, shifting blame onto others, telling tales to create conflict, and sowing discord—what else? (Fanning the flames.) Fanning the flames and intensifying conflicts. For example, two people are getting along quite well, not wanting to argue about anything or make enemies with anyone, but this type of person fans the flames between them to make them start fighting. If they see those two people fight, then they feel happy, and their plot has succeeded. There are some people of this sort in every group. Everyone has corrupt dispositions, but would people who are reincarnated from humans do these things? (No.) Why not? What is the difference between them and people who are reincarnated from devils? (Normal people have the minimum standard of conscience.) That's right. They have the minimum standard of conscience; in their self-conduct, they are

restrained by conscience. They won't do these morally corrupt things, these things that mean losing integrity and dignity, or these things that harm others and benefit themselves. Having a conscience means they have a minimum standard, and their actions are thus restrained. So, do these people who are reincarnated from devils have consciences? (No.) Then what kind of hearts do they have? (Malicious hearts.) They have malicious and wicked hearts, and so they can lie inveterately, and no matter how they lie, they don't feel uncomfortable inside. Why don't they feel uncomfortable? Because they are devils and have no conscience, and so when they lie and do evil, they don't feel uncomfortable, nor do they feel reproached. Conversely, if they don't lie, and if—where they are—they don't do some evil or cause some commotion and chaos, and everyone lives peacefully and joyfully, and everyone lives before God, they feel upset and uncomfortable inside. Why do they feel uncomfortable? It's because everyone comes before God, ponders His words, acts according to His words and the truth principles, lives within normal humanity, and doesn't worship them; they don't stand out among people or feel important, so they think, "Living like this is so boring, it's no fun!" In order to have fun, make life interesting, live respectably and with a feeling of importance, they have to stir up some trouble and cause some problems, make some waves and cause some unrest and chaos among people. What's that saying? Whipping up a storm. This type of person likes to whip up a storm wherever they are; they don't like to keep to their proper place. Normal people want to keep to their proper place—to live stable lives, and to do what they ought to do in a routine manner—they don't like to whip up storms. But people who are reincarnated from devils do not keep to their proper place. Why do they not keep to their proper place? Because a devil lives inside this type of person, and devils like to cause problems in any group they are in. Even if you haven't provoked or annoyed them, they just start

trouble on their own—this is whipping up a storm. No matter what group this type of person is in, whether you look at it from afar or inquire about the circumstances of its members, you always feel that there is a demonic atmosphere there. From time to time, you hear that person A has a conflict with person B, that person C isn't getting along with person D and they're ignoring each other, that person E has disputes with person F in their work, that person G is always vying for status, and their work always needs to be redone. If you see any church where there is always a chaotic and turbid atmosphere, where there is no peace, where people are always unable to get along or cooperate harmoniously, there is one or even multiple devils causing disturbances inside it. No matter how many devils are causing disturbances in a church, those other people who have some minimum standard of conscience and want to act according to the truth principles are all deeply harmed by them. Once all types of devils have been cleansed away, when everyone lives church life and does their duties together again, the atmosphere is different. Although you can't say that everyone is burning with passion, at least everyone feels that the people there have human warmth and don't stir up trouble; the atmosphere there isn't demonic, it's a human atmosphere. In places where the atmosphere is demonic, when people talk together, there's something amiss with the looks in their eyes, as well as with their tone of voice and the atmosphere when they speak. They don't make eye contact when they talk; furthermore, what they say is very simple, none of them is willing to speak from the heart, and there's no verbal communication. It's like there's a wall between them. There's no communication between them; they harbor hatred in their hearts. It is possible that these people are the victims. Regardless of whether these people are victims or victimizers, in short, there are devils mixed in and causing disturbances within this group, disturbing people's hearts to the point that they are in a

mess and cannot find any peace. When the people in this group live together, they always feel things are unsatisfactory and not going smoothly, they cannot reside together harmoniously, and of course, harmonious cooperation is even more out of the question. When speaking, acting, and doing their duties in this group, people always feel displeased inside, and there are also barriers between them. This is because there are devils causing disturbances in this group, and so everyone is constrained and feels unhappy.

Some people experienced severe disturbance by devils and were basically manipulated by them. When I saw them after a month or two, their faces looked off somehow, as if they had been made fools of. Could it be that they lacked the work of the Holy Spirit and the presence of God? How come they looked so awkward? Later, through careful inquiry, I found out that something had indeed happened: Two devils had controlled all these people. To what extent did the devils control them? The devils did whatever they wanted; the work arrangements issued by the Above and the principles fellowshipped by the Above could not be implemented—they all existed there in name only. With these two devils blocking the way, no one dared to voice an opinion or report problems. Afterward, some people got so angry when these two devils were mentioned that they burst into tears. Why didn't you expose them back then? Even with so many people there, no one dared to stand up and expose the devils—how much power must those devils have had? Outwardly they look human, but their essence is actually that of a devil. This type of person is feared by other people wherever they go. People only have to come into contact with them to feel afraid, to feel creeped out. If a child meets this kind of person, they will be scared to tears. To what extent do guileless people feel afraid when they meet this type of person? When they are in front of them, they don't dare to breathe heavily

or speak loudly, and even quickly try to avoid them by going around them. Someone saw that these devils weren't implementing work according to the work arrangements and said, "Doing it like this isn't right; this isn't consistent with the principles fellowshipped by the Above." One of those devils retorted, "I call the shots here. If you step out of line, believe it or not, I can expel you right now!" This scared the person so much that their face drained of color, and they did not dare to voice an opinion again, saying tearfully, "I was wrong. Just pretend like I didn't say anything. Please, please don't expel me!" The others saw this and said, "He's too formidable, his power is too great! He will expel anyone who doesn't obey him! Our opportunity to do our duties in God's house was hard to come by. If he expels us, where could we plead our case? Wouldn't we be finished? Wouldn't our hope of salvation be gone? We really mustn't voice our opinions; we mustn't get expelled because of a moment of carelessness." Look, they were afraid to this extent. Finally, when the devils were being exposed, some people exposed how the devils sowed discord and formed factions, while others exposed the fallacies the devils spread to mislead people. In fact, these people had seen clearly the evil done by the devils at the time; it was just that no one had dared to say a word or resist. Some even cried while speaking, looking quite pitiful. But why hadn't they resisted when the devils were manipulating and controlling them? Why had they been devoid of strength then? Now that the Above was going to handle the devils, they found their strength. Tell Me, if God hadn't watched over and protected these people who were small in stature and didn't understand the truth, and if they hadn't had God's safeguarding, wouldn't they have been grievously harmed by the devils to the point that they were finished? Isn't that so? (Yes.) You see, people aren't that afraid of God, but when devils and Satans torment people, they get so scared they tremble all over and can't even cry coherently—how severely

scared they are! When the Above exposed and handled these two devils, those people heard the news and felt finally liberated. For those few months, they had been controlled by devils and lived under Satan's power, they had fallen into darkness, with no light at the end of the tunnel, and they were crying out into the void. Their lives were so pitiful! Finally, these two devils were cleared out, and everyone was liberated and happy. I wondered, "The Above has cleared out these two devils this time, so if these people encounter devils doing evil and controlling people again, will they be able to discern them? Will they be able to remove the devils from their posts without the Above needing to come forward and resolve the matter? Will they all be able to collectively expose the devils, summing up all their evil deeds and then removing them from their posts, and not listen to them, not be constrained by them in doing their duties, and kick them out of the church?" But judging by their stature, I'm afraid they can't achieve that. Although these people believe in God sincerely, have the resolve to suffer, are willing to do their duty devotedly, and are willing to pursue the truth, they are just too cowardly. When just one small devil came out to cause disturbances, no matter how old they were, these people shrank back and were afraid, they could all be controlled by them and dare not resist. Upon seeing this, it struck Me how pitiful these people were. If God didn't protect, have concern for, and watch over people, this human race would have no way to survive. Look at these things that happen in real life: The behavior of various devils, their aims, and their methods and tactics for doing things are basically consistent and easy to discern, and yet when various devils come out to cause disruptions and disturbances, and constrain, control, bind, and grievously harm God's chosen people, few people dare to stand up and resist, no one takes the initiative to expose these devils, remove them from their posts, and cleanses them away from the church; they just allow the devils to control God's chosen

people and disturb and sabotage the church's work. These pitiful people just endure it all; they feel upset in their hearts, and they cry bitter tears while praying to God, but they have no solutions; they have no wise methods, and they do not use the truth as a powerful weapon to resist and battle the devils, and to deal with them. No one does this, nor dares to do it; they don't even have the courage to battle the devils. In any church, if evil people or devils emerge to control people and disrupt and disturb the church's work, most people just endure it. In the end, it is God's house that steps forward to deal with these various kinds of devils, ending their fate, enabling the brothers and sisters to be protected, to live church life normally, to eat and drink God's words normally, and to do their duties normally, and enabling the various items of the church's work to proceed in an orderly manner. It is entirely through God dispatching people, and God's house personally arranging and guiding the performance of this specific work, that these immature, ignorant, and weak people are protected from being misled and grievously harmed by evil people and antichrists. How pitiful these foolish and ignorant people who don't understand the truth are! In the broader environment, the entire human race has been corrupted by Satan; in specific living environments, people are disturbed, controlled, and grievously harmed by various devils. Some people are small in stature and have a shallow foundation, so when they encounter the disturbances of evil people, they cannot see through these things. They always think that evil people shouldn't exist in the church, and think that there is no love or human warmth between people. Some don't even want to do their duties anymore, saying, "It would be better to believe in God at home. Why are such people allowed to exist in the church?" People who don't understand the truth cannot see through these things. They aren't able to learn lessons from these matters; they don't know that God's good intentions are behind them encountering such things; they

don’t know whose side they should stand on or to approach these matters using the truth principles; they aren’t able to unite with the true brothers and sisters to oppose and battle the devils. Isn’t this being small in stature? Isn’t it pitiful? (It is.)

The first characteristic of the type of person who is reincarnated from a devil that is revealed in their daily life is inveterate lying. Regardless of age, gender, or background, regardless of how many years they have believed in God, as long as someone’s speech always contains lies, as long as they are full of lies and lie inveterately, then they are reincarnated from a devil; they are not human. Humans also lie, because they have corrupt dispositions; the deceitfulness and wickedness within corrupt dispositions can cause humans to lie. But the degree of human lying is different from that of people reincarnated from devils. If someone lies inveterately, this fact alone is enough to prove that, in their essence, they are not human, but are a devil. Because of the effect of conscience, it is absolutely impossible for humans to reach the point of lying inveterately. Although there are also times when humans lie and engage in deceit, their lying is only a normal revelation of corrupt disposition; it involves occasional lies regarding certain matters. Although humans lying and devils lying may look the same outwardly, in essence, there is a distinction. When devils lie, they never feel self-reproach or regret. Moreover, they feel pleased with themselves, satisfied, and have a sense of accomplishment regarding the lies they tell and the acts of deception they commit. If a lie is unsuccessful, they will step up their efforts in telling more lies and using more advanced deceptive tactics to deceive more people. But after normal humans with corrupt dispositions lie, they have an uneasy conscience and feel reproached, and they feel too disgraced to live. If they have deceived someone, they feel somewhat embarrassed when meeting

them again. If they are asked to publicly admit they lied and promise to never lie again but only tell the truth, their current stature is not yet up to that. However, they have an inner awareness; they feel shame, guilt, and unease for the lies they told; they feel accused within. But this type of person reincarnated from a devil lies inveterately. After they lie, they feel no inner accusation and no sense of guilt. Why don't they feel guilty? Because they are a devil. Feeling guilty toward people or God, feeling accused in one's heart—that is the normal awareness of a human being. Since they are a devil, they are devoid of such awareness. Therefore, they can continue to lie, and even step up their efforts; they will keep lying and never change. Ultimately, when does their lying stop? Only after the last breath of their physical life, when they can no longer speak, does their lying cease. But the spirit of the lying devil inside them reincarnates into another person, and that person will then continue to lie. Therefore, the lying nature of devils never changes. This is inveterate lying. People reincarnated from devils deceive anyone and can tell any lie. They can lie in any situation and about any matter, and their lying tactics are particularly sophisticated; no one can see that they are lying. You see, when people who often lie tell a lie, it's like a normal person telling the truth—it seems very natural, without any discernible flaws. You might think they are telling the truth. If you take their lies as the truth, they will laugh at you in their hearts, thinking, "Fool, I was just messing around and you took it to be the truth? You really are utterly foolish!" The next time they see you, they will still lie and toy with you, just to see what your reaction is after hearing the lie. If you again take it as the truth, they will become even happier, gain a greater sense of accomplishment, and feel even more that they are successful in how they conduct themselves. Tell Me, are they human? Do they have human awareness? Do they have a human sense of conscience? Obviously not. The more effective their lies, the more pleased and

happy they are inwardly, the greater their sense of accomplishment, and the more capable they feel. If a day goes by when they haven't lied to deceive or toyed with someone, they feel the day was uncomfortable and not worthwhile, and they have to find an opportunity to deceive people. For example, if a devil sees two people have a good relationship and cooperate harmoniously in their duties, they feel uncomfortable inside and ponder, "Let me sow some discord and start some rumors to make you two turn against each other, and you won't be able to get back on good terms even if you want to." With just a few words, this devil ensnares those two people in a web of confusion, and they then have disagreements and disputes and are no longer as harmonious as before, which makes this devil feel delighted, exceptionally happy. The devils hidden in the church are always doing these kinds of things. Devils of the nonbelieving world cruelly arrest brothers and sisters. As long as you say you no longer believe in or follow God, or if you complain about God or betray God, they are happy. You can do anything—you can eat, drink, whore, and gamble; you can commit arson, murder, and looting; you can commit any crime—as long as you don't believe in God, they are happy. Is there a connection between the things devils do among humans and the things Satan does in the spiritual realm? Are there any similarities? These devils especially hate whoever believes in God and walks the right path. Whoever pursues the truth, or always insists on acting according to principles, or often bears witness to God, or does their duty devotedly—when they see such people, they get angry and regard them as enemies. It's not jealousy; it's hatred. To achieve the purpose of demolition, one of the methods they adopt is deception through lying to disturb you, mislead you, and drag you down. Doing this may bring them no benefit, but once they have dragged you down so that you lose faith in God, become negative and weak and unwilling to do your duty, or can no longer cooperate

harmoniously with others, they have achieved their purpose, and they are happy, and their worries disappear. Is this not what devils do? (Yes.) The fact that devils are inveterate liars is certain beyond all doubt. Take any person—regardless of their race, their appearance, whether they are tall or short, fat or thin, ugly or handsome, regardless of their education level or personality, regardless of whether their gifts are great or small, whether they have strengths, what their interests and hobbies are—they only need to have one characteristic, that they can lie inveterately and never change. This is not occasional lying, nor having no other choice, nor needing to use wisdom in a certain matter, but rather, regardless of necessity, regardless of the situation or background, regardless of the matter, they insist on lying, fabricating, playing tricks, and engaging in petty maneuvers. If they have this characteristic, then this sort is an out-and-out devil. Absolutely do not believe they can become a good person, and absolutely do not believe the nice-sounding words that come from their mouth. Even if they express resolve or make terrible oaths, do not believe them, because they are a devil and not human. Even if devils make terrible oaths, it is just to temporarily deal with the situation; it's all deception. They are fundamentally unable to act according to the oaths they swear. If you believe them, then you are foolish; you cannot see through to the essence of devils. They can lie about anything, so the terrible oaths they make are also lies. Because they never believe that God scrutinizes everything, and don't believe that God will give retribution according to each person's actions—they don't believe that God can act in this way, they therefore just follow their own will in their actions, lying and deceiving as they please; they are capable of doing anything in order to achieve their aims. This is a characteristic of devils, and it is also their nature essence. You see this matter clearly now, right? (Yes.)

People reincarnated from animals also lie just like devils because they have corrupt dispositions, but when reproached, they will admit it to some degree in their hearts. Although they can admit it, because of their animal quality they cannot comprehend the truth, so they never understand exactly what it means not to lie or what it means to act according to principles. Even if they say, "I will never lie again, I want to speak the truth," when they try to put this into practice, they seem very clumsy and stupid. Others find the sight of this laughable, saying, "Who practices the truth like this? This is the first time I've seen it—it has really broadened my horizons!" It's like an animal standing up and walking upright like a human; it looks very awkward and strange. Some people reincarnated from animals also want to be honest and do some good things, but they cannot find the accurate principles of practice. When they practice, it is very absurd and becomes a joke. Others find the sight of this laughable, yet these people still think they are being honest. Isn't this ridiculous? Suppose you tell them, "If you want to be an honest person, you should make sure not to lie, make excuses, try and justify yourself, or argue unreasonably. Doing this is enough. This is being honest. If you do things that violate the truth and thus transgress, you can open up and lay yourself bare. Just accept whatever anyone says that accords with the truth. Don't do things lacking reason or ridiculous." But they don't understand this. When they put this into practice, they err. What would you say is the biggest problem with this type of person? It is that they do not meet the standard of normal humans. Is there a difference between people reincarnated from animals and people reincarnated from devils? (Yes.) Where does the difference lie? (Their distorted practice is not because they are devils with a devilish nature, but mainly because they lack caliber and cannot achieve the normal thinking and reason that humans should possess.) That's right, their caliber falls short. People of poor caliber may subjectively want to

practice the truth, but they cannot grasp the principles; they can only hold to regulations. So their practice is radical, foolish, and stupid. People want to help them, but their disposition is like a hedgehog covered in spines, leaving people at a loss for where to begin. No matter how the truth is fellowshipped to them, they seem unable to understand or grasp it. After five or six years of help and support, they only understand a few words and doctrines and still cannot practice the truth. Their caliber is too poor. Yet these stupid people are always doing disgusting things. When it doesn't concern major or proper matters, out of etiquette or concern for face, you can still bring yourself to talk with them. But once proper matters are involved, for example, when discussing the performance of duties or work, you get an awkward, uncomfortable feeling, fearing they will resist or object in some way and make you embarrassed. This type of person is unworthy of discussing proper matters with. You just can't engage with them; engaging with them brings too many problems and will also affect the proper matters. They are always spouting skewed arguments and off-topic remarks, which are simply disgusting to hear. What other distorted things has this type of person done? If they develop feelings for someone of the opposite sex and have wicked lust, they think they must be an honest person, and that they must open up about this and it can't be kept bottled up inside, so during a gathering, they publicly talk about this matter. The person of the opposite sex they have feelings for feels awkward and uncomfortable upon hearing this, and feels embarrassed. If you try to stop them, they feel upset, saying, "I'm speaking from the heart and being honest. What right do you have to stop me from practicing the truth? This is my right! I finally worked up the courage to speak about this, yet you restrict me! God doesn't even restrict me, so what right do you have to do so? God even gives me the chance to be an honest person; it's just you who looks down on me and won't let me be honest. If I keep this matter

bottled up inside and don't speak out about it, isn't that concealing the facts? Isn't that being a deceitful person? Then I wouldn't be an honest person. If I'm not an honest person, will God still save me?" As you can see, everyone listening feels awkward and embarrassed, yet this person insists on going into detail, and you can't even restrict them. Tell Me, regarding this matter, should one be tolerant and patient, or should one fellowship the truth principles to restrict them? (We should fellowship the truth principles to restrict them.) If one first tries helping out of love, exhorting them not to say such things that don't edify others in the future, will they be able to understand and accept this? (No.) Then this type of person is prone to distortions, somewhat foolish, and their reason is not very sound, so one can only resort to restricting them. Everyone has wicked lust, and occasionally one might have some feelings for or harbor some thoughts toward someone of the opposite sex. It's enough to recognize this oneself privately. If things are heading in a bad direction, one should minimize contact with that person or avoid being alone with them in the future. People with normal humanity will use wise methods and act according to principles when dealing with such matters. They know that this kind of matter cannot be handled solely by applying the principles of practice for being an honest person, and that some principles of wisdom must also be applied. But people reincarnated from animals don't know how to handle such matters, and they even regard publicly opening up about such things as being honest. They don't know what consequences this will bring. When they try to be honest, they just adhere to a regulation and a formality. And what is the result? They bring trouble upon themselves, the person they have feelings for, and everyone else. The person they have feelings for is affected and constrained by this matter, feeling unable to face the situation. Everyone else also feels a bit embarrassed upon hearing it, thinking, "If we listen, it's like we're prying into someone's privacy; but if we

don't, they'll still insist on talking, believing they're being honest." You see, everyone finds this matter thorny and troublesome. Wouldn't you say this type of person is a great trouble? If you fellowship the principles, they don't accept them, saying: "When you are being honest and opening up, you can say anything, but when I say something, it's not okay. Am I not also being honest? Why don't I have the right to speak?" They don't even pay attention to what others are saying. Is that matter of theirs suitable for fellowshipping publicly? This type of person just can't see through this and doesn't understand the principles of being honest. In the end, they make everyone feel the situation is quite difficult to handle. People of the same type will imitate them, saying, "Look, they can even fellowship about things like that. They truly have resolve, they are truly being honest!" Those with pure comprehension know upon hearing that their practice is wrong, and that it has deviated. If you want to help them, they simply won't accept it. What will they say? "You won't be able to help me. My comprehension is different from yours. I'm just going to practice this way." What can be done then? Are you able to help them? (No.) If you really try to help them, you'll just end up making things worse; not only will they not accept it, but they will also argue and get entangled with you. Isn't this troublesome? (Yes.)

Those reincarnated from animals also exhibit manifestations of lying, but their lying does not manifest exactly the same as those reincarnated from devils. Their attitudes toward lying and the methods they adopt in lying are also different. When the lies told by those who are devils are exposed, even if, having no alternative, they outwardly admit they lied, they still feel perfectly justified. They think that it's no big deal. Or even if they express their stance and admit in front of everyone that they were wrong to lie, behind the scenes they still lie and deceive just the same, without changing

in the slightest. They simply do not regard lying as a wicked matter or a negative thing. It is their weapon for surviving—how could they give it up? Those who lie inveterately believe, “Living in this human world, if one didn’t lie, if they opened up and laid everything bare to others, and if everything were known and grasped by others, would they still have a self? Would life still have any point? Would they still have dignity? Besides, if one always spoke the plain truth about everything, how bland and dull life would be! One simply has to lie, whether there’s a reason or not.” From any perspective, whether they lie intentionally or unintentionally, it is a natural revelation of their nature. In short, inveterate lying is a prominent characteristic of devils—this is certain beyond doubt. Considering it from this point alone, it is absolutely impossible for people of this type to accept the truth and be honest people; they absolutely cannot do it. Moreover, they feel contemptuous of God’s requirement to be an honest person. Whether or not they are faced with a specific matter, their attitude toward God’s requirement for people to be honest is always one of contempt, mockery, repulsion, and detestation. They view God’s requirement and the principle of self-conduct concerning being an honest person with disdain. From the depths of their hearts, they are averse to and unaccepting of the truth; they even outright oppose being, and refuse to be, honest people.

Inveterate lying is a very obvious characteristic in those who are reincarnated from devils. As long as you have close contact with them, as long as you interact, communicate, and associate with them in work or life, this characteristic or true face of their inveterate lying will be exposed little by little. Therefore, discerning this type of person is very easy. You don’t need to look at someone’s thoughts and views about other people, events, or things. As long as you discover they are an inveterate liar, based on this point alone,

you can say with one hundred percent certainty that they are a devil, not human. Some people ask, “Is there even a one percent chance that someone who lies inveterately is not a devil and still has hope of attaining salvation?” I tell you, there is absolutely no possibility. Anyone who lies inveterately is one hundred percent a devil; there isn’t even a one percent chance otherwise. Understood? Some people say, “Could it be that some people lie inveterately because they’ve been corrupted too deeply, they’ve been too severely influenced by society’s evil trends, and the conscience and reason of their humanity have been buried, or they have been completely assimilated by devils, which is why they lie inveterately? If, after a period of help and support from the brothers and sisters, and after being watered and fed with God’s words, their conscience can gradually awaken and their reason can gradually recover, won’t they change and stop lying inveterately?” I tell you, there is no such possibility, not even a one-in-ten-million chance. Therefore, anyone who lies inveterately is a devil, absolutely not human, lacking the slightest normal humanity. Understood? (Understood.) This is certain; there are no exceptions and no special circumstances. You must see clearly on this matter. Perhaps you see someone who, when handling a matter, says something untrue to nonbelievers—something like a lie—in order to safeguard the interests of God’s house and protect the brothers and sisters. You then feel doubtful about this matter, thinking, “I previously thought he was someone who pursues the truth, so how could he lie about such a major issue? If he can lie about this major issue, is he a devil? Is his pursuit of the truth a facade?” Is this way of understanding correct? (No.) What’s wrong with it? How should this matter be viewed correctly? (They haven’t discerned the intent behind that person’s actions or the effect achieved. If someone says something untrue, but does so to achieve a positive effect—to safeguard the interests of God’s house and protect the brothers and

sisters—this isn't lying; it's a kind of wisdom. They haven't discerned the difference between lying and exercising wisdom.) You must see clearly the nature of lying. Look at what principle a lie is based on and what purpose it aims to achieve. If someone says something untrue to achieve a positive effect and uphold principles, this isn't lying—it's wisdom. In addition, observe whether they are someone who lies inveterately in daily life. If they only lied in one instance, you cannot determine that they are a liar or that they lie inveterately, right? (Yes.) If, in a major matter, they said something untrue to safeguard the interests of God's house, and you define them as someone who lies inveterately, this is being distorted. Characterizing and viewing people this way is not in accord with principles. If they lied in one instance to protect their own face and reputation, but do not generally lie in most matters, and even if they do lie, they can correct it afterward, then such a person cannot be determined to lie inveterately either. Only those reincarnated from devils lie inveterately. Some people say, "You say they lie inveterately, but sometimes they also tell the truth. For example, they bought something, and when someone asked the price, they stated it truthfully; they didn't lie about that. How can you say they lie inveterately?" When privacy, interests, status, or face are not involved, they have no need to lie. Lying is tiring for them too, so to save trouble, they don't lie about minor things. However, just because they don't lie on one occasion or don't lie about minor things doesn't mean they don't lie inveterately. You just need to observe whether they lie when communicating with others, describing or recounting major events, when their own interests, fame and gain, status, prospects, or responsibilities are involved, or when their own viewpoints are involved. In such a situation, observe how much untruthfulness is in their words, how much veracity, and how much credibility. If their words contain too much untruthfulness, practically turning black into white, fabricating

things out of thin air, shifting blame onto others; if they attribute the bad things they did to others, and take credit for the good things others did; if they made a mistake in a matter and should be responsible, but they talked their way out of it, completely shirking their responsibility and pinning it onto others; if they didn't do their work well, or didn't pay a price or fulfill their responsibility, or they didn't do it because they feared danger, and they lied, giving a relatively reasonable excuse to conceal the truth and absolve themselves of responsibility—are these not lies? (Yes.) These are all lies. This is inveterate lying. That is, whenever matters involve their personal interests, responsibilities, face, status, and so on, they lie in all of them. For example, someone bought a chair for a host family that cost seventy yuan. When reporting the expense after returning, they thought, "This trip was quite tiring, and I can't have run around for nothing. I must make thirty yuan somehow. This thirty is for labor, for running the errand." So, they said the chair cost one hundred yuan. See, they lied, didn't they? Why did they lie? (They wanted to benefit a bit.) They wanted to make a little profit. Say they are doing duty together with brothers and sisters, and seeing two people get along well, they think, "No one is friends with me, everyone looks down on me, and no one gets along with me. Let me stir things up between you two and sow some discord in your relationship." So, they say to one person, "So-and-so said you think you're well educated, and that if you're so educated, how come you can't write articles?" Then they go to the other person and say, "So-and-so said although you're tall, your figure isn't well-proportioned, and your upper and lower body are out of proportion." With these few words, they sow discord between the two. When the two meet again, remembering the divisive words, they view each other with dislike and feel awkward. What benefit did the instigator gain? Outwardly, it seems they gained nothing, but seeing the two become distant and their relationship sour makes

them feel comfortable inside and no longer jealous. They then believe they have gained an advantage. Therefore, they even lie in this matter. Someone might say, “Isn’t this harming others without benefiting oneself? If those two talk with each other, won’t they know you instigated things between them? Won’t you have brought disaster upon yourself?” Do they care about this? They don’t care. As long as the two are separated, they no longer feel jealous and believe they have gained an advantage. Isn’t this something devils do? (Yes.) This is just how devils act.

Those reincarnated from devils might speak truthfully about trivial, insignificant matters, but this doesn’t mean they don’t have a lying nature. In all matters, whether significant or unremarkable, as long as they believe their image is involved, as long as they feel uncomfortable, or they want to obtain some benefit or achieve some goal—as long as they have an intention and want to act—their approach will certainly be to use lies to accomplish it. This is inveterate lying. Perhaps they don’t lie when it comes to matters of food, clothing, or shelter; ordinarily, they wouldn’t bother exerting mental energy to lie for the sake of minor things. Furthermore, in their eyes, some people are simply not on the same level or tier as them, they don’t even care to acknowledge them, and they derive no sense of accomplishment from toying with or manipulating them, so they don’t care to act against them in any way. If they are going to act against someone, it must be someone they consider to be on their level, someone they can play games with, and their rival —only then will they acknowledge that person. This is another characteristic of devils. If you are an ordinary person, they think you lack intelligence, that you’re not capable or worthy of playing games with them, and they find this uninteresting, so they ignore you. Devils are selective about whom they toy with. When they live alongside you, perhaps you never see them lie or never notice them

intentionally lying about anything, but as long as they are devils, they will certainly lie; this is the innate nature of devils. If they don't lie to you, it may be because they don't see you as worthy. They think, "Humph! I won't even bother to lie to you, and yet you're afraid I'll toy with you. Who are you? You think you're somebody?" They simply have no regard for you; forget lying to you, they can't even be bothered to speak to you. It's like when you ask a muddleheaded person about their relationship with someone, and they say, "I'm not in their league. They have better caliber than me, they have a good head on their shoulders. I'm a lowly person, not as noble as them. They don't want to engage with me." Even muddleheaded people feel this way. Now let's look at whom devils like to toy with, whom they like to contend with, whom they like to mislead, exploit, and manipulate. Don't they also have standards and a certain scope? (Yes.) When they choose a group of people, those people must be ones who engage in mind games and play tricks like them. Only when interacting with such people do they feel happy and find it fun, and only then can they get some sense of accomplishment from their games. Therefore, when it comes to those who are reincarnated from devils, one must see through to their characteristic and essence of inveterate lying. Just because they haven't lied to you doesn't mean they don't lie, and it doesn't mean they don't have a lying nature. If they haven't associated closely with you, and don't even acknowledge you, and they just think that you are an ordinary believer, that you are not a highly educated person—just a housewife or a farmer—and they don't have any regard for you, then they will think that lying to you would mean lowering themselves, that it would mean wasting their brain cells, and they won't even bother to lie to you. How, then, can you see through this type of person? Since they are devils who lie inveterately, their nature will be revealed in other suitable situations even if it's not revealed in this one. Just because they

haven't lied to you doesn't mean they won't lie. As long as they have the essence of a devil, their lying nature will certainly be exposed; it cannot stay hidden. Whether they hide it well or not, regardless of how much of it is exposed, as long as they have a lying nature, and they frequently lie, then they are devils; they are absolutely not humans. True humans do not lie frequently; that is to say, those reincarnated from humans do not lie frequently. Why do I say they don't lie frequently? Because as soon as they lie, their conscience reproaches and accuses them. If they tell one big lie that leads to consequences, they will feel disgusted with themselves for their whole lives; they will begin to feel repulsion toward lying in their hearts and won't lie about unnecessary things. Thus, they will lie less and less. Because their conscience reproaches them, they will restrain themselves so that they commit fewer similar wrongs, eventually reaching the point of not committing them at all. This is something humans can achieve. But devils cannot achieve this. After they lie, they feel no reproach, so when they want to lie, there are no restraints; nothing can restrain them—no environment can restrain them, nor can any person with standing or status, and the truth, of course, has no restraining power over them either. Other people exposing them cannot possibly restrain them, to say nothing of the truth, which to them is just text written on paper, just doctrines and regulations, and cannot restrain them at all. Without restraints, them lying is their natural revelation; anytime, anywhere, they can tell various different lies as needed. This is their nature; it will never change at any time. How, then, can one see through to their nature? Look at how those around them evaluate them. If people familiar with them say, "That guy lies inveterately, everything that comes through their mouth is a lie, they lie without their face growing red or their heart skipping a beat, and they can lie about anything; no one dares believe a word they say," then it can be determined that they are devils, not humans. Now that I've

said so much, can you see through to this characteristic of inveterate lying in those who are reincarnated from devils and confirm its presence in them? At all times, this rule, this conclusion —"Those who lie inveterately are equivalent to devils"—remains unchanged. Understood? (Understood.)

Has the first characteristic of those who are reincarnated from devils—inveterate lying—been fellowshipped clearly? (Yes, it's clear.) This content should be easy to accept and understand. Why? Because you often see this type of person in your daily life; it's just that previously, you considered their manifestations of lying as normal revelations of corruption. Now, through fellowship, you have learned why their lying nature and manifestations of lying never change—it turns out this is determined by their attribute, so this type of person cannot change. What should be done when encountering such people in the future? (There's no need to fellowship with or help such people. If they are supervisors, they must be dismissed. If they have already shown some manifestations of evil deeds and begun to disrupt and disturb the church's work, then they should be cleansed away as needed, and not allowed to remain in the church for one more day.) Devils lie inveterately; it's certain they cannot change. However, there is a type of devil that has some gifts or strengths in certain areas. If they are willing to render service, they can be utilized for service. God utilizes all things to render service in His work; the great red dragon is one such service object and foil. To work in God's house, one must have wisdom; this is also a principle. If those reincarnated from devils are willing or suitable to render service, utilize them for service. If they cannot even render service, or their service does more harm than good and causes too much damage, and God's house gains no positive effect from using them but instead has to worry about them, then they are not suitable for rendering service, so their

eligibility to render service should be revoked. Is doing this appropriate? (Yes, doing this is principled.) They must be treated according to the principles. Discernment is one thing, but when it comes to how to handle them, you must have wisdom and principles, and do so based on the actual situation. The aim of fellowshipping these matters is for you to gain discernment, to clearly know what the essences of various types of people are, and through a person's essence, determine whether they can accept the truth and attain salvation. However, it is not for you to apply a one-size-fits-all approach, handling all those characterized as devils by clearing them out. Rather, it is to get you to effectively utilize devils for service according to the principles and to the needs of the work of God's house. Suppose that some devils say, "Seeing that I am a devil, you want to utilize me for service. If I cannot attain salvation, I won't render service!" What should be done in this situation? (If they are unwilling to render service, let them go.) If they are not even willing to render service, then let them leave quickly. Some devils say, "You want to utilize me for service? No way! I won't render service for you! I won't do anything bad, I'll just muddle along in God's house. When it's time to work, I'll just be perfunctory, just go through the motions; I won't do it conscientiously for you!" What should be done when such people are discovered? (They should be cleansed away.) Once a devil is clearly identified, just quickly cleanse them away; show no mercy. If some devils are well-behaved, and they know that they lie inveterately and are devils, and that they cannot be honest people and cannot attain salvation because their nature dictates it, but after listening to the truth for so many years, they also want to follow God and ultimately gain blessings, and they do whatever God's house asks them to do—if such people do not cause disturbances and there is suitable work for them, they can be given the opportunity to render service. When it comes to the duty given

by the Creator, all created beings, regardless of the attribute of the category they belong to, should treat it as their own duty; this is something unshirkable. Even if someone is a devil and a Satan, if they willingly render service for God, God will not treat them unfairly; this is God's principle for His treatment of all created beings. If you consider yourself a created being, and regardless of your attribute, you are willing to worship the Creator, willing to surrender under the Creator's dominion, and fulfill your duty as a created being, and you are willing to render service even if there will be no good outcome or destination for you in the end, this is also permissible. God does not reject this; God gives people the opportunity to render service. It just depends on how people approach this matter. Some people say, "Since my innate attribute isn't good, and there's no hope of me attaining salvation no matter what duty I do, I won't do a duty anymore, I won't render service! You want to utilize me for service, and in the end, you guys will gain blessings and enter the kingdom of heaven, but there will be no share for me, so I'm not going to believe anymore!" That's perfect. If devils want to leave, let them leave. If they don't leave, clearing them out is entirely in accordance with the principles. Some devils say, "I can't deny it that I lie inveterately, I lie to everyone, even to God. But, no matter if God's house gets me to render service, or if it gets me to act as a foil—no matter how I'm treated, even if I'm not treated as human, I have no complaints. The fact that I'm a devil can't be helped, can it? Whatever service I'm asked to render, whatever effort I'm asked to exert, I am willing to do it." Should such people be accepted? (Yes.) In principle, they can also be accepted. As long as there is a glimmer of hope for their salvation, they should be accepted. Regardless of whether they admit they are devils, they at least have some self-knowledge, are willing to render service, and have a bit of submission; that is enough to meet the conditions for acceptance. As for whether they

can do their duty in a way that is up to standard, that remains to be seen, right? (Yes.) In short, no matter what type of person someone is, even if their attribute has been discerned, one should still act according to the principles in their treatment of that person. Of course, there isn't just one principle here—it's not that all devils should be rejected and cleared out, that all devils should be cast into hell; that is not the sole principle. God holds sovereignty over all things and utilizes all things to render service. Which things can render service, which things render what service and how they render service, at which stage they render service, how long they render service for, how much service they render, under what circumstances they are no longer used, and under what circumstances they can continue to be used—there are principles for all this, and there is God's wisdom in all of it. People cannot approach this matter impetuously; they must seek the principles. If everyone believes acting in a certain way is right and conforms to the principles, then act in that way; act in whatever way you ought to. Violating the principles, blindly and groundlessly handling a person based on momentary anger, is an attitude of not being rigorous toward the truth and God's words; strictly speaking, it is also a manifestation of lacking a God-fearing heart, so absolutely do not act in this way. That is basically what there is to fellowship on the first characteristic of those reincarnated from devils—inveterate lying; the principles in all aspects have been clearly explained.

The second characteristic of those reincarnated from devils is "deviance." Since it's a characteristic, it's not a temporary manifestation, but something often revealed from their nature, and it can wholly represent their thoughts and views, and their dispositions and essence. So, what are the specific manifestations of the "deviance" characteristic of those who are devils? What is deviance? What word is deviance often paired with? (Wickedness.)

What else? (Deviant nature.) Deviant nature, wicked lust. What other manifestations are deviant? Being devious and abnormal, right? (Yes.) Besides being devious and abnormal, what else? (Also being extremely calculating and inscrutable, being a veteran schemer, giving off a feeling of being somewhat unfathomable.) These are basically all included. Being devious, insidious, crafty, calculating and inscrutable, and a veteran schemer—these are all specific manifestations and characteristics of deviance. In what matters, then, do devils manifest these characteristics? In essence, besides what people think of—the deviousness, insidiousness, craftiness, etcetera, related to disposition or manifested in methods of conducting oneself and handling matters—what is another kind of deviance? It is people's wicked lust; this kind of deviance should be called lecherousness. Since the word "deviance" has been used, we're not talking about the normal physiological needs or reactions of the flesh, but lecherousness—this is also called deviance. The deviousness, insidiousness, etcetera, mentioned just now relate to disposition; lecherousness is deviance related to the flesh. Isn't the word "lecherousness" quite fitting? (Yes.) Here's another term that is even more fitting—sexual provocativeness. Nonbelievers often say someone is secretly lustful, a slut; these terms all refer to the aspect of wicked lust. Besides lecherousness and sexual provocativeness, are there others? (Is baseness one?) Baseness is not; baseness is different from lecherousness. Baseness relates to a person's dignity and integrity, while lecherousness and sexual provocativeness mainly relate to issues of one's interpersonal conduct. What we just spoke about are two aspects of deviance: one related to disposition, the other related to fleshly lust. There is another aspect, which is that this type of person often experiences auditory and other sensory hallucinations—they always have some abnormal manifestations. For example, they often say, "God revealed to me that at six o'clock this morning I must go east; a

potential gospel recipient there wants to meet me." "Last night I had a dream; perhaps two brothers or sisters will come to my home today." They frequently have auditory and other sensory hallucinations, they always conduct their lives based on phenomena such as unusual dreams, visions, or sudden flashes of words, and when something out of the ordinary happens, they act in an abnormal way—they are particularly extreme. Sometimes they get up at three or four in the morning to pray and read God's words; sometimes at night when everyone else is resting, they stay awake half the night, insisting on reading God's words or learning hymns. They sleep when others are eating or working, and become energetic when others are resting; they are always abnormal, always different from normal people. Can this also be considered a manifestation of deviance? (Yes.) Is there a suitable word to describe this abnormality? Suppose that someone appears normal outwardly, but they always do and comprehend things in a particularly distorted and extreme manner; no matter how you fellowship with them, they cannot understand. Sometimes they experience auditory and other sensory hallucinations; other times, although there's no clear voice or statement, they have strange thoughts inside them telling them to do this or that. But no matter what they do, it has nothing to do with the truth, and it does not even measure up to abiding by regulations. You can't think of a suitable word to describe this type of person, can you? (No, we can't.) Do you think the word "bizarre" is suitable? Their outward behavior seems particularly strange and abnormal, and they are always volatile and jumpy. But if you condemn them, you can't point out any major problems they have, and if you regard them as a good person, they still appear to be somewhat eccentric—you are somewhat unable to see through them. When you just occasionally hear them speak, they seem fine, but if you secretly observe them, you will find that their actions are very eccentric, very anomalous.

This is not a good sign; there's no telling what they might do. Later, it's discovered they can speak in tongues during prayer; usually, they also talk to themselves constantly, as if they were chatting with someone, even laughing as they do so, which looks quite creepy. This is also a manifestation of deviance. Let's use the word "bizarre" to describe this aspect for now. In short, we have summed up the manifestations of deviance of those who are devils. There are three aspects in total: One is the wicked lust of the flesh; one is always having some abnormal manifestations, being particularly bizarre; and another aspect relates to disposition—being very devious. Deviousness means this kind of person is treacherous and cunning to a certain degree, unfathomable to ordinary people. When people associate with this kind of person, they often feel worried, anxious, and afraid; they are often afraid that they'll end up being sold out by them and still be helping them to count their change—they are afraid of falling into their traps. This type of person is particularly insidious and crafty. They may speak to your face in a very polite and refined manner, but behind your back, they have been scheming against you, fighting against you for a long time without you knowing. When you discover this, you will break out in a cold sweat, thinking, "Fortunately, God protected me! If I didn't believe in God, I would have been harmed by them; my life might even have been lost!" This is the wickedness of this type of devil. Why do I say that such people are deviant? It's truly not easy to tell from how they outwardly appear; you must start from the things they plan to do and the words they reveal every day —this is sufficient for you to see clearly the deviant essence and nature of this type of person.

What do those who are reincarnated from devils think about every day? For example, suppose a sister is promoted to be a leader. They then ponder, "That girl got promoted to leader at such a

young age. How is she better than me? I used to look down on her, I never fawned over her, or established a good relationship with her. Now she's a leader, my immediate superior, so I must fawn over her. I need to see if she needs help in terms of her daily life, or materially or spiritually. If she doesn't fall for that, if I can't win her over, then I'll try other soft approaches—I'll say some soft words, some submissive words, some ingratiating words in front of her. I first need to see what approach works on her. Does she fall for fawning, or for the rogue tactics of evil people? Does she like food or fun? Does she like clothes or jewelry? What does she like? I must figure her out, get close to her, fawn over her, establish a good relationship with her, and try to sound her out." No matter who becomes a leader, they ponder how to get close to that leader and establish a good relationship with them. Previously, when this sister wasn't a leader, they were defiant about whatever she said. For instance, if she said, "Let's gather once a week from now on," after hearing it, they would ponder, "Other churches gather twice a week, but we're going to gather once. Why should we do as you say? Who do you think you are?" Now that this sister is a leader, their reaction when she speaks is different; they no longer speak words of refutation as they did before, instead they say, "What that sister says is the truth!" Outwardly they act very subservient, like they're someone who can obey, but inwardly they say, "What do you know? You've only been a leader for a few days! I used to do this work, but now you're a leader. Fine, the leader has the final say. I'll agree with you first, but how I act behind your back is my decision. I'll just toy with you!" Some people are elected as leaders, and when asked, "Was the election of leaders in your church conducted according to the principles?" they ponder, "If it had been conducted according to the principles, could I still have become a leader? But I can't tell you the truth." So they say, "It was conducted according to the principles. I've served two terms as a

church leader. I originally didn't want to do it again; I was afraid the brothers and sisters would object if I did, so I withdrew my candidacy. But in the end, the brothers and sisters still chose me, so I have been doing it reluctantly. Whenever there's a new candidate for leader, I'll step down." This sounds nice, but do they actually intend to do that? They have no intention of doing it at all. They are just lying and toying with you, saying only things that sound nice, that satisfy you, that can deceive and mislead you. When it comes to the upper-level leaders, they ponder how to fawn over them and curry favor with them, and how to mislead them, so that these leaders will value and promote them. If they cannot get promoted, then they ponder how the flaws, deviations, and mistakes they previously caused while working, as well as the transgressions and deceptive behaviors they carried out behind the scenes, can be concealed from the leaders so they don't find out about them, how they can get away with these things without bearing any responsibility. Are these manifestations that humanity should possess? Are they positive or negative? (Negative.) To what extent are they negative? To the extent that even before anyone follows up on or inspects their work, they have already premeditated these things in their minds, they have long been mentally prepared—their minds have long been filled with these things. Tell Me, isn't this devious? (Yes.) This type of person slyly speaks to suit their audience, saying different things to different leaders. If the leader is female, they praise her as a goddess; if the leader is male, they praise him as a handsome guy, a hunk. Isn't this devious? (Yes.) This is a major characteristic of deviance. Their attitude and manifestations toward leaders are like this—very devious and very insidious. Their inner world is extremely complex; there are so many thoughts packed in there, but none of them are positive. They don't ponder on humanity, the truth, or the right path; they only ponder how to fawn over and curry favor with

leaders, how to preserve their own status, how to get away with things, how to continue idling along, how to continue living off the church, eating and drinking and not giving anything in return without being discovered, without bearing any responsibility. In their mind, they only plan, scheme, and think about these issues; they play all sorts of tricks, and their conscience never feels any reproach or accusation. When they arrive among a group of people, they scan them with their eyes: “Those few housewives lack insight; they couldn’t possibly have any discernment of me. They wouldn’t be able to make heads or tails out of the tricks I play. Even if they could, they couldn’t bring me down. Guppies can’t stir up big waves; they won’t be a problem. No need to acknowledge them. As for the remaining few, one is a church leader, another is an older sister who has believed in God for many years, and another is a young sister who apparently studied psychology at university. These few pose a bit of a threat to me. Who should I deal with first? Who should I associate with and win over first? How can I become one of them? How can I establish prestige? Who will be my helper, and who will be my opponent? Whom should I befriend, whom should I stay away from, and whom should I guard against? These matters require long-term planning; I need to think them over.” After observing for a few days, they figure out whom they should associate and collude with, who can be drawn in and exploited, who constitutes their opposing force, and who understands the truth and upholds the principles and should be guarded against—they figure out all these things. They ponder in their heart, “I must guard against those who have discernment of me. I cannot offend them, nor should I get close with them. I must absolutely stay far away from them, lest I slip up and they see through me. In their presence, I must absolutely not speak carelessly, lest they find something they can use against me to expose and dissect me in the church. If the brothers and sisters gain discernment, they will

cleanse me away. That won't do!" Every day, they only think about these things. Whom to contend with and how to contend in order to gain fame and make themselves look good, whom to associate with so that they can gain advantages without suffering losses, how to remedy the losses they've suffered in certain matters—they ponder only these things all day long. They might even spend half a day pondering on a look that someone gives them: "Yesterday, So-and-so looked at me quite piercingly. What did that mean? Do they have discernment of me? This isn't a good sign. What problem of mine have they seen? I need to be careful these next few days, and not let anything slip. Also, I need to learn to read things from the looks in others' eyes, and I must not be careless. My eyelid has been twitching these past two days; it seems like something bad is about to happen. I must be careful, I really hope that nothing goes wrong; I might get cleansed away if I'm not careful." No problems can be seen from the outside in how they interact with people. Their meals, sleep, and work all seem normal. But what's in their heart and mind is not normal. What are the manifestations of this abnormality? It's that the things they think about are all very devious, incomprehensible to others.

Those reincarnated from devils live in a very shady way. Everything in their thoughts can only be pondered, calculated, planned, and premeditated in dark corners. Their hearts are entirely filled with things like vying for fame and gain, scheming, comparison, jealousy, contention, retaliation, and so on. They never seek the truth in the slightest. Regardless of what matter they are handling, they do not bring it to the table to fellowship on it and come to a decision about it in an open and aboveboard manner; instead, they secretly seek out a few people and make the decision with them. There are some people of this sort in every church. They are taciturn and show no emotion; no matter what they encounter,

they choose to remain silent and never readily express their stance. Outwardly, they speak politely to people, but they never say the truth or reveal what's really in their hearts; they have no sincere words for anyone. For example, some people never reveal their innermost thoughts no matter whom they associate with; even their closest family members don't know what they think about every day. Even their family doesn't understand them, let alone outsiders. Even if you are their best friend, a childhood friend, an old friend of many years, or a good colleague at work, you still don't know what they are calculating; no one can fathom them. No matter how they speak or act, no one can see through them. But occasionally, they might let slip a few words: "So-and-so is better than me, so what! One day I will surpass them, just you watch!" There's a deeper meaning behind these words "just you watch"; it means they are ruminating and pondering in their hearts and minds every day. Outwardly, they appear calm and placid, but within their hearts, there is a tempest raging and unrest. What are the things they think about? If they were open and aboveboard matters, positive things like the right path in life, practicing the truth, acting according to conscience, how to conduct oneself, how to love God, and how to do their duty devotedly—if they frequently thought about, sought, pondered, examined, and tried to understand these things in their hearts, then their inner hearts would be very calm and possessed of peace and joy, and they would live more and more normally, not deviously. People living in these positive states will, from time to time, have spiritual resonance and communication with those around them and those they are relatively close to. But what devils ponder and think about in their hearts are all devious things. Deviousness refers to intangible things that normal people cannot see, rather abnormal things, things hidden in dark corners that are hard for people to discover and perceive, things not needed by normal people. These dark corners are the inner worlds of devils.

Their hearts are filled with these devious things. Every day, they compare with others, contend with others, play schemes and tricks with others, vie for status, face, and the final say; they only think about these matters. If you ask them if they now have a path for being an honest person, they won't answer you, won't acknowledge you, and won't want to mention it. This is because their hearts are filled with these negative, devious matters; they only think about these things. When they occasionally have to think a little about issues related to technical or professional aspects, they only do so temporarily, due to the needs of their work or life. Once their work in this aspect is finished, they immediately start thinking about those devious matters again, pondering, "Whose gifts are greater than mine? In what aspect am I stronger than them, in what aspect are they inferior to me? Didn't So-and-so seem to intentionally belittle me last time they spoke to me? Those two people seem to have not communicated normally for a long time—what happened between them? If a conflict or problem has arisen between them, can I gain some benefit from it? One of them is beneficial to me and can help me, and I really want to associate with that person, but they never acknowledge me. If there's a conflict between the two of them, could I take advantage of this opening and use this good opportunity to establish a connection with that person?" Everything they ponder and think about in their hearts has nothing to do with positive things, and nothing to do with believing in God and pursuing the truth. Is this type of person frightening? (Yes.) If you associate with them, it's equivalent to associating with a devil. You do not scheme against them, but they are scheming against you and observing you every day, pondering about you and studying you behind your back: "What did they mean by that? Is it aimed at me? How can I respond so they can't see through me? How can I respond in a way that benefits me? If I don't respond, will they think I'm stupid, easy to bully, or that I don't truly believe in God?

Might they think that? I need to figure out what's really going on in their head." When you constantly live amid their schemes, do you feel comfortable at heart? (No.) It's like having an invisible demon beside you; you cannot feel peace or joy. When you associate with them, you only have one feeling: a constant sense of unease. This unease is very normal, because the intuition or sixth sense of normal people makes them feel uneasy toward devils, toward abnormal beings that are around them. Even if you don't really know them well, and can't explain exactly what's wrong, you always feel uneasy when you are with them, as if something bad is about to happen. This is enough to prove they harbor ill intentions, are scheming against you, and have designs on you. You live under their spying eyes, and they study you every day—this makes you feel more uneasy than having a tiger or lion beside you. If the tiger or lion were raised by you, even though it's a fierce animal, you would never feel uneasy. But if there is a devil beside you, because they have a deviant nature essence, you feel uneasy. This unease is a feeling in the spirit; it's caused by a devil being at work. Perhaps the devil doesn't subjectively intend to grievously harm you to any extent, but just their constant scheming against you and spying on you will make your spirit uneasy. With a devil beside you, you absolutely will not live with peace and joy, unless they are not a devil, or you have sufficient stature and sufficient faith in God, or you have the truth as your life—unless one of these conditions is met, in which case they won't pose any threat to you or have any impact on you, and you won't feel uneasy. If none of these conditions are met, when a devil constantly spies on you, you will feel uneasy. To what extent will this gradually develop? You will feel repulsion toward them and guard against them, you will be disturbed inwardly, and you will be troubled, constrained, and bound in many matters. If they are nearby, when you do things or speak, you will always have to consider the look in their eyes, their

demeanor, or their opinions. You might even constantly try to figure out, “What will they think of me? How come I can’t see through them? Why do I feel they are calculating and inscrutable? Why does that smile seem like it’s not one of approval? Why am I so afraid? Why am I so influenced by them?” If you don’t understand the truth, and you have no discernment, then after associating with this type of person for a period of time, you will naturally be influenced by them and end up in such a condition, which is very frightening.

Judging from what they naturally reveal in their daily lives and what they think in their hearts, those reincarnated from devils can be characterized as having a deviant essence. If you haven’t had deeper, further contact with them, you perhaps don’t understand their inner worlds, but the most direct and straightforward way to discern this type of person is a characteristic in their outward appearance: They often reveal a wicked look in their eyes and a sly smile. That wicked look in their eyes means a shifty look, a look that’s not so clean and limpid, or so honest and sincere, but rather seems unfathomable. You feel there’s a hidden meaning in this look, but they just won’t tell you what it is. Furthermore, by subtly implying things when they speak, they lead you to speculate, using words to hint at things and make you mistakenly believe they think a certain way, but actually, it is a red herring. What you comprehend is not their true meaning at all; they just want to play tricks on you and ridicule you. You cannot find any sincerity in the look in their eyes; this look is shifty and wandering, there is a vague, elusive feeling to it. The moment you see the look in their eyes, doubt suddenly arises in your heart, and you suspect that what you said or did was wrong. If you don’t see the look in their eyes, you feel that your opinion is right, that your own comprehension is pure, that these things accord with the truth

principles, and that you should act in a certain way, and you have a firm conviction to do so. But as soon as you meet their gaze or they stare at you with that wicked look in their eyes, you unconsciously feel a chill run down your spine. Although no explicit words are spoken, that wicked look in their eyes gives you a psychological suggestion, it misleads you, making you instantly doubt yourself: "Did I say something wrong? Do something wrong? Where did I go wrong?" The matter and principle in question are obviously very clear and unequivocal, and you were certain that it should be done that way and that it was correct, but after meeting their gaze, you instead become doubtful. This kind of look is the look of a devil. This is one aspect: The wicked look in their eyes makes you doubt. Another aspect is that sometimes, there is a certain meaning within that wicked look in their eyes—contempt. You are young, have shallow experience, lack life experience, and may even have some defects of humanity, so when their eyes meet yours, you immediately lose self-confidence, you crumble, and immediately doubt yourself, feeling very insignificant, feeling inferior to them, and becoming diminished before them. This is the look of a devil. This wicked look sometimes muddles people's thoughts, sometimes disturbs people's self-confidence, and sometimes also makes people feel negative and downcast.

When it comes to discerning those reincarnated from devils, if you still lack experience of discerning them by observing the look in their eyes, then see what they think about every day, see what they converse about with people every day, and whether there is normal communication. If there is no normal communication, and the majority of people don't understand them, and their principle in associating with most people is to be tight-lipped, and even those closest to them don't know what they think about every day, and cannot easily grasp their precise thoughts and views or fathom what

they are really thinking, then it's clear that such people are really calculating and inscrutable. Their silence doesn't mean they have no thoughts and views; actually, their real thoughts are hidden in their minds, they just don't voice them. If they don't voice them, how can you discover that they are cunning? They have a kind of sly smile; they often put on a fake smile. When they're facing you, they display a fake smile, but when they turn away, their face becomes expressionless, devoid of any smile. This type of person is terrifying, frightening; they are a devil. Understood? (Understood.) For example, suppose that you discuss something with them. After you state your view, they don't express their stance, but reveal a sly smile. Do you know what a sly smile means? It means that you don't know whether this smile is one of approval or disapproval, and you don't know if they actually understand what you mean. They just give a "heh heh" sort of laugh. Regarding what you said, they don't say that it's right or that it's wrong, they don't say that they understand it or that they don't understand it, and so you cannot comprehend what this laugh really means. They have responded to you, but this response is the same as no response. If they hadn't responded, you would guess that they perhaps didn't understand; their responding in this way instead causes you to become perplexed. You don't know if this laugh signifies ridicule, contempt, mockery, or agreement and approval. If you ask them for their view, they again give a "heh heh" laugh, say, "Okay, okay," and after speaking, their expression suddenly darkens. This imperceptibly puts immense pressure upon you. If your stature is small, and you do not have a real stance, or correct thoughts and views, you can be cowed by them. That is why this smile of theirs is called a sly smile—being devious and cunning is called being sly. They don't readily reveal their views. They believe that saying one word is too few, two words too many, and that once a view is stated clearly or refers to something specific, it's a failure, a mistake. So

the best method for them is to smile and allow you to speculate—you can speculate whatever meaning you want, you can speculate however you like, but at least you feel they are not hostile toward you, and thus their goal is achieved. Observe those old foxes who are scheming and extremely cunning, and those people who are insidious and crafty, and employ ruthless tactics: They don't say much, nor are their faces very expressive, but the look in their eyes and their smiles are deviant. Normal corrupt humans and those reincarnated from animals all flee from those reincarnated from devils; they are unwilling to associate with such people, and being with such people feels frightening to them, it gives them the creeps. Why does it give them the creeps? Because such people are not human, they are devils, and devils are capable of anything. When normal humans interact with someone, they don't give that person the creeps. Normal people have conscience and reason, they act with moderation and restraint, and they have minimum standards. At most, when they're angry, they may curse you a bit, and say some unpleasant things that somewhat hurt your self-esteem. But devils are different; they don't curse you or hurt your self-esteem, but they do harm you. They ponder behind your back how to mislead you; they dig a pit and get you to jump into it yourself. After you jump in, they watch you from above, gloating over your misfortune, while also pretending to be a good person, saying, "I'll save you! How did you fall in? I thought most people knew there was a pit here." They even want to play the good guy, making you buy their act. Isn't this kind of person frightening? That pit was dug by them, and they tailor-made it for you; if you don't jump into it, who will? After you jump into the pit, they extend a hand to save you, and as they save you, they say, "Why did you jump?" While gloating over your misfortune, they also make it so you don't realize the pit was dug by them. It was clearly them who harmed you, yet they make you feel deeply grateful to them. Isn't this

deviance? (Yes.) This is utter deviance!

There is one thing that those reincarnated from devils often do, which everyone has seen: Devils are best at saying nice-sounding things to curry favor with people. For example, when one such person sees you working, they hide inside and observe. When you've finished the work, they come out and say, "Oh, you've been working! Why didn't you let me know? I could have helped you and shared the load. If it's going to be tiring, we can tackle it together. Next time you're working, just let me know—it's just a small thing. Don't be shy to ask me for help!" When you hear this, your heart feels warm, and you think that although they didn't help, they had the intention to do so, and their words are enough. They trick you with their nice-sounding words. See, they can actually bring themselves to say such things, and they feel no shame saying them. So how can you know that their words are false? The next time you finish your tasks, they come and say nice-sounding words again: "Why didn't you let me know you were working? Every time, you don't ask me to help; you're really treating me like an outsider. Why are you being so formal with me?" After this happens two or three times, you know that they actually don't want to help you with the work, and that they are just saying some nice-sounding things to deceive you and curry favor with you. When there's really something that needs their help, they are nowhere to be found. What kind of person is this? This is a devil, definitely not a human. Those reincarnated from devils will say nice-sounding things to anyone they meet to deceive them and achieve their own purposes. They are full of crafty schemes; they are not humans, but devils. Is there any value in associating with people like this? You shouldn't even pay them any attention. Are there such people in your daily life? (Yes.) This is how such a person behaves in this matter, and in other matters, they behave the same way—they always deceive

people. That's how deviant they are; they aren't sincere toward people.

Are you all somewhat able to discern one manifestation of the "deviance" characteristic of those reincarnated from devils—namely, deviousness? (Yes.) This type of person is particularly deceitful, particularly devious, and particularly insidious and crafty. If you still treat their manifestations as normal revelations of corruption and still help and support them as brothers and sisters, is this not a manifestation of foolishness? (Yes.) You must not do these foolish things again in the future; they are not human, but devils, and not ones for you to help and support. They know in their hearts what the truth is, and that it is good to be an honest person. But knowing is one thing; they have no such requirement for themselves and never practice being an honest person. It's not that they want to practice it but cannot; rather, they never intend to practice this way. Think about it—what do they scheme about and plan in their hearts? Not a single thing is related to positive things, and not a single thought is related to positive thoughts and views. They do not intend to practice the truth, nor do they intend to walk the right path, and so they never seek the truth principles in their hearts, nor do they seek how to act in accordance with God's intentions. They also do not intend to fulfill the duty of a created being, or to be devoted and offer up their sincerity. All they calculate are devious things. Some people say, "What they calculate is a matter of their inner worlds—it's not easy to discern. How can others know what they're thinking when they don't open up and fellowship about it? They behave quite well outwardly, and they also busy themselves with the tasks at hand. Why do You say that they are devious and characterize them as devils?" Others say, "They just reveal a bit of a wicked look in their eyes, a bit of a sly smile; we still can't see through to what they're thinking in their inner worlds." So how can

one discern that they are devils? A person's thoughts are intangible; if they do not express them, you cannot see or discover them, and you will not be able to discern them. However, no matter what thoughts and views a person has, no matter what they yearn for or calculate in their inner world, they will certainly act to achieve their purposes, and so they will always have some things that they live out, some manifestations. As long as they live among people, others will be able to see or come into contact with the things they do. You may not know what they are calculating, plotting, and planning in the depths of their heart, but the things they plot, plan, and calculate will one day be revealed and manifested by them; they will turn them into a reality, and they will take some actions among people. When these things happen before your eyes, won't you be able to see them? Won't you be able to discern that person? Some people say, "Even if I see their manifestations, I still don't know how to discern or characterize this type of person." That's easy to handle; this type of person has several characteristics, and you can discern them through these characteristics. The first characteristic is that they always act according to their own will and never seek the truth principles. No matter what they do, they plan it in advance themselves and act entirely according to their own plans, lines of thought, and intentions, entirely according to their own will. They do not ask for everyone's opinions, and, of course, even more so they do not seek the truth principles or act according to work arrangements. If you can see these manifestations, aren't the devils then completely exposed? (Yes.) Some people say, "Perhaps they understand the truth and know the truth principles, so they know what to do without discussing it with others." This statement is wrong again; it reflects an inability to see through things. For you, the things that devils say and do are a series of difficult hurdles. Regardless of whether they have sought the opinions of the brothers and sisters, you should see clearly

whether the purpose, motive, starting point, and principle of their actions are to safeguard their own reputation, status, and face, or to safeguard the work of the church, and whether the final effect achieved safeguards the interests of God's house, and whether it brings losses, harm, and sabotage or benefits to most people. No matter what those reincarnated from devils do, it is always to safeguard their own interests; this is another characteristic of those reincarnated from devils. In their eyes, their interests are above all else, just like a merchant doing business: the interests are paramount. Whose interests are paramount? The devils' own interests are paramount. If doing something can safeguard their interests, face, status, reputation, or material possessions and money, they will absolutely not hold back, but will carry it through to the end, doing it to the very end. Even if the upper-level leaders or brothers and sisters oppose it and it cannot be carried out further, and they hit a wall, they will still use roundabout tactics, trying every means to eliminate all opponents and remove all obstacles, to carry on with what they want to do. They absolutely will not hold back; all they safeguard are their own interests. Now, you can see this clearly: Whether it be the plans, or the means, or the measures, or the steps that they plot about, plan, and devise, these things have all been calculated in their minds; all they think about is interests, and their minds are filled with thoughts of interests; whom to use, whom to get close to, whom to stay away from, whom to support, whom to oppose, whom to get dismissed—they strategize all these things according to their interests. If, in doing work and performing their duty, they reach this point, then they are antichrists, devils revealing their true selves. Such people are extremely inscrutable and calculating; they ponder these things every day. If they were to get a complete grasp of everyone in the church, how long would that take? Only after they have a crystal-clear grasp of the situation of all the church members, of each

person's actual problems and real difficulties, and the time is ripe, do they begin to act, doing whatever they want—they do not show leniency to anyone, and no one can obstruct them. They engage in their own enterprise under the guise of doing church work, striving to obtain benefits for themselves. Ultimately, it is the church's work and the life entry of the brothers and sisters that suffer losses. They achieve their goal of making the satisfaction of their personal interests paramount at the cost of sacrificing the life entry of all the brothers and sisters and the interests of God's house. At this point, can't you see them clearly? Judging from the way they do things and the final results, they are devils; they are not human. All day long they seem to say very little and seldom express their views, but they actually spend every day calculating how to act so that they may gain benefits. Although outwardly they appear quite calm, quite refined, quite delicate, and quite well-behaved, and not talkative, inwardly their hearts are turbulent, like a raging sea. They get a complete grasp of these things, and then they implement the plans they've thought out, and the final result is that they succeed just as they plotted to. Is this not the work of a devil? (Yes.) This is the work of a devil. At this point, can't you see through them?

Such a major problem arising in last year's gospel work was directly related to a few devils, directly related to the actions of devils. Those devils never sought the truth principles when they acted. After the Above assigned work, they accepted it readily in person, but when they went to work in the churches, they just ran amok doing bad things. They did not safeguard the interests of God's house, and as a result God's offerings suffered losses, the gospel work suffered losses, and church life suffered losses; losses were suffered in several areas, and they also caused chaos in the church's work. You may not see through to what a devil is thinking,

nor do you know if they have sought the principles. But when they act, and you see the first indications, you will know that the method and source of their actions are wrong, that they are entirely showing themselves off, doing things according to their own will, and acting arbitrarily and willfully and establishing an independent kingdom. Moreover, gangs of devils protect each other; none of them safeguard the interests of God's house. No matter what the major devils do, the followers and small devils go all out to flatter and adulate them. The major devils act recklessly and willfully, and the small devils follow suit, and lick their boots—they work hand in glove with each other. Some people say they still can't see through to the fact that the essence of someone is that of a devil. In that case, look at the nature of something they do and its consequences. If the nature and consequences are very serious, then one can be certain that it is the work of a devil. For example, regarding the matter of reporting false numbers of people gained in preaching the gospel, some people said, "Isn't reporting false numbers against the principles? We must report the actual numbers; however many people are gained, that's how many we should report. How can we lie in our reports? How can we report one thousand when a hundred were gained, or ten thousand when one thousand were gained?" What did one of these false leaders say? "You must report it this way; everyone reports it this way. This is the stream of the Holy Spirit!" Can you discern this statement? Reporting false and fabricated numbers is clearly an attempt to deceive God. How could it possibly be the stream of the Holy Spirit? This is an evil trend. The Holy Spirit has never told people to tell lies or report false numbers; only devils can say such things. Can you discern this? Since that false leader was able to utter such absurd words, they are not a normal person; that false leader also belongs to the category of devils. Can you see through to this matter? Can you discern that such words are spoken by devils? Only devils and Satans can say

such things. If you cannot see through to this matter, then you are too lacking in discernment. If those reincarnated from animals cannot see through to it, that's somewhat excusable, because they are not human; they do not have a human spirit. If you truly have discernment and can see through to this matter, then have you fulfilled your responsibility? Have you stood up to stop and expose this matter? Suppose that you say, "I have seen through to it, but my words carry little weight due to my humble status, and I am weak and alone; I dare not stop or expose it!" In that case, you are a useless coward! You haven't stood your ground and you haven't stood firm in your testimony; you are not God's loyal servant, you haven't fulfilled the responsibility of a person. You are just a muddleheaded person, a useless coward. Tell Me, does God like useless cowards? (No.) God bestows life upon you, supplies you with the truth, and protects you from Satan's harm in your daily life. But it turns out that you do not accept the truth and instead follow Satan in doing evil, living among devils and allowing Satan to harm you. You see the true faces of Satans clearly, yet do not expose them. That is asking for trouble; you deserve to be fooled by Satan. God supplies you with the truth to enable you to grow in discernment. If you have discernment but still play deaf and dumb, not standing up to expose false leaders and antichrists, then you are a useless coward! You haven't fulfilled the responsibility a person ought to; you are derelict in your responsibility, you are trash, a useless coward, a freeloader, a good-for-nothing! Devils forcing people to report false numbers in preaching the gospel—this practice should be quite obvious and not difficult to discern. Suppose someone kicks you or punches you. You don't know why they are treating you this way and can't discern what they mean by it. Then they stab you in the neck with a knife, and only then do you realize, "They're trying to kill me!" Tell Me, just how stupid are you? They kick you with malicious intent, yet you can't even tell

that they are an evil person, and you still try to reason with them, “I haven’t offended you, why are you kicking me? Do you have any humanity?” If they kick you for no reason, are they not an evil person? Is there any use in reasoning with an evil person? If they were to come at you with a knife, it would be too late for regrets. By the time you shout for help, it would be too late; your life would be over. Look at how small you are in stature, how stupid you are! When encountering Satans, you must take the initiative to attack, don’t be passive. If you are always passive, only reacting and crying out to God to save you when Satans are about to take your life, that is too passive, too slow-witted! God does not like such people.

Some people report issues concerning false leaders and antichrists in a very circuitous way. They don’t dare to report them in their local church, and instead go to churches in other areas to do so, afraid that someone in their local area will spread the news, and the evil people will find out and torment them. These people have such little stature. You believe in God, yet you’re so afraid of evil people and devils? Do devils have such great power? Can devils take your life? Is your destiny in the hands of devils? Why are you so afraid of them? They are just evil people; what can they do to you? Even in a worst-case scenario, this country has laws—what are you afraid of? This isn’t China where devils run rampant; this is a democratic country under the rule of law. And that’s not to mention the fact that you have brothers and sisters in the church—what can those evil people do to you? Some people get this scared just reporting issues with leaders and workers. This isn’t a problem of them having little faith; these are useless cowards and wimps who don’t even deserve to live! The breath that God gave you is wasted on you; giving it to an animal would have been better. Even an animal, when pressed, can bite a person. You are alive yet lack even this bit of fortitude; you are too cowardly! Though some people

don't dare to fight evil people head-on when they encounter them, they employ wisdom to safeguard the church's work. They report the evil people's issues to the higher-ups and join forces with those who love the truth to remove those evil people from their posts. They have this kind of resolve: "You are an evil person, but I'm not afraid of you. I won't let you do evil to disturb and sabotage the work of God's house. I won't let you get your way. I'll risk my life to fight you—what can you do to me? At worst, you'll take my life, but as long as I have breath in me, I will fight you to the end!" Do you have this faith? Those useless cowards do not have such faith. When they see devils disturbing the church's work, they know in their hearts that this is wrong, that these are devils and antichrists doing evil. But they think, "I can't expose or report them; I shouldn't make any trouble for myself. The less trouble, the better; protecting myself is critical. If I get expelled from the church by evil people for exposing them, and I'm deprived of even the chance to believe in God and attain salvation, and I can't even do my duty, won't I have been completely eliminated?" They don't dare to expose evil people, greatly fearing their retaliation. So, when the great red dragon frenziedly suppresses and persecutes God's chosen people, they are certainly afraid too, and if arrested, they will surely become Judases and betray God. So, if you are afraid of evil people in the church, and do not dare to expose them when you see them doing evil, then isn't this surrendering to Satan? God supplies you with the truth, gives you faith, and has protected you and kept you alive until now. You breathe the breath that God gave you, enjoy the truth He supplies to you, and enjoy His grace. You have such good conditions of church life and live quite comfortably. But when there are evil people causing disturbances in God's house, you see this and discern this, yet you don't dare to say even a single word, you don't even dare to breathe heavily—what kind of creature are you? You don't even deserve to live! You don't report

issues in your local church to the local leaders, but instead go to churches in other areas to report them. With this kind of petty, cowardly mindset, can you accomplish great things? And yet you say that you want to bear witness to God and be an overcomer—you are nothing, you are worse than a beast! Even a dog knows to protect its master. If a stranger comes, a dog barks with all its might, fearing a threat to its master's safety. Some dogs are not big and can be knocked to the ground with a single kick, but they are not afraid and still bark with all their might—they do this to protect their masters. Some dogs even risk their lives to protect their masters. These people lack even this bit of faith and are less loyal than a guard dog is to its master—they are all useless wretches! They enjoy God's grace and provision freely, not giving anything in return, and even take it for granted that God should love people and show people mercy. When they see the church's work being disturbed and sabotaged, they don't feel upset in their hearts. This means they are worse than a beast, far worse than a guard dog. What should you do when you encounter devils again in the future? If you can't see through them, and don't know what bad things they plan to do when they smile, or what wicked intentions are hidden in the look in their eyes, then you can first observe them. Find a reliable person to supervise them, and see what they say and do in secret, and what they plot with their accomplices. You must nip all their plots and schemes in the bud, not letting them succeed, and not allowing the interests of God's house to suffer losses. Some people have this kind of resolve: "I must guard the gate of God's house well, I must be a good guard dog. I don't know how others would treat this matter, but as for me, I won't let it slide; I will fight devils to the end!" This is called loyalty to God; this is not them trying to prove how capable they are. "I'll rely on God to do this; there's no chance of any devil getting their way or succeeding when I'm here! I will guard the gate for God's house, protect the brothers

and sisters, protect the interests of God's house, and safeguard the work of God's house. There's no chance of anyone causing disturbances or engaging in sabotage—if I see anyone doing those things, I will not be lenient with them. If they ought to be dismissed, they will be dismissed, if they ought to be expelled, they will be expelled, and if they ought to be cleared out, they will be cleared out. I will absolutely not hold back!" Do you have this faith? (Yes.) If you are quite capable when it comes to fighting humans or animals, but when you have to fight devils, you become timid and afraid, and you retreat into your shell like a tortoise, then God says you're finished, you're good for nothing, you won't be able to gain the truth, and you cannot attain salvation. Fighting devils is a true battle; it's a battle to bear witness for God. It's a battle that overcomers, saints, and followers of God must engage in, the stance they must take, and the determination and resolve they must possess. "Fight devils to the end! It's either them or me! I absolutely will not be afraid, I absolutely will not shrink back, and I absolutely will not be discouraged!" Do you have this determination? (Now we do.)

Some individuals are too small in stature. When they encounter people with power and status, especially those who are fierce-looking, seasoned and extremely cunning, as well as insidious and crafty, they feel fear in their hearts. Despite knowing full well that these people are devils, they still insist on flattering, coaxing, and accommodating them, and do not dare to offend them in the slightest, let alone expose them. When they see devils and Satans, they do not dare to uphold any principles, nor do they have any of the decorum of a saint. Some even say, "We must fit in with these people and build good relationships with them, otherwise the church's work cannot progress." Clearly, these people serve no good purpose in God's house, and clearly, they are those who are

characterized as devils and antichrists, and those who should be expelled or cleared out, yet some individuals tolerate them. These individuals feel that they cannot beat those people; they are fearful and terrified in their hearts, worried about their own situation, and worried about being isolated or picked on by them. They lack the wisdom to deal with them, they lack sufficient stature to fight them, and they repeatedly shrink back, and repeatedly give in and compromise. As a result, three months pass, then six months, and the church's work ends up in a state of paralysis, and church life ends up in disarray. They clearly see these evil people and devils causing disturbances, they see these local bullies running rampant in the church, yet they dare not expose or handle them, afraid of implicating their own safety, status, reputation, and interests. How can your status, reputation, and personal safety be so important? Isn't any item of work in God's house more important than that little life of yours? Even if, in a worst-case scenario, you take some risks out of loyalty to God, won't God protect you? If you use wisdom and act according to the principles to safeguard the interests of God's house, will God hand you over to Satans for them to abuse and grievously harm you at will? (No.) God cherishes this kind of person dearly, He can't cherish them enough; how could He hand you over to Satans? Your faith is too small. You are just like Peter back then—the Lord Jesus called to him from the sea, saying, "Come," meaning that Peter should walk on the sea as if it were flat ground, but the more Peter walked, the more afraid he became, and he lost faith in God. If God asks you to come, He has made a promise to you and can definitely protect you; He won't let you encounter danger. Even if your life is in danger, how should you approach this? Shouldn't you just willingly entrust your life to God? What's the big deal? Are devils really that terrifying? The great red dragon suppresses and arrests believers, and yet you are able to persist in your faith; such a harsh environment does not daunt you.

However, when a few small devils appear in the church, you become so scared you shrink right back into your shell, and feel compelled to follow them in doing evil. Isn't this losing your testimony? (Yes.) It can be said that devils getting their way in some churches and certain work environments, throwing the church's work into such chaos and leaving it in shambles just as they wished to, leading to brothers and sisters lacking a suitable environment for doing their duties, is related to some people seeing through these devils yet not standing up to fight them, and instead compromising with these devils and Satans to protect themselves. It can be said that these people deliberately allow devils to do evil and disturb the church's work. If you see through to devils disturbing the church's work yet do not fight them or expose them, isn't this allowing devils to do evil? If, upon discovering devils doing evil, you promptly expose, handle, and stop them, then the losses can be reduced and the chaos mitigated to a certain extent. Isn't this beneficial to both the work of God's house and the life entry of the brothers and sisters? So why don't you do it? If you don't, you have no loyalty to God. Regardless of whether you are a leader or worker at any level, or an ordinary follower, as long as you see through to devils doing evil and disturbing the church's work but do not expose them to safeguard the interests of God's house, then you have not stood firm in your testimony, you are a muddleheaded person, and you do not deserve to live! You have not fulfilled the responsibility of a human being, so you do not deserve to breathe the breath that God has given you. Do you understand? (We understand.) What should people do in this matter? Regardless of what kind of devil you face—whether deviant, evil, insidious, ruthless, or cunning—and regardless of their purpose, as long as you see them disturbing the church's work and you discern it, then you should stand up to expose and stop them. This is where your responsibility lies. Some say, "I don't know what to say to stop

them." Then pray to God and treat them using wise methods. For now, do not provoke them; do not provoke them by directly exposing them. Instead, try every means to stop them from succeeding in their schemes and purposes. First safeguard the church's work to the greatest extent possible and ensure the interests of God's house are protected. Then, find an opportunity to consult with those who understand the truth, or with leaders and workers, about the most appropriate way to handle the devil. This work must be done with wisdom. On the one hand, you must fight against Satan, stop the evil deeds of Satans and devils, help the brothers and sisters gain discernment, and protect the brothers and sisters as well as the work of God's house. On the other hand, you must also protect yourself to the greatest extent possible. If it is truly necessary for you to face danger or adversity, then you should do so as your bounden duty, not considering your own way out or safety. This is due to the needs of the church's work and it is where your responsibility lies. You must do it, and you should do it; otherwise, you will be unworthy of the life God has given you, and the provision He has supplied you with for so many years. Isn't that so? (Yes.) Everyone should have such a stance when it comes to the treatment of devils. You are a created being made by God's hand. Regardless of whether you belong to the category of humans or another category of living creatures, as long as your current identity is human, a created human being, then you should shoulder the responsibilities of a created human being, you cannot shirk them. Suppose that you know someone is stealing offerings but you neither care nor ask about it, saying, "I'm afraid of offending them. If I expose them and offend them, not only will they make things difficult for me behind my back, but they'll also never let it go. They're an evil person! I don't dare to expose or report them!" In that case, you're finished, you are a useless coward, and you have failed to fulfill your responsibility. So, what should you do if you

want to fulfill your responsibility? Find an opportunity to write a note to your leader, don't sign your name, and clearly state the facts so the leader knows and can promptly handle and stop this, thus protecting the offerings from losses. The leader doesn't need to know who reported it; it's enough that God knows. So, what is the principle that should be upheld in the matter of protecting offerings? What is the correct mentality? It is to protect the offerings from losses and not let evil people succeed. This is your responsibility. God's house isn't asking everyone to take risks to protect its interests, to protect the brothers and sisters, to safeguard its work, and to protect God's offerings; it isn't asking you all to offend other people or put yourselves in difficult situations for the sake of this. That's not what God's house means. If you are afraid of evil people or of offending people, you can report issues anonymously; you can also expose evil people and devils anonymously. That way, although you haven't signed your name, you have still fulfilled your responsibility and obligation, and you have not shirked your responsibility. If you can do this, then you have not been derelict in your responsibility. This is because you have this heart, feeling that this is where your responsibility lies, and that you should fulfill this responsibility, safeguarding the work of God's house and protecting its interests. This is a good deed, and God will remember it. Here's the plain truth for you: There is no set form for fighting against devils; being able to defeat devils, safeguard the interests of God's house, protect the various items of church work, protect church life, and safeguard the life entry of the brothers and sisters—this is the highest principle. Do you understand? (We understand.) There is no set form for fighting against devils; you can use the method of pruning them, you can use the method of exposing them, and of course, you can also use the method of dismissing them and reassigning their duties, as well as the method of talking things over with them and comforting

them in order to hold them off—using various wise methods to restrict devils while at the same time safeguarding the different items of church work. This is being wise. You know in your heart that these people are devils, and that no matter how you treat them, it is not wrong, because they are not true brothers or sisters, they are not true human beings, and they have not been selected by God. They have come to God's house as servants of Satan to disturb the church. You should have this attitude toward devils: "If you have come here to cause disturbances, I will not be lenient with you. If you have come here to engage in sabotage, that is absolutely not allowed! If you don't cause disturbances or engage in sabotage, and you quietly keep to yourself in the church, I will ignore you. But once you make a move or say something, intending to do evil, I will not be lenient with you! Whatever bad things you want to do, whatever fallacies you want to spread, you'll have to get past me first—see if I spare you or not. Otherwise, don't even think about disturbing the church's work!" This is the attitude and principle people should have in how they treat devils, and it is also the testimony people should bear.

Why does God express the truth and supply people with the truth? It is so that believers in God can gain the truth as their life, and so that people can discern devils, get rid of devils, and thoroughly rebel against Satan, the evil devil. People have heard so many truths and received so much provision of the truth, yet ultimately, when they encounter devils doing evil and causing disturbances, they fail to discern them. Some people have some discernment of devils but do not dare to expose them, and even more so do not dare to handle them—people of this sort are good-for-nothings. You have no testimony, and you have not stood on God's side—you have broken God's heart. The purpose of people pursuing and understanding the truth is for them to shun devils,

reject devils, and be able to achieve true submission to God, stand on God's side, and fulfill God's commission. When it comes to devils, whenever one is discovered, clear that one out, and whenever two are discovered, clear the pair of them out, so that the church remains pure. In this way, Satan and devils will be thoroughly shamed and will no longer be able to disturb the church's work. How they cause disturbances in the secular world is none of our concern; what illegal acts they commit, what bad things they do, and whom they fight with in the secular world has nothing to do with us. We neither interfere with this nor inquire about it, and we don't care about it either. But there is just one thing: Their causing such disturbances in God's house is not permissible, and they must be handled, stopped, and cleared out. Firstly, leaders and workers should take the lead in doing this work; they should take this as their unshirkable responsibility. Secondly, all supervisors, team leaders, and ordinary brothers and sisters should possess this stature and also have this testimony. Some people say, "Is God's house launching some kind of movement? Is this tormenting people?" This is not tormenting people; this is tormenting devils. Tormenting devils is what should be done; we do not torment people. Brothers and sisters have revelations of corruption, but they are normal people, and they have conscience and reason, as well as minimum standards in their actions and self-conduct. Even if their pursuit of the truth and life entry are somewhat poor, and they are small in stature and do not possess much of the truth reality, we should be tolerant and patient with them, treat them correctly, and handle them according to the principles. But the principle for how to treat devils is different. If they are willing to render service, then we can use them to render service. If they are unwilling to render service, then we should handle them by clearing them out; we should not be lenient with them at all! This is the principle for the treatment of devils. When brothers and sisters have weaknesses or

revelations of corrupt dispositions, they can be forgiven and pardoned, and treated with tolerance and understanding. But devils are not brothers and sisters. If they only say some negative or irresponsible things, but they are not spreading heresies or fallacies to mislead people, and they have not caused any disruptions or disturbances, then they can be spared, and you can turn a blind eye to them. If you see they are about to cause some problems and do evil, and it is reaching a certain scale, then they must be exposed and restricted. If they cannot be restricted, clear them out directly. Devils think the church is an easy place to muddle along; they think that anyone can whip up a storm in the church, just like in society. They are wrong to think this way. The church is a place for God's chosen people to pursue the truth and attain salvation, not a place for devils to whip up a storm, nor a place for devils to engage in their own undertakings or realize their own dreams, and neither is it a place for devils to satisfy their ambitions and desires. Once devils give themselves away and are about to carry out their own enterprises, establish their own independent kingdoms, and disturb and sabotage the church's work—once their cloven feet are revealed —what should you do at this time? Act according to the principles; the brothers and sisters must stand up and fight against these devils, and they absolutely must not show mercy or be lenient. If you are always lenient with devils, then you are being cruel to yourself. They are always misleading and disturbing people in the church, and sabotaging the church's work. Under such circumstances the faith and knowledge of God you have gained over many years of belief will be depleted in just a few days through the misleading and disturbance of these devils. Therefore, if you want to gain the truth, you must proactively stand up to fight and contend with devils. When you see their cloven feet fully exposed and their hideous countenance revealed, you should expose them and characterize their essence, and then cleanse them away. Is this not

what God's chosen people should do and the responsibility they should fulfill? (Yes.) This is precisely the testimony that overcomers should have. Everyone should understand this and never forget it. Not fearing Satans and devils doesn't mean disassociating from them as a formality, instead it means standing up to fight against devils in the face of major issues of right and wrong, in the face of matters of principle, in the matter of choosing one's path, and in matters involving the interests of God's house, stopping their evil deeds, protecting the interests of God's house, and safeguarding the normal environment for the brothers and sisters to do their duties. This is the obligation of every one of God's chosen people.

Haven't we more or less finished our fellowship on these two manifestations—inveterate lying and deviance—of those with the essence of a devil? The viewpoint and stance people should hold toward this kind of person are clear, and the responsibilities people should fulfill are also clear. So, what issue do you face next? It is how to take the manifestations and revelations that we've fellowshipped on and match them up to these people, and then discern them, and see through to the essence of this kind of person. Once you have discernment, you will be clear in your heart about what the attributes of various kinds of people truly are, your principles for how to treat people will be more accurate, and you will not do foolish or stupid things, or you won't do them as much. That's all for our fellowship today. Goodbye.

January 27, 2024

How to Pursue the Truth (14)

Recently, we fellowshipped on a topic, which is distinguishing different categories of people based on their origins. This is a special topic that arises under the broader topic of people's innate conditions, humanity, and corrupt dispositions. We fellowshipped on some content concerning this special topic—what was included? (God categorized people into three types according to their origin: those reincarnated from animals, those reincarnated from devils, and those reincarnated from humans. The first time, God fellowshipped about the four characteristics of those reincarnated from animals: The first is that they have distorted comprehension; the second is that they are particularly numb; the third is that they are particularly muddleheaded; and the fourth characteristic is that they are foolish. The second time, God fellowshipped about the characteristics of those reincarnated from devils: The first is that they are inveterate liars; the second is that they are deviant; and the third is that they are evil. The main focus of the fellowship was on the two manifestations of them being inveterate liars and being deviant.) The main manifestation of being an inveterate liar is deception. As for the manifestations of being deviant, we also categorized them—how many manifestations were there? (There were three. The first relates to disposition; namely, being sinister and abnormal. The second involves wicked lust of the flesh. And another is being bizarre; that is, often experiencing auditory and other sensory hallucinations, and always exhibiting abnormal behaviors.) This is generally what was included.

Last time we fellowshipped on some manifestations of the deviant aspect of people reincarnated from devils. I read about the manifestations of one person in the expulsion documents compiled by the church—everyone have a listen and see whether their

manifestations relate to what we fellowshipped on. This individual was responsible for growing vegetables on a farm. His main manifestations were described as: “His humanity is malicious, and his attitude toward the Above is irreverent,” with several specific manifestations listed. The first manifestation was: “He casually chose a place to grow vegetables for the Above. Later on, it was discovered that this place had low terrain and was prone to waterlogging. The fertilizer applied there was washed away by the water, resulting in the vegetables growing very small. He knew fertilizer should be applied again but just did not do it. He saw that the vegetables were not growing well but did not do anything—he deliberately gave the Above poorly grown vegetables to eat.” This was the first manifestation. The second manifestation was: “Normally, he only tended to the vegetables grown for the brothers and sisters and then left. As for the vegetables grown for the Above, he did not tend to them or manage them—he did not concern himself with the matter or do anything about it.” The third manifestation was: “He knew that lots of pests had infested the vegetables, biting them into a pockmarked mess that looked disgusting and made them inedible, but he just casually sprayed some pesticide without caring whether it was effective. When others reminded him to pick the pests off the vegetables, he was completely indifferent, thinking, ‘What’s there to get all worked up about? I have so many jobs to do—I can’t be hovering around these vegetables every day!’” You see, this is what he thought in his heart —even when others reminded him, he still would not act. The fourth manifestation was: “What he thought in his heart about growing vegetables for the Above was: ‘However the vegetables I grow turn out, that’s just what you’ll have to eat. If they turn out good, you’ll have good vegetables to eat. If I didn’t grow any good ones, then don’t eat them. Anyway, I’ve grown them for you—you have to be grateful to me!’” These were the malicious thoughts in

his heart, and he told these thoughts to those he lived with. “When others reminded him not to use the basket for rotten vegetable leaves when delivering vegetables to the Above, he said, ‘I can’t make any guarantees about that.’” You see, others reminded him, and he still didn’t listen. He just did whatever he wanted. This was the fourth manifestation. The fifth manifestation was: “He treated the vegetables grown for the Above like this without any awareness in his heart, without the slightest remorse. Whenever anyone reminded him, telling him to be more mindful, he became resistant and averse. Whoever gave him suggestions—he hated that person.” The leaders and workers summarized five manifestations in total. They summarized this individual’s usual manifestations, as well as his attitude toward the truth and his attitude toward duty, and they also listed specific examples. The summary was quite good. How do you feel after hearing this? Does someone who has these manifestations have good humanity? (No.) How bad was it? Did this person’s manifestations align with those of people reincarnated from devils about which we fellowshipped? (Yes.) Which manifestation did they align with? (Such people’s manifestation of being evil.) In addition to being evil, did he have any manifestations of being deviant which are characteristic of people reincarnated from devils? (Yes.) How was this evident? (Ordinary people, when growing vegetables for the Above, would make it a priority to choose good land, but he chose to curry favor with the brothers and sisters—he only took care of the vegetables grown for the brothers and sisters. For the vegetables grown for the Above, he chose poor land, did not tend to them or deal with pests, and always gave the Above poorly grown vegetables to eat. His attitude toward the Above, toward God, was one of enmity.) Why was his attitude toward the Above one of enmity? Had the Above offended him? (No. His attitude was determined by his nature essence—he hated God and hated positive things.) I truly never knew this

individual—I had never had any dealings with him at all. Then how could he harbor such deep hatred in his heart? This is a problem with his nature. For one thing, it was evil; for another, it was deviant, was it not? Isn't it the same as that of the great red dragon? (Yes.) In how he treated God and positive things, there was a kind of hatred in his heart. If you asked him what was going on, he himself wouldn't be able to explain it clearly—he just felt hatred. He particularly hated God and the truth, he particularly hated positive things. Isn't this being deviant? (Yes.) This kind of person is a devil. If you asked him, "Who is it that you believe in?" he would certainly say he believes in God. He believes in God, and yet he hates God—this reveals the mindset of a devil. This is being deviant. Why do I say that? First, I didn't know this person at all, and I had never pruned him, yet he harbored such deep hatred toward Me—this is being deviant. Second, it was the brothers and sisters who arranged for him to grow these vegetables. If he wasn't willing to do it, he could have raised the issue, but instead he took out his anger on the vegetable plot. After planting, he didn't tend to it properly and gave the Above poorly grown vegetables to eat. Third, he was quite willing when it came to growing vegetables for the brothers and sisters and took quite good care of them, but when it came to growing vegetables for the Above, he was unwilling in his heart. He was particularly hateful, and it's not clear why—no one had offended him, yet he treated the Above and treated God this way. Isn't this being deviant? (Yes.) This deviant driving force is so great! For one thing, it is evil; for another, it is deviant—this is the nature of a devil. No matter how tolerantly and patiently God's house treats devils with love, no matter how God's house gives them chances to attain salvation, they don't understand these things at all. In their hearts they simply hate God and God's house. This is entirely because the nature of a devil is precisely to hate God and to hate positive things. No one can clearly say what the reason for this

is—devils simply harbor groundless hatred toward God and positive things. This is what's known as being deviant. What was he thinking about every day? "However the vegetables I grow turn out, that's just what you'll have to eat. If they turn out good, you'll have good vegetables to eat. If I didn't grow any good ones, then don't eat them. Anyway, I've grown them for you—you have to be grateful to me!" Were the things in his heart not deviant? What he was thinking was all wicked, sinister, and abnormal. People with conscience and reason feel that his thoughts are inconceivable—they cannot wrap their heads around why he would think this way. This is precisely how devils act. What he thought about and contemplated in his heart was all dark and wicked things. Can someone like this—who is a devil—accept the truth? (No.) He did not even possess the basic human morals, or conscience and reason. When God was mentioned, he became irate and felt hatred. When others asked him to do some other task, he was not as resistant; it was only when it came to growing vegetables for the Above that he was particularly resistant. This is being evil, this is being deviant. You might ask him why he's so resistant—this is a matter of the heart, and he might not be able to say clearly just where the root lies. Are you able to see clearly where the root of this problem lies? Why did he treat God this way? Most people would find this utterly baffling: "How could someone who believes in God treat God like this? Is he not a nonbeliever?" Now, through the fellowship on the truth, are you able to see a bit more clearly the essence and origin of different types of people? (Yes.) You ought to be able to see a bit more clearly now—these are precisely the kind of people who are reincarnated from devils, and their nature is to hate God.

Tell Me, can people reincarnated from devils change? (They cannot.) They are just like the great red dragon. They too can say the right words, say words that align with conscience and morality

—but they absolutely cannot carry out the things they say. They can say many pleasant-sounding words, but when it comes time for them to do real things, they cannot do a single one. Why can't they do them? Because inside, they're devils. They would feel uncomfortable and distressed inside if they did positive things, and things that conform to the standard of human conscience. Only when doing evil, doing what devils do, thinking what devils think, do they feel comfortable and joyful inside. This is the true face of this kind of person. If you chat idly with them, talk about matters of fleshly life, or even discuss current events and politics, they are able to sit still. But once the content of the fellowship touches on positive things, the truth, God, God's identity, God's essence, God's work, God's intentions for man, or God's requirements for man, they become averse and resistant in their hearts—they do not want to listen to it. They start scratching their ears and cheeks, as if sitting on pins and needles. Their hearts start crawling with agitation and unease like there are weeds growing wild inside them. They feel that staying even one second longer is like being tormented, and some of them will even stand up and walk out on the spot. Even if some people, for the sake of appearances, sit there very politely and do not leave, their minds are already wandering far off—their thoughts have long since flown beyond the clouds, and they simply are not listening to what you're saying. Why do they have these manifestations? Because in their hearts, they are repulsed by God and positive things. They are not interested in the truth; they cannot take it in and are unwilling to accept it. As soon as there is fellowship on the truth during a gathering, they think of all sorts of excuses to leave, saying, "I have to go take care of something," or, "I have to return a phone call." They just want to seize any excuse to run away. Such people simply are deviant. If someone acknowledges that they are a person who believes in and follows God, then they should not have these manifestations. But

when it comes to matters involving positive things or involving God, people reincarnated from devils have these manifestations—this is beyond their own control and is a matter of their nature essence. It is determined by their origin, and no one can change this fact. When you fellowship on the truth, on positive things, on God's intentions, on God's words, it feels to them like you're judging them, like it's going to end their lives. This is the true inner state of how they treat God, the truth, and positive things. Of course, this is also one kind of manifestation of such people's wicked essence. Because they are repulsed by and detest positive things, the truth, and God, what they think about and contemplate in their inner worlds every day has absolutely nothing to do with positive things, the truth, or God's work. Everything they think about in their hearts is related to what is deviant. What they think about is how to show themselves off so that they can have status and prestige among people, how to act so as to mislead people, gain status, and make more people approve of and look up to them, how to act so as to win people's hearts and gain their approval, and how to earn recognition and promotions from God's house or from leaders at every level. Everything they think about and everything they do carries the nature of vying, fighting, snatching, deceiving, scheming, plotting, inciting, beguiling, controlling, and misleading, doesn't it? (Yes.) They spare no cost in doing these things—they are willing to suffer any hardship. During the entire process of their suffering, they are hatching plans and scheming about what evil to do, whom to calculate against, and what goals to achieve. In everything they do, there is strategy, there is specific intent. Outwardly, they do not publicly say things that go against the truth, nor do they publicly do things that disrupt or disturb the church's work, and they even more so do not publicly judge, attack, or blaspheme God. They do not do these obvious evil deeds. But in their inner worlds, they never think about anything related to the

truth or to positive things, and even never consider anything related to human conscience and reason, or morality. So what is it that they do consider? Their minds are entirely trapped in designs, ruses, calculation, conspiring, and plotting. So even if, on the outside, you do not see them publicly resisting God, or hear them speak words of complaint against God, suspicion toward God, judgment of God, or even blasphemy against God, in their hearts they are nonetheless filled with an attitude of contempt, scorn, and irreverence toward God's words, God's work, and anything related to God's work. No matter what God says, what God's requirements for people are, what God's intentions are, or what the principles are behind the various kinds of work God does, they never pay attention to or accept them—within these people, there is simply no container to receive these positive things. Although you do not see them publicly resist or condemn these positive things, from the perspective of the depths of their hearts, they are repulsed by them and detest them. When they listen to sermons, they are not pondering how to accept the truth and practice the truth, but rather how to summarize the fresh light and phrases they hear and turn them into their own words to fellowship and share with others, for the purpose of making people look up to and idolize them. They think to themselves, "If I then preach these words to those who have just joined the church, I'll be able to gain even more people's admiration and idolization, and I'll have even higher status among people. This status will be based on how much doctrine I understand and grasp, and how comprehensively I grasp it." Even if they sit there listening to sermons—even listening very attentively and diligently, and putting in a great deal of effort—their attitude is not positive and their motive is not pure. They do not listen with an attitude of accepting the truth, but contemplate it like they're studying theology, comparing what's said in sermons to the Bible. They do not accept God's words and compare themselves against

them, seeking to understand their own various problems, and to find from them a path of resolution and principles for practice, so that they can come to know themselves, develop genuine remorse, cast off their corrupt dispositions, act and behave in a way that conforms to the truth principles, and satisfy God's intentions—that is absolutely not their goal. What is their goal? It is to equip themselves with more doctrines so they can parade and show themselves off and make people look up to and idolize them. That is the first aim. Their second aim is to find the simplest path to gaining blessings. After listening to sermons and confirming that this is the true way, they begin pondering how much hope they have of gaining blessings, how much hope they have of attaining salvation. Then they determine to make use of the method of enduring hardship and paying a price to fraudulently obtain the trust of God's chosen people and God's house, and to make God see the hardships they endure and the price they pay. They think that they can gain great blessings and a wonderful destination by believing in God in this way. You see, their attitude toward sermons and toward every aspect of the truth is not to simply accept it and then practice and experience it—rather, they have ulterior plans and schemes. They are always hoping to make use of certain phrases or classic quotes from sermons and fellowship to equip their own minds and rhetorical arsenals, so as to mislead the brothers and sisters, making everyone idolize them, allowing themselves to gain standing among people and be able to enjoy the high esteem of others. Aren't these thoughts, intents, and attitudes they have when listening to sermons enough to show that such people are very deviant? (Yes.) Can anyone correct this deviant driving force in them? If you were to say to them, "Thinking this way is not accepting the truth—it's not the attitude one who pursues the truth ought to have. If you think this way, the truth will have no effect on you; it will not enable you to attain salvation. You should accept

the truth, find the principles for practice within it, and practice and experience God's words in real life, so that God's words become your truth reality and ultimately become your life"—would they be able to achieve that? (They would not.) Why not? Is it because they haven't put in enough effort, or because our fellowship on the truth hasn't taken their feelings into account or hasn't included a suitable provision of the truth directed toward their state? (Neither is the case.) Then what is the reason? (It is determined by their essence of hating the truth.) Therefore, it must be said that these people's manifestations are inseparable from their essence—they are intimately connected. No one can correct the thoughts in their hearts, and no one can change the wicked nature essence of these people who are devils. They hate the truth and reject the truth, so the truth is unable to change them. Then can it be said that this kind of person is beyond help? (Yes.) The answer is definitely yes. Why? Because their nature essence is that of devils. Everything they reveal is entirely governed by the nature of devils—it is absolutely not a temporary revelation of corruption, nor is it a revelation of the wicked corrupt dispositions of corrupt humankind. It's because they are devils, not created human beings—this is the root of the problem.

This kind of person has some additional manifestations when listening to sermons—every time God's house fellowships on the truth and it involves exposing and dissecting the evil deeds and manifestations of certain people, they say things like: "Aren't you talking about that incident that happened before? I know the whole story. I know exactly what your goal is in bringing this up. Aren't you just trying to use fellowshipping and dissecting this matter to establish your own authority and make people listen to you? Isn't it just that you want to teach a lesson to some people, and suppress some people? Isn't this just launching a campaign? Only a fool

would believe what you say! Only a fool would listen to you and practice according to the truth principles!" You see, even when they hear some examples, statements, or specific manifestations of people, that relate to some aspect of the truth, what they understand is completely different from what others understand. They cannot comprehend these things correctly or treat them correctly, and they can even twist the facts and judge and condemn positive things. What they think about in their hearts is always so dark, yet they feel they are particularly clever and know the real story. Isn't this deviant? It's just like the great red dragon—the great red dragon says that when The Church of Almighty God clears people out or expels people, it is done as a display of power for others to see, but it never says that when God's house, the church, clears people out, it is purifying the church. This is because they are nonbelieving devils who cannot comprehend the truth; they always twist, judge, and condemn positive things, and they absolutely will not treat positive things with a correct mindset. They would rather believe that they evolved from apes, that they are the descendants of dragons, than admit that humans were created by God. Just recently, I even heard some scientific researchers say that a giant rat species from hundreds of millions of years ago was the ancestor of humankind—what a ridiculous and bizarre theory! If you try to get them to admit that humans were created by God, to believe that humans were created by God, no matter how you say it, they refuse to admit it. Even with this fact laid out right before their eyes, they still do not believe. They just believe that humans evolved from apes, or that they are the offspring of rats, or that they are the descendants of dragons. They would rather believe these kinds of devilish words than believe that humans were created by God—that human life and breath were given by God. They do not believe it, do not admit it, and are unwilling to accept this fact. Isn't this deviant? (Yes.) If you say they are the descendants of dragons, they

are delighted. If you say they evolved from apes and are descendants of apes, or that a giant rat is their ancestor, they say, "Yes, what an honor!" But if you say that humans were created by God, they turn hostile—their eyes flare with anger, and they become full of hatred toward you. This is so deviant!

Those reincarnated from devils are most unwilling to hear words of fellowship on the truth. Especially when such words are about knowing oneself, dissecting the states of various kinds of people, how to enter into truth realities, or the principles of practicing the truth, they feel extreme repulsion in their hearts, and at the same time, they spread distorted understandings and opinions. For example, when the church clears out some evildoers, this kind of person incites others, saying things like, "God's house has no love for people. It's as if they're slaughtering the ox once the field is plowed," or, "These people were cleared out because they offended the upper leaders." They are unable to treat the work of cleansing the church within God's house correctly, nor do they have a pure comprehension—they think and speak about it in a twisted way. You will not hear any words of conscience or reason from their mouth, nor any words that are positive things, much less anything that aligns with truth principles. Their heart is filled with complaints, defiance, and grievances. When they unrestrainedly express their viewpoints, the things they say and the thoughts and viewpoints they reveal are all deviant and twisted. You find it to be inconceivable—you think about how they've believed in God and listened to sermons for so many years, and how outwardly they seem quite well-behaved and not bad, and you wonder how they could say these unreasonable things at critical times. They have finally disclosed their true thoughts, things that they've hidden in their heart for a long time—doesn't this really reveal their problem? (Yes.) The true thoughts that they've disclosed are utterly twisted

arguments and heresies. So did they voice these twisted arguments and heresies because of a temporary bad mood? (No.) Absolutely not. Regardless of how many years they have believed in God and listened to sermons, these thoughts have always been hidden in their heart, never seeing the light of day. But when a crucial moment comes and they can no longer hold back what they want to say, it erupts like a volcano—it has been brewing too intensely inside them, and one day they can no longer contain it, and this deviant anger bursts forth. When their devilish nature erupts, all kinds of twisted arguments and heresies and fallacies come out—they speak words complaining about God, words blaspheming God, words insulting God, words of jealousy and hatred toward people, words of incitement—they pour forth all kinds of devilish words, and only then do you realize that they are a devil and have been fully revealed. Previously, you noticed that sermons have always gone over their head and that they have never understood the truth in all the years they've believed in God. You assumed that they had poor caliber and that the truth was beyond them, so you regarded them as a brother or sister and tried to help them. You confided in them and spoke of how your own corrupt dispositions had come to be cleansed. But no matter how you fellowshipped with them, they never opened their heart to speak about how they truly were. You were never able to understand: Why couldn't they open their heart? Why did they not lay bare their real state? Could it be that they never revealed corrupt dispositions? You were never able to see through them, and you even thought they were well-behaved and simple and guileless. It's only now when their devilish nature has erupted and they've said so many things complaining about and blaspheming God that you see they actually have no humanity and are entirely of a devilish nature. You feel, "This person is terrifying! They've believed in God all these years, but it turns out they've always hated and resisted the truth in their heart! No wonder they

never opened up to anyone—they were afraid others would see through to their devilish nature! They're a bona fide devil!" Once you see through to their essence, you feel you've been utterly blind all these years—doing your duty every day and living the church life with them, all the while thinking them a good person, a member of God's house, one of God's chosen people, and not having any discernment of them. That is a very frightening situation! If you live and interact with brothers and sisters, and you discover that someone has corrupt dispositions or violates the principles in their duty, and you fellowship the truth with them and help them, and they are able to accept it and express gratitude, then you will feel quite satisfied—you will feel that this person is very good, that they love the truth; you absolutely won't feel repulsed by them. But if you associate with a devil for several years, and always treat them as a brother or sister, and often help them, support them, and show them love, patience, and tolerance, yet they regard you with great hostility, always guarding against you as though you were their enemy, and you increasingly realize that in their heart they do not accept the truth in the slightest, and that they are nothing but a devil—how would you feel? Regarding the person we just mentioned who was expelled—if you associated with this kind of person, and one day discovered that their humanity is so evil, that they not only hate God in their heart and do not accept the truth at all, but also hate those who help them out of love, making you certain that this kind of person is a bona fide devil, how would you feel? (I'd feel that I'd been truly foolish.) First, you'd feel that you'd been foolish, and you'd wonder how you'd expended so much pointless effort on such a person. What else? (I'd feel somewhat disgusted.) Disgusted at whom? Disgusted at them or at yourself? (Disgusted at them, but also at myself for not being able to discern them.) Then, would you still want to see them or associate with them in the future? (No.) Then what kind of relationship would you

want to have with them? What kind of approach would you want to take in associating with them? (I'd never want to see them again—the farther away I could stay from them, the better.) Then what if, during the course of doing your duty, you sometimes still had to see them or discuss work with them, and you couldn't avoid them—what would you do then? Have you summarized any principles and paths of practice for this? You feel disgusted by them and so you want to avoid them and not see them, but if you avoid seeing them in your duty, it will delay and impact the work—so what should you do? Do you have any good solutions? (No.) Then I'll tell you two. The first one is, if this kind of person can remain in the church to render service, then when you don't need to be in contact with them in your duty, you don't have to. This is because you feel disgusted by them, being in contact with them feels awkward and painful, and because they can also tell that you're disgusted by them, which they find upsetting. And so, you no longer need to bare your heart to them and tell them your innermost thoughts like before. Instead, just be tolerant and patient, and interact with them using wise methods—that is enough. This is one principle. Another is, when you must be in contact with them in your work, you have to clearly explain to them the work that they're being assigned and the related truth principles. There is one point here you must pay attention to—you have to see whether they are capable of successfully completing the work that's assigned to them. If they're usually able to do some of this work, then fellowship with them and handle the matter in an impartial and objective manner. But if they're always perfunctory and irresponsible in this work, then you cannot feel at ease handing the work over to them, and should choose someone else instead. If at this point, there's no suitable candidate and you have no choice but to use them, then what should you do? You should arrange for someone to supervise them. As soon as they are found to not be doing real work or to be

behaving in a way that brings about disturbances or disruptions, it must be reported promptly. If the person supervising them fails to do so effectively, then there is one more solution: The leaders and workers should personally supervise them and follow up on their work, and the frequency of these follow-ups should be somewhat higher. This is because such people are extremely unreliable; as soon as they're not being closely watched, they're liable to commit evil and disrupt and disturb the church's work, and then the losses that come with using them would outweigh the gains. So, if you must interact with them for work, you cannot avoid it. You cannot distance yourself or ignore them just because you are able to discern them and see their true face—that would be a manifestation of irresponsibility. Since you are able to discern them, and since you know their nature essence is that of a devil, and know they can commit evil and cause disturbances, then you all the more have the responsibility to supervise and follow up with them, rather than ignoring them out of dread or disgust. As a leader or worker, your greatest responsibility is to guard the gates of God's house, protect the work of God's house, and look after the brothers and sisters. Now that a devil has revealed their true form and you've already seen through them and know just what sort of wretch they are, you should all the more supervise them well, so that they effectively render service to the greatest extent possible—that is what you should do. You must not, because you have seen through them, refuse to pay them mind or fail to clearly explain the work that should be explained to them, or refuse to fellowship with them even if they ask you about issues related to the work. Isn't that taking out your anger on the work of God's house? Isn't that disregarding the work of God's house and the life entry of the brothers and sisters? If you do this, you are in the wrong—this means you haven't fulfilled your responsibility. In your personal life, you may have no dealings with them at all, and you may no longer associate with them as you

did before. But if the work of God's house requires you to interact with and associate with them, then you cannot shirk this responsibility—this is your duty and your responsibility, and you cannot make excuses to avoid it. When it comes to devils, the approach of merely keeping your distance, rejecting them, avoiding them, and feeling loathing and aversion toward them in your heart is not one that is in line with God's intentions. You must also supervise and restrain them. If they are willing to render service, you should help them and make use of them to render service properly—enable them to effectively render service to the greatest extent possible. If they do not render service properly and, when left unwatched for even a moment, they can disturb and wreck the work of the church, then the harm they cause outweighs their usefulness, and they must be cleared out immediately. Such negative examples should be brought up for dissection whenever needed, so that the brothers and sisters may gain discernment, see through to the nature essence of devils and Satans, and then reject them from the heart, not be misled, disturbed, or controlled by them. This is what it means to make use of devils and Satans, to make use of all things to serve God's chosen people. This is your responsibility—it is what you ought to do. But you don't have this sense of responsibility. Just like you said earlier—once you have discernment about this kind of person, you feel disgusted and no longer want to see them, and if you do see them, you make a detour, staying as far away as you can. That's all you have as a solution. You have no sense of burden at all for the work of God's house, for the interests of God's house, or for the life entry of the brothers and sisters. This is your stature—it's been revealed, hasn't it? You see through to the essence of a devil, and then avoid them whenever you see them. But you don't protect the brothers and sisters, and as a result, they are harmed. You fail to fulfill your responsibility as a leader or worker—this is a dereliction of

responsibility. When the devil has not yet been revealed, you should sound the alarm for the brothers and sisters, remind them to guard against evil people, tell them what the devil did, why they did such things, what the nature of their actions is, what effects these actions can cause and what consequences they can bring, how God characterizes this devil, and in what manner they should be treated. Once the brothers and sisters have gained discernment, and the devil has finished rendering service and has no value for the brothers and sisters or God's house, then you should clear them out, ending the very life of this devil and Satan. This is called wisdom—this is doing work with principles and having a path for practice. How you associate with this kind of person in your personal life is up to you—that is your freedom. But as a leader or worker, there is a responsibility you must shoulder: You must protect the brothers and sisters, and safeguard the interests of God's house and the work of the church. On the foundation of this principle, regarding this kind of person who is a devil, if they are currently rendering service, you should not rush to take action against them. You should supervise their work and closely observe their every move to see what they are doing. As soon as any signs appear that something is wrong, you must promptly practice exposing and pruning them, or remove them from their position. If after being exposed and pruned they are able to render a bit of service, that is beneficial to the church's work. But once it's discovered that they don't wish to render service, are not taking a good path, and are about to disrupt and disturb, and extend their devilish claws to mislead the brothers and sisters, that is when the devil reveals their true form, and it is exactly the right time to take action against them. They were given the chance to render service but did not do so properly—send them away to a B group then. If the situation is serious, practice clearing them out or expelling them—this is also the moment to bring an end to Satan's fate. As long as you adhere

to these two principles, you will be able to treat evil people and devils in a principled way. Is doing it this way fulfilling your responsibility? (Yes.) In one regard, you will have discernment toward devils, you will no longer be misled or disturbed by them, and you will no longer do foolish things—at the very least, you will no longer fellowship the truth with people like this who are devils. In your heart, you will know: This fellow is a devil—to fellowship the truth with them is the same as casting pearls before swine; no matter how the truth is fellowshipped to them, it will be in vain. Thus, you won't continue doing foolish things. You'll just speak to them about some doctrines they ought to understand, and the regulations they ought to adhere to—that is sufficient. If you practice this way, the church's work won't be affected. If you don't understand the principles, however, you will be capable of doing foolish things. In another regard, leaders and workers must properly supervise and make use of these service-doers and devils who do not accept the truth in the slightest. Practicing this way can ensure the church's work is not harmed, while also protecting the brothers and sisters from being misled and disturbed by devils and Satans. Do you understand? (Yes.) You absolutely must not treat evil people and devils as brothers and sisters. As long as you have discernment toward devils and evil people, you will no longer do foolish things. In the past, people lacked discernment and did many stupid things —always treating evil people and devils as brothers and sisters, only ever letting the devils have a laugh at their expense. When you opened your heart to fellowship with devils, they thought, "You're so honest, so pure and open—you're truly stupid!" mocking you inside. Now that you have discernment toward devils, you won't do this kind of foolish thing anymore. You now know that to open your heart in fellowship or to support and help someone, you must do so with true brothers and sisters, those who pursue the truth and have humanity—not devils. This is one aspect. Another is that you no

longer feel timid or afraid of devils. You know they are devils, and you know what they're thinking in their hearts. Now that you have discernment toward them, you know how to treat them appropriately. You must always keep a close eye on them—see what they're trying to do, what they're calculating and plotting in their hearts, in which parts of the work they might disrupt, disturb, and sabotage, what kind of words they might use to incite and mislead others, and what goals they're trying to achieve. Once you clearly see all these things, you will know how to act appropriately, and you will be adhering to the truth principles.

Most of you, after we fellowshipped on discerning the deviant manifestations of people who are reincarnated from devils, probably now have some clarity in your hearts and also a bit of discernment—such as which people, after all these years of interacting with them, seem like devils, with whom you won't share your true feelings anymore; and which people are brothers and sisters, with whom you will associate more, draw closer to, and—when something comes up—fellowship more. In this way, your treatment of each kind of person will be principled, and you won't make mistakes. But can most people reach the point of discerning devils, of seeing through the nature of devils? And if a devil is willing to render service, can they make use of the devil's service? Most brothers and sisters are incapable of practicing this way—but leaders and workers must be able to. Why do I say they must be able to? Because you, as a leader or worker, must vet things well. Once you discover an evil person committing evil, you must be able to promptly expose and dissect them, and curb their disturbances and disruptions. If you can practice this way, you will be able to ensure the normal progression of the church's work, and the brothers and sisters will be protected—they will grow in discernment, and their life entry will not suffer loss due to the

disturbances of devils. If you are unable to practice this way—if you cannot curb the devils, cannot guard the gate—then the devils will constantly come to disturb. Today they disturb one person, making them negative and causing them to become listless in preaching the gospel; tomorrow they disturb another, leading to the result that they do not want to do their duty, delaying the work and forcing you to find a replacement. You'll constantly have to handle some sudden, unexpected situations. Isn't doing work like this very passive? (It is.) Then as a leader or worker, aren't you far from being up to standard? If you were not serving as a leader or worker, you would be able to manage your own life entry, your own eating and drinking of God's words, and your duty. But once you start serving as a leader or worker, you're busy every day—bustling about frantically, rushed off your very feet. Either an antichrist or evil person appears and disturbs the church, or some brothers and sisters become negative and don't want to do their duty, or a new believer is misled by rumors and doesn't want to believe anymore and withdraws. The work is not being done adequately, causing problems to keep cropping up everywhere, and the constant occurrence of these problems leaves you overwhelmed and frazzled and unable to cope each day, unable to eat or sleep well—yet even still, the work isn't done well. That is being utterly incompetent for the work. Such a leader or worker is thoroughly not up to standard. Why do I say you are not up to standard? Because you did not clearly fellowship in advance about these problems that were bound to crop up, enabling everyone to understand the truth and gain discernment, so that the problems could be resolved promptly when they emerged. In other words, you did not inoculate most people to equip them with the ability to withstand these things. Eventually, when these things happened one after another, you became very passive—always cleaning up a mess, always cleaning up the aftermath. This means that you are far from being up to standard as

a leader or worker. In how you treat various kinds of devils, your methods for handling them are inappropriate, the work you do is inadequate, and so the work of the church is constantly disturbed, constantly plagued with problems. You are always having to remedy things and get them sorted, so you feel extremely busy, and doing this work becomes very strenuous.

Do you remember the two principles for treating people who are reincarnated from devils? What is the main one? Do not be afraid of devils and Satans, and do not avoid them. Instead, learn to discern them and to see through to their essence, and grasp the inclination of their thoughts; that is to say, see clearly what they want to do in the church, and what goals they want to achieve. In this way, you can turn passivity into initiative, and actively go on the offensive to expose and deal with them. If, upon seeing devils and Satans speak and act, you only feel disgusted and don't want to pay them any mind or work together with them and that's all—even ignoring it when you see devils and Satans disturbing and disrupting the church's work—does acting this way align with God's intentions? (No.) After devils and Satans infiltrate the church, they will not live church life in a rule-abiding way, much less will they render service in a rule-abiding way. They will inevitably speak out and do things, even to the point of not letting up until their goals are achieved. Thus, in treating devils, you must be wise, and act according to truth principles. Those that should be exposed and rejected must be exposed and rejected. When a devil has not yet been revealed, if they are willing to render service, then make use of them to render service, and keep close watch of them while they're doing so. For example, if you cannot quite see through a certain supervisor in charge of a particular item of work—you see that they are not as simple and open as the other brothers and sisters, that they never tell the whole truth to anyone, and that

when encountering difficulties or problems in the work, they do not seek resolution—then you need to take the initiative to get to the bottom of their situation. You must not be passive, waiting until they have messed up the work and then trying to "lock the stable door after the horse has bolted." You need to talk to them and see what their attitude is toward their duty, whether they have specific plans and arrangements for the work, whether they have principles for doing work, whether they can work according to the work arrangements, and whether they are capable of deceiving those above them and concealing things from those below them, and doing things their own way. Aren't these things that you should pay attention to? (They are.) Suppose you discover that someone is a devil, and you thus no longer interact with them, even saying, "This devil is utterly terrifying—I feel disgusted just seeing them. I will no longer speak with them. I need to draw a clear line between me and them, and have the brothers and sisters also draw a clear line—everyone should ignore them." Is it okay to act this way? This is a foolish way to act. It is neither clever nor wise, and it is not possessing stature. Do you think you are clever just because you don't speak to them? Are you someone who is considerate of God's intentions? Have you fulfilled your responsibility? Have you shouldered the burden of guarding the flock and watching the gate of God's house? Shouldn't you think about these things too? God's requirement of people to have discernment toward devils absolutely does not mean that it is enough to just reject devils. You must also be able to supervise and restrict devils; if a devil has not yet been revealed and they want to render service, you must also be able to make use of them—these things, too, are the duty you should do, the responsibility you should fulfill, and it is entirely for the sake of safeguarding the church's work. If you see that someone is extraordinarily inscrutable, that everything they say is watertight and no one can figure them out, then this person is very dangerous

and not worthy of trust. Especially if you see someone who behaves in an especially sinister and abnormal, insidious, cunning way—who never tells the whole truth to anyone, and whom most brothers and sisters who interact or associate with them cannot see through—then such a person cannot just be brushed aside and left alone. You must instead approach them, come into contact and talk with them, so as to grow in discernment and insight, see what they are thinking, see what is the source and motivation of their actions, what they are planning to do, whether they are able to shoulder work when doing their duty, whether they might disturb the church's work and establish an independent kingdom, and whether their doing duty brings more harm than benefit, and ends up being a loss that outweighs the gain. Look—is being a leader or worker a simple matter? When such a person is discovered in the church, you not only must not distance yourself from them and avoid them, but instead actively approach them and come into contact with them. What is the purpose of doing this? It is to get to grips with their situation and adopt precautionary measures. For example, if you encounter a CCP agent or spy who is constantly looking for opportunities to pry into your personal information, and you sense in your heart that they are a spy, you should guard against them, and you absolutely must not tell them your real situation. You must also remember an even more important matter: You cannot let them know your phone number, email account, and so on. However, if you only guard against them probing into your own situation, but you completely ignore and let slide other things like whom else they are in contact with, whose information they are asking about, and what situation of the church they are asking about—even thinking you're being pretty clever in doing this—then how is your handling of this matter? Have you shown any wisdom? Have you shown you have stature? Have you fulfilled your responsibility? Have you safeguarded the interests of God's house and protected

the brothers and sisters? If you do not consider these matters at all, then you are a selfish and despicable person, through and through. Let's say you encounter someone who is a devil, and they ask you where you're from and whether anyone in your family believes in God; you know they're probing for information, so you casually say a few things to brush them off without disclosing your real situation, and then you turn the questions around and ask them, "Where are you from? Who in your family believes in God? How is the church life at the church in your hometown? Does the CCP arrest believers there? Have you ever been arrested?" The CCP agent or spy, upon hearing this, thinks to themselves, "I've always been the one asking the questions—no one's ever turned around and questioned me. This person's got brains!" Seeing that you keep asking them questions, they become worried that their identity will be exposed and thus change the subject. You must carefully observe this kind of person. If you ascertain that they are extremely suspicious, and there's an eighty percent chance they are a CCP spy, then you must guard against them—you must not divulge even a bit of information about the brothers and sisters. If the brothers and sisters do not guard against them at all and tell this person everything they know without reserve, willing to talk about anything, then this easily endangers the church and the brothers and sisters. So you must keep a close eye on such a person—observe whom they constantly come into contact with, whom they constantly try to get information from, whether they are secretly checking the brothers' and sisters' phone numbers, or checking the accounts on their computers, or looking into internal information of God's house behind people's backs. You must keep a close watch on them—you must not let them succeed. You also need to tell the brothers and sisters to guard against this person—if they repeatedly probe for information, they should be avoided, and they must be warned not to harass people. Additionally, you also need to see

what heresies and fallacies they are spreading to mislead the brothers and sisters—if you discover such issues, then you should handle and resolve them promptly. To practice in this way is to safeguard the church's work and protect the brothers and sisters—this is the responsibility of leaders and workers, and it is also the responsibility of God's chosen people. If you stand by and do nothing, allowing them to go around probing at will, it's possible that some foolish people or newcomers with shallow foundations in belief will tell them everything. Afterward, the police in mainland China may immediately begin arresting their family members and relatives, bringing trouble upon certain churches and certain brothers and sisters. No matter what kind of trouble is brought about, in any case, if as a leader or worker you discover someone who is a devil but do not promptly take measures, do not properly carry out the precautionary work, and as a result some foolish and ignorant people divulge many things that should not be divulged and leak the information of the brothers and sisters, bringing trouble upon the church's work and the brothers and sisters, then that is your dereliction of responsibility. Tell Me, how has your performance of duty in this case been? Did you do it well? (No.) Not doing your duty well—is this a matter in which you've failed God? (Yes.) This is failing God. If you yourselves are quite safe overseas but are outwitted by a CCP agent because of your own foolishness, this will bring dangerous consequences; it will bring disaster upon the churches and brothers and sisters in your hometown in the mainland. Are you willing to see such a consequence? (No.) If one has a bit of conscience and a bit of humanity, they should be unwilling to see this kind of thing happen; no matter where they themselves are currently located, they do not wish to see any brothers and sisters in the mainland suffer persecution. If someone says, "Well, I'm safe overseas now—who cares who gets arrested! What does it have to do with me if

someone suffers? I don't even care about my own family. I have no affection"—does such a person have humanity? (No.) They have no humanity—one must not think like that. If you claim you have conscience and humanity, then at the very least you must not bring trouble upon your relatives and the church in the mainland. So, when you're facing devils, it is not enough to merely have discernment toward them—you must also think comprehensively. You must think of how to act in a way that ensures you do not expose yourself, while also ensuring that your parents and relatives and the brothers and sisters in the mainland are not harmed. You must fulfill your responsibility to safeguard the church's work and guard the gate of God's house. This is the responsibility that people ought to fulfill. If you have made your greatest effort, then even if something went wrong because there were things you were unable to do or because you did not see through some matter, you are not to blame—everything is in God's hands. But from the perspective of people, you must be clear about the responsibility people ought to fulfill. You must not shirk it, and you can't only think of yourself—you must also consider the brothers and sisters around you and the work of the church. Is this path of practice clear now? (Yes.) You see, if these matters were not fellowshipped on, you would have overlooked the most crucial and most important things, and still felt that you knew how to treat devils and Satans. In actuality, you do not understand the principles of practice—this is your real stature.

Whether or not you are able to perceive the attitude of devils toward the truth, positive things, and God, their essence is, in any case, hatred of the truth, hatred of positive things, and hatred of God. This is being deviant. Whether it is from the words they reveal or from the thoughts and viewpoints in their hearts, it is possible to see their attitude toward the truth, toward positive things, and toward God. Judging by this attitude, it can be said with certainty

that devils absolutely do not accept the truth, absolutely do not accept positive things, and of course, absolutely do not worship God. Therefore, they do not accept any correct suggestions, statements, or exhortations from people. Then, as for the truth principles from God, God's admonitions, God's requirements, and God's teachings for people, they even more so dismiss all of these and never accept them. Instead, in their hearts they are scheming over whatever they like, whatever benefits themselves. They scheme over their status, their reputation, their pride, and their destination; they scheme over whatever benefits they want to enjoy, to obtain, and to acquire in their real lives. This is their inner world, and it is enough to show that their nature essence is wicked. This deviant nature essence will never change. From beginning to end, everything they do, and all their thoughts and viewpoints, have no relation whatsoever to the truth reality, and have nothing to do with God's teachings or the correct path of human life; they are all wicked negative things. No matter how you fellowship the truth to people with a wicked essence, no matter how you try to help them with love, you cannot move them, you cannot change their thoughts and viewpoints, and you cannot change their way of life in which all they think about every day is evil. Of course, you also cannot change the goals they pursue, nor the manner and direction in which they plot out every matter. These people who are devils remain the same from beginning to end. Their wicked essence will not change. Even if they have always done duty in God's house, without forsaking God's name or leaving the true way, because they do not accept the truth, and all that they think about and ponder is related to negative things and wicked things, their corrupt dispositions cannot possibly be cast off, and their humanity also cannot possibly undergo any change. Of course, one thing is certain: These people cannot possibly attain salvation. As for what their destination is, that goes without saying. What their destination

is is not what we are fellowshipping on here. What we are focusing on is discerning and dissecting their nature essence.

The first manifestation of the deviant nature essence of people reincarnated from devils—"being sinister and abnormal"—has now been fully fellowshipped. What we mainly fellowshipped on was their various attitudes and manifestations in how they treat positive things, as well as the various thoughts and viewpoints they harbor and hold within their hearts. Whether it is their concrete revelations and manifestations, or the things hidden deep in their hearts that they dare not lay bare, all of it proves that they are not ordinary corrupt humans. They do not possess the conscience and reason of ordinary corrupt humans. It can also be said that these people do not possess the humanity of ordinary corrupt humans. To put it plainly, these people have no humanity. No matter how wicked their thoughts and viewpoints are, no matter how wicked and how incompatible with humanity their statements, actions, behaviors and demeanor are, they have no awareness of it whatsoever. They never characterize their own nature essence as wicked, contrary, or hostile to the truth. No matter how you fellowship with them, they still live within the realm of their corrupt dispositions. These people, when associating among themselves, get along especially well, and are especially like-minded in their foulness. But in their hearts, they are extremely repulsed by and loathe people who understand the truth and pursue the truth.

Last time, in discussing the deviant nature essence of people reincarnated from devils, we mentioned their "lecherousness" and "sexual provocativeness," two kinds of manifestations of sexual desire of the flesh. In addition to these two, there is another aspect that is related to "lecherousness" and "sexual provocativeness," a kind of outward behavior or living out of humanity, which is "licentiousness." "Lecherousness" and "licentiousness" are usually

paired together. Do you know what “licentiousness” means? (Behavior and conduct that are dissolute and unrestrained, and frivolously hitting on others.) “Licentiousness” means indulgence—it means being dissolute and unrestrained. These three aspects should be enough to dissect the wicked manifestations of this kind of person in regard to sexual desire of the flesh. Adults ought to be able to understand the manifestations of lecherousness, sexual provocativeness, and licentiousness. This is not abstract, because such matters and such people are commonly seen and heard about in daily life. So what are the main manifestations of such people? When it comes to relations between men and women, they are unrestrained, have no boundaries, and no sense of shame. They are especially indulgent when it comes to their sexual desire, do not rein it in, and have no restraint at all. At the same time, they feel no shame whatsoever about indulging their sexual desire. Regardless of how old they are, what gender they are, or what their marital status is, they are especially interested in the opposite sex and pay particular attention to them. Whenever they encounter a group of people, they pay attention to the members of the opposite sex they are interested in. This attention is not merely glancing at them more than usual, chatting with them, or associating with them normally—it is that they become trapped in sexual desire between men and women and enter into romantic relationships. When it comes to the person they like, regardless of how old that person is, and regardless of whether the other party consents or not, as long as they have taken a liking to this person, they will take the initiative to hit on them, even going so far as to carry out some unusual actions or behaviors to attract the other party’s attention. For example, from time to time they will make some good food for the other person; on holidays, they will give them gifts; whether there is a reason or not, they will send messages to the other person—asking in the morning, “Have you gotten up yet?” and at night,

“Have you taken a shower?” A few days later they’ll say, “The weather’s been cold lately—make sure to dress in layers, and don’t get cold. If you need anything, you can ask me for help!” They often express concern, using it as an excuse to harass the other person. This kind of person never just hits on one or two individuals, or two or three—they hit on whomever they take a liking to. They fall for everyone they see; as soon as they find someone appealing or have a good feeling about them, they immediately develop lustful thoughts and attempt to seduce that person. No matter what group they’re in or what environment they’re in, they never forget this matter. Wherever they go, they always target three or five, or a dozen or so, opposite-sex friends or confidants that they fancy. If they can have physical contact, they consider this achieving the goal of entering a romantic relationship. And if it hasn’t reached the level of a romantic relationship yet, just hitting on others like this already makes them feel quite wonderful—their days feel sweet and satisfying. If the environment does not allow it and they are unable to hit on the opposite sex, they feel upset. If someone reminds them that such behavior is inappropriate, they bear a grudge in their hearts. If someone restricts them from hitting on people recklessly, they become resistant and opposed in their hearts, and even think, “This is my right—what makes you qualified to restrict me? What I’m doing is my freedom! I’m neither breaking the law nor committing a crime, so who are you to try to control me?” No matter the environment, this kind of person always feels the need to find some kind of amusement to occupy themselves—they always feel the need to find a few opposite-sex friends or sexual partners to pass the time, to fill up their lives and make them more pleasurable. Otherwise, they feel their lives are empty, boring, and lack interest. Some people, after being hit on relentlessly, cannot help but go online to watch pornography, living within the sexual desire of their flesh, dissolute and unrestrained, and so long as conditions

permit, they are capable of doing anything. People reincarnated from devils, no matter the occasion or the environment, no matter how difficult their lives are, regardless of how big of a workload they have, and regardless of whether the environment permits it or not, always need to indulge sexual desire, and seek opportunities to make contact with and hit on the opposite sex, fully satisfying their sexual desire. If the sexual desire of their flesh cannot be satisfied, then even gratifying the desire of their minds will do. This is what is called being deviant—they're so deviant. Some people are already advanced in age, with children who are married and have their own families, yet they are still extremely indulgent and unrestrained in their sexual desire, completely without a sense of shame. When they see a member of the opposite sex they like, they think of every which way to create opportunities to be alone with them—then hold hands, hug, or touch the other person, and make some flirtatious, playful remarks or say some provocative things. In doing so, they gradually end up causing disturbance to some of the opposite sex. This is being lecherous. To what extent is this kind of person lecherous? When they see someone of the opposite sex who is attractive or has a good figure, they begin to have lustful thoughts. Even just hearing someone of the opposite sex speak in a soft, magnetic, and relatively pleasant-sounding voice can stir up lustful thoughts in them. Once these lustful thoughts have been stirred up, it's not just that they occasionally think about these things—rather, they think about them very often. They think about them while eating, while working, even while dreaming, their minds brimming with these lustful thoughts every day. Because they possess the wicked essence of lecherousness, they will indulge the sexual desire of their flesh without any restraint whatsoever. Even when they see someone from a good family that has wealth and status—a rich young lady or a wealthy wife, or a tall, rich, and handsome man, or a wealthy businessman—they begin to have

lustful thoughts. Just look at how severely lecherous such people are! And there are even worse cases. In the church, there was a brother who sang well. He wasn't any sort of "star-level" singer—he just had a somewhat nice-sounding voice. Apparently, some women, after hearing his singing, developed good feelings toward him and wanted to marry him. These women had never even seen what this brother looked like. They didn't know how old he was, what kind of personality he had, what level of education he had, what his caliber was like, or how his belief in God was. They didn't consider any of these things, yet still wanted to marry him, their lustful thoughts stirred just from hearing his voice. Tell Me, don't such devils have a deviant nature? A normal person, upon hearing someone sing well, would at most feel a bit envious but would never consider marrying that person. If they truly wanted to marry someone, they would get to know that person's character and family situation before making such a decision, such as how old they are, what they look like, what their character is like, how their family is—only if all aspects were satisfactory would they consider marrying them. But people who are devils are different—some women, after hearing a man sing well, want to go ahead and marry him; some men, upon seeing an attractive woman, want to go ahead and marry her. Aren't such people frightening? They are both frightening and revolting! Whenever they see someone with status, knowledge, eloquence, or a particular strength, or if they see someone beautiful or handsome, they begin to have lustful thoughts. When they see such people, they always ogle them unblinkingly; their eyes are fixed, but their minds are very active and their sexual desire is surging—this is having lustful thoughts. Whenever there's someone constantly ogling people of the opposite sex without looking away—and there are even some who reveal a wicked look in their eyes, or drool with their mouths open—this is having lustful thoughts. Once their lustful thoughts are stirred, they

start to get handsy with others. This is called being deviant. No matter the situation, as long as their visual lust, auditory lust, or sexual desire of the flesh is triggered, they will have lustful thoughts—such people are devils. Does the sexual desire of devils get restricted or restrained by the conscience and reason of humanity? It is not restrained, so their sexual desire constantly overflows, and they constantly display manifestations of licentiousness—they are especially indulgent. They don't care how many people are around them, what their own age is, or whether the other party likes them or is disgusted by them and loathes them —as long as it is someone they fancy, they will have lustful thoughts and indulge in fantasies, satisfying their sexual desire to the greatest extent. Isn't that disgusting? People like this are extremely lecherous. Even if they cannot find an opportunity to have relations with the opposite sex, they still want to hit on others. The manifestations of this behavior are that they frequently send flirtatious signals by making eyes at you, think of every which way to make contact with you and get close to you—deliberately brush past you and graze your hand, shoulder, or back—and say flirtatious things, all of which are intentional. This shows that their hearts are already filled with lust. Normal adults, when interacting with members of the opposite sex, maintain boundaries, moderation, and bounds. Whether in regard to things like sexual desire, thoughts, speech, physical contact, or the physical distance between people, all of it is governed and restrained by their conscience and reason. But people who are lecherous and licentious are not like this. No matter the occasion, how many people are around, or what the situation is at the time, and regardless of their own age and marital status, whether the other party is willing, or whether the other party feels repulsed by them, they still do whatever they want, wantonly indulging their sexual desire. This is what is called being licentious. People like this are not restrained by

anything—they do not even abide by moral boundaries; they are completely indulgent. In fact, how far do some people go in their indulgence? So far that they openly ogle the intimate areas of the opposite sex. If someone of the opposite sex has bright, pretty eyes, they will create any opportunity to share what's in their heart, to chat or discuss work with them, staring fixedly into their eyes. If someone of the opposite sex has fair, smooth, delicate skin, they often stare at it, whether intentionally or unintentionally. If someone of the opposite sex has a tall, slim figure, they secretly watch from behind, ogling them without looking away. This is being filled with sexual desire. Are people like this deviant? (Yes.) There are also some minors, or married adults, who often watch pornography or beauty pageants like Miss World, where the women dress very revealingly—enough to satisfy their visual lust. The more they indulge like this, the more difficult it becomes to rein in and control their sexual desire and lustful thoughts. Is this a manifestation of devils? (Yes.) Would normal people live this way? Would they conduct themselves this way? (No.) Some Eastern men are relatively conservative, and when they come to the West and see many women dressed revealingly, they become curious and want to take a few extra glances, but after a while, when they get used to it, they are no longer curious—this is a normal manifestation. There are also some unmarried people who are a bit curious about matters of sexual desire, or who occasionally, due to an objective environment, develop some wicked lust. These are all normal physiological reactions—this cannot be called being deviant. But people who are devils are not the same as ordinary people. Their deviance exceeds that of normal people—it is particularly abnormal. It is not that they are just curious about sexual desire or that they have normal physiological reactions or needs—they are dissolute and promiscuous. When they indulge wicked lust, they feel no shame at all. This is what is called being deviant. To what

extent are they deviant? Just by looking at the skin, eyes, figure, or appearance of the opposite sex—or even just hearing their voice—they begin to have lustful thoughts, and then create every possible opportunity to come into contact with or get close to the other person, going even further to take actions that satisfy their sexual desire. This is called being deviant.

Another manifestation of being deviant is that these people, no matter what environment they are in, are always surrounded by different people of the opposite sex. Such a person will hit on several members of the opposite sex at the same time and often maintain ambiguous relationships with multiple people. What is meant by an ambiguous relationship? It's a relationship that is like a friendship but also like a romantic relationship—no one can clearly say what kind of relationship they actually have. They have no clear boundaries with the opposite sex; their relationships are especially ambiguous—there's constant flirting, and things are murky and unclear. Are these manifestations governed by a lecherous nature? (Yes.) In terms of morality and the ethics of human relationships, the evil trends of today's world no longer even criticize this kind of phenomenon. People call this being capable, being trendy—they call it being sexually liberated. So some people bring these kinds of thoughts and viewpoints into the church. They believe, "No matter how many people of the opposite sex I'm romantically involved with, it is my freedom. Even the law doesn't condemn this now, so I have the right to choose how many opposite-sex friends I'm romantically involved with, I have the right to choose how I handle my sexual desire. I shouldn't do a disservice to myself—I need to fully release my sexual desire." Isn't this a wicked argument? (Yes.) No matter how many people agree with or advocate for the opinions promoted by the trends of society, no matter how many people practice them, in God's house these kinds

of heresies and fallacies are characterized as “deviant,” and those who hold to these kinds of heresies and fallacies are also characterized as “deviant”—specifically speaking, they are “lecherous” and “licentious.” Is this characterization accurate? (Yes.) Every function and instinct of people’s bodies requires a fundamental level of regulation based on humanity. And what does this regulation rely on? It relies on people’s conscience and reason. The sense of shame within conscience and reason ought to properly regulate a person’s physiological needs and their sexual desire. If you do not regulate or restrain it, but instead indulge sexual desire, then that is called being licentious, that is called being lecherous. If you have such manifestations, then you are deviant. Deviance is a negative thing—it is absolutely not a positive thing. This is because it goes beyond the bounds of the sense of shame possessed by people’s humanity, beyond the bounds of the normal rationality God requires of people; it crosses the boundaries of humanity and constitutes disturbance and damage to the normal lives of the brothers and sisters. Therefore, deviance is absolutely characterized as something wicked, as a negative thing; it is absolutely not a positive thing. The church, God’s house, absolutely does not promote sexual liberation. What does God’s house promote? (Being dignified and decent, and living out normal humanity.) God’s house promotes having the decorum of saints, and conducting oneself with conscience and reason. At the very least, when it comes to sexual desire and physiological needs, one must have a sense of shame. That is, if you want to enter into marriage, if you want to have a normal romantic relationship, then it must be in accordance with the principles of marriage that God has ordained for people—it cannot involve incest, licentiousness, or lecherousness. Do you understand? (Yes.)

Just now we fellowshipped on some manifestations of the

deviance of people who are devils. Is it good that we've fellowshipped on this kind of topic to help you gain some discernment? (Yes.) No matter what the manifestation is, if it exceeds the scope of normal people's corrupt dispositions or goes beyond the scope of people's innate nature and instincts, then it is abnormal—it is a manifestation of devils. Among what we've just fellowshipped, aside from those people whose thoughts and behaviors are especially sinister and abnormal, there is another kind of person who may not display those obviously sinister and abnormal manifestations, but whose clear manifestation is being especially lecherous and licentious. Having these clear manifestations also proves they have an aspect of the deviant essence of devils. Then can it be said with certainty that people who have these clear manifestations are devils? (Yes.) They indulge their sexual desire at any time, their hearts are brimming with wicked lust, and they are especially interested in matters related to sexual desire of the flesh—their interest goes beyond the physiological needs of normal people. That is, no matter what age they are, what gender they are, or what their marital status is, their manifestations of sexual desire of the flesh go beyond that of normal people, and also go beyond the needs of normal people. This is enough for it to be said that their manifestations in this area are not normal. Using two words to characterize them, they are especially "lecherous" and "licentious." That is, their physiological needs are extremely abnormal. Whenever they see someone of the opposite sex who has a certain strength or a favorable innate condition in some area, they can have lustful thoughts and release sexual desire. For example, when they see someone of the opposite sex with bright, straight teeth, and whose smile is especially beautiful and sweet, or with especially beautiful hair or eyes, they can have lustful thoughts. No matter what feature of the opposite sex looks good or beautiful to them, they can have lustful thoughts—and they use releasing sexual

desire as a way to express their fondness and appreciation for the other person. Isn't this disgusting? It is extremely disgusting! Some wicked people develop lustful thoughts whenever they see someone of the opposite sex make a particular facial expression, like raising their eyebrows slightly while speaking, or dimples appearing or displaying a particularly enchanting gaze when they smile. The frequency and number of times lustful thoughts are stirred in them is inconceivable and unimaginable. Normal people just find it baffling: "If someone looks good, it's fine to take an extra glance or two at them—but how could that lead to lustful thoughts and releasing sexual desire? Isn't that twisted?" Things that normal people think wouldn't provoke lustful thoughts can cause wicked people to have lustful thoughts and release lust, and normal people can't understand it. This is called being deviant. In plain terms, it's called being twisted, being perverted. Some women, even when they see a man with well-developed muscles, well-defined facial features, and tall stature, can have lustful thoughts. Or when they see a man who has some skills, some ability, and on top of that has wealth and status, lustful thoughts are constantly stirred within them. They don't just appreciate him or think he's decent, feel a bit of fondness for him, and want to be romantically involved with him or pursue a relationship with him—rather, lustful thoughts about him are constantly stirred within them. Tell Me, isn't this disgusting? Isn't this deviant? (Yes.) The frequent stirring of lustful thoughts is abnormal—it is deviant.

We'll end our fellowship on the manifestations of lecherousness and licentiousness in people who are reincarnated from devils here. Now let's talk about "sexual provocativeness." Sexual provocativeness is actually related to both lecherousness and licentiousness; it's just a way of talking about the same thing from a different perspective. It refers to how some people, in order to

seduce the opposite sex and make a favorable impression on them, often flaunt their seductive charms in front of them. For example, some women like to apply vividly red and sultry lipstick, make their eyes look very alluring with makeup, and even apply blush despite being quite old. When choosing outfits, they always focus on being sexy, captivating, and turning heads; when speaking, they make a point of being coquettish or cutesy in a way that can captivate the opposite sex; and so on. Some men often present themselves as heroes with strong arms for women to rely on. They frequently flex their muscles in front of women, readily taking off their shirts to show off their abs, using these means to attract the opposite sex. Their goal is not merely to make members of the opposite sex have a good impression of themselves or to find someone to date, but rather to seduce members of the opposite sex, make them interested, and then trap them in sexual desire. This is their objective. Is this not being sexually provocative? (Yes.) This is being provocative. Nonbelievers call such people “sluts.” What kinds of things do these “sluts” do? If it’s a woman, she is particular even about the lipstick she chooses. She won’t use ordinary lip balm, and she also disdains the lipsticks used by dignified and decent people, finding them not sufficiently upscale. She specially selects sultry colors that make her lips look particularly sexy and alluring when applied, with the aim of stirring men’s hearts, enthralling them, and making them utterly infatuated and fall for her. In her interactions with men, she often reveals provocative behaviors, releasing sexual desire, all with the aim of seducing them. The more men are present, especially the types she fancies, the more animated and active she becomes, and the more she does her utmost to display herself, flaunting her eloquence, using more refined vocabulary, paying particular attention to her facial expressions, and dressing in an especially coquettish way. This is called being provocative. Is there a difference between provocative people and lecherous

people? Are they the same type? (Yes.) They are cut from the same foul cloth. One proactively seduces, the other proactively engages in lecherousness. These are both manifestations of indulging sexual desire, manifestations of overflowing sexual desire and of dissoluteness, all governed by a deviant nature essence. People of this provocative type, whether male or female, regardless of age or marital status, do not restrain their behavior in any setting, nor do they rein in or manage their sexual desire. Instead, they are dissolute and casual, even proactively making advances—they wear special clothing, use special expressions, special language, special ways of speaking, and do some special things to attract the attention of the opposite sex, to lure them into conversation, make them take the bait, and so on. Therefore, such people are not merely lecherous, but also provocative. The word “provocative” is indeed quite disgusting. In short, whether such people display lecherousness or provocativeness, the way they release sexual desire is licentious, the nature of their releasing sexual desire is licentious, and their essence is deviant. The manifestations of such people, whether lecherous or provocative, exceed the physiological needs of normal people, and they lack the restraint of conscience and reason. Therefore, such people are out-and-out wicked people. No matter how you look at it, they are not good people, but devils. In any group, the presence of even one such devil will cause disturbance. Dignified and decent people are disgusted by them, while those of small stature, or those without any discernment or stance whatsoever—especially those who are reincarnated from animals—are often misled by them and suffer their harassment. In summary, devils who exhibit these wicked manifestations are a scourge in any group they are in, bringing no benefit or help to anyone, because their sexual desire frequently overflows, often disturbing the daily lives and normal thoughts of some people.

Tell Me, are wicked people of this lecherous, licentious, and provocative type easy to discern? (Yes.) Adults can discern them, and perhaps even underage children can nowadays. Therefore, most people, when encountering those with the wicked essence of devils, should have some feeling, some discernment; they won't be so foolish that they can't tell. So, when you encounter such people, do you know how to treat them? Will you reject them? If you meet someone who doesn't suit your liking, you might reject them. But if it's someone who really suits your liking—your dream lover, your ideal spouse—would it be easy for you to reject them? You clearly know they are this type of person, but because their looks are too captivating or some strength of theirs moves you too much, they steal your heart and captivate you—in this kind of situation, it becomes difficult for you to reject them. If you don't reject them, aren't you in danger? (Yes, that's falling into temptation.) Is it merely falling into temptation? This is falling into the whirlpool of sexual desire. Is it easy for someone caught in the whirlpool of sexual desire to extricate themselves? (No, it's not.) They show you concern and consideration, love and care, plus they constantly offer you little favors. You feel exceptionally warm inside, thinking, "There's no one else in the world who treats me this well; this is my Prince Charming, my dream lover." You fail to realize that if they are a lecherous and licentious person, they treat others the same way. You are just one among all their opposite-sex friends; to them, you are merely someone they pass by—just a pit stop—on their long life journey. When they've had enough fun with you and you no longer hold any attraction for them, you become someone they discard. They discard you as ruthlessly as tossing away a garment or a rag, and that's when you'll feel the pain. When they decide to discard you, your crying is useless, your begging them is useless, even your kneeling before them is useless; some people even commit suicide, but that's useless too—nothing can move them.

Once they no longer have sexual needs toward you, they'll say they have no feelings for you anymore, that they don't love you anymore, and they'll go searching for the next prey to replace you. That's when you discover that such people are not suitable marriage partners, that the idea of a Prince Charming, soulmate, or dream lover is all just a deceptive trick, and only then do you realize that sexual desire is not true love. No matter whom such lecherous and licentious people date, they only have sexual desire and no true love. They never have any intention of being with you forever, or of fulfilling any responsibility. They just indulge in the game of sexual desire. Once they've had enough fun and their sexual desire is sated, they won't even want to give you a second glance, and won't even be bothered to pity you. Once they find their new squeeze, you become an old flame, and all you can do then is weep. So, whether male or female, when dating or looking for a partner, one sometimes encounters such wicked people. They develop lustful thoughts toward you and seduce you into their trap, yet you believe they truly love you and entrust your life's happiness to such a person. Only when you are kicked aside and dumped do you realize you misjudged them, that this person is not someone with humanity who can fulfill responsibilities, but a lecherous and licentious person. By then, it's too late for regret; this is taking a rocky detour when it comes to marriage. For someone with normal humanity, the experience of being toyed with can cause lifelong pain, but devils remain indifferent no matter how many people they toy with; they even feel fortunate, glad, and satisfied, eagerly wishing they could hit on and toy with even more members of the opposite sex. They regard this as the happiness of a lifetime, calling it their skill and capability. Normal people cannot afford the toll of dealing with them. So, if you want to be in a relationship, keep your eyes open and see things clearly; whatever you do, don't choose a devil. If you date a normal person, even if you break up, they won't hurt you too

deeply; at the very least, you can remain ordinary friends. But if you get involved with a devil, your whole life will be ruined at their hands. Tell Me, how much sincerity and true affection does a normal person have? How much energy do they have in this lifetime? If every time you get into a relationship with someone you wind up being duped, so that you're deeply hurt from being deceived and toyed with, then you'll walk your entire life's path under this shadow, making for a very painful existence. Therefore, whether dating or associating with the opposite sex, the ones you should guard against most are these lecherous and licentious people. Whether you're male or female, if you cannot see through people and don't know if someone else is lecherous and licentious, then don't associate with them recklessly, so as to avoid being duped and suffering lifelong regret. Once bitter consequences arise, you're the only one who has to face them; no one can take your place, and no one can comfort your wounded heart. Even if you say you can see through people, you might not be able to do so accurately. You can't be sure about anyone nowadays. Before a person receives salvation, they only have the wish to pursue the truth; they may seem like they have decent humanity, but it's uncertain what things will actually be like if you live with them. Anyone who doesn't understand the truth and hasn't been saved is unreliable. Why are they unreliable? Tell Me, living in this evil world, is there anyone who, without gaining the truth, can resist any temptation and stand firm amid any evil trend? Not a single one. Therefore, there are no reliable people. What does it mean that there are no reliable people? It means that for anyone, male or female, entering into marriage is the beginning of tragedy. Having to take care of daily necessities and face the various trivialities and vexations of life day after day, it's hard to say whether the two people can make it to the end, whether they will support each other along the way, whether there will be happiness, and whether they

will have common ground and common pursuits. Therefore, once one enters into marriage and faces real life, the suffering begins. You see, when you're single, everything is easy to handle; you can decide things for yourself. But when two people live together, can you just make all the decisions yourself? Will the other person accommodate you? Will you accommodate them? Will they care for and be considerate of you? Will you care for them? These are all unknowns. Even if the person you meet is not lecherous and licentious, and you feel you are suitable for each other and can enter into marriage, whether they can ultimately fulfill their responsibilities within the framework of marriage is an unknown, and whether you can walk with them to the end within this framework is also unknown. You lack assurance and confidence even in yourself, which proves that others are the same way—that goes without saying, right? (Yes.)

If, in your daily life, you encounter people of this lecherous, provocative, and licentious type, and they try to get close to you, you should know what their purpose is in doing so. If you do not reject them, or if you allow them to get their way because of your timidity, naivety, foolishness and ignorance, or lack of experiential knowledge, leading to the emergence of adverse consequences, then ultimately, you are the one who will suffer the consequences. Lecherous and licentious people—devils—never feel any guilt or remorse for releasing sexual desire or doing immoral things. They feel it doesn't matter; they think they're taking advantage, and that this is how people should be in life. But if you're a normal person, the conscience and reason within your humanity simply cannot bear such blows, torment, and grievous harm. Therefore, if you encounter such lecherous and licentious people, you must be careful. You must pray to God, asking Him to protect you so you do not fall into temptation. Especially if the other person has lots of

tricks up their sleeve, is a seasoned player, and is also your dream lover, the one you dream of pursuing, then you can very easily fall into temptation and very easily end up in an irreparable situation, ultimately suffering a bad outcome that no one wants to see. By that time, your heart, mind, and flesh will all have suffered certain devastation. Afterward, when you come to do your duty and come before God to follow Him, many things will be different—they will never be as they were at the beginning and can never return to how they were before. Once someone has gone through some abnormal or tortuous experiences related to sexual desire, it leaves some terrible imprints in their heart, which any normal individual will not easily forget their entire life. Although, as time passes bit by bit, these memories and this pain may gradually fade, if these events caused you certain harm and devastation, then they will forever be a lingering nightmare in your heart. In this lifetime, you will never be able to return to your former life; your inner world will no longer be as pure and simple as before, and it will be impossible for you to regain your previous state. At this point, when you come to do your duty, you will have extra baggage in your heart that you will want to shake off but cannot. What does this baggage refer to? It refers to the various memories of the experience of being harmed. Thinking of these memories will be nauseating, and they will also frequently disturb your heart and your emotions. Thus, your inner world will no longer be as pure and simple as before; your emotions will now contain many things that should not exist in normal humanity. To a certain extent, this will interfere with your life, your performance of duty, and also interfere with your belief in God and pursuit of the truth. This is called baggage. Therefore, regardless of age, once someone falls into the temptation of romantic involvement with a devil, they naturally fall into an inexplicable despondency. For a normal person, this is not a good phenomenon.

In real life, people often encounter some lecherous and licentious individuals. After we've fellowshipped these words today, since you've gained discernment regarding this type of person and know they're not normal people but devils, when they try to seduce you, you can firmly reject them. Do not reject them implicitly and tactfully, or feel too embarrassed to reject them, or even fear such people. Of course, if you don't care whether they are a devil, and you say, "I'm already in my thirties or forties and haven't yet experienced marriage; if someone really has this kind of need for me, I'd be happy to accept," then, since you don't care what consequences might arise, nor about psychological scars, I will say no more. My purpose in saying this is to let some foolish people, who have no guardedness or precautions against the seduction of the opposite sex, know what correct attitude they should adopt when temptation befalls them. If you don't care that someone is lecherous and licentious, don't care that they are a devil, and feel greatly honored simply because they like you—just like the nonbelievers' saying goes: "A man lays down his life for someone who understands him, while a woman dolls herself up for her admirer"—and you think, "As a woman, if someone truly likes me, it shows my looks are acceptable, so I should feel extremely honored. Let him come at me boldly, then; I welcome it, and will embrace him with open arms"—how is this kind of attitude? Tell Me, is the saying, "A woman dolls herself up for her admirer," respectful toward women? (No.) A man must sacrifice his life for those who understand him, and a woman must doll herself up for her admirer—is this saying correct? (No.) Why are women so debased? Men are debased too. So men have to lay down their lives for others. Whoever is your confidant is your master, for whom you must sacrifice your life—why is your life so worthless? Could it be that your life belongs to others and not yourself? God treasures human life most, because this life, this breath, is given by God; it is

the basic condition for created flesh to be able to move and become a living being. If you do not cherish your life, but casually give it over to others and sacrifice it for them, what does this show? Does it not show that you are debased? (Yes.) It shows your life is not worth anything. You do not cherish your life, you do not use your life to do the most meaningful and valuable things, but can casually die for whoever understands you. This shows your life is too cheap; it's just a rotten life, as worthless as the life of a dog, a cat, or a chicken. So, is the saying, "A man lays down his life for someone who understands him," correct? (No.) This saying degrades people, disrespects people; it is a saying that does not cherish life. Readily dying for others—does human life come easily? Life does not come easily; one cannot just die so readily. Therefore, the saying, "A man lays down his life for someone who understands him," is incorrect and untenable. Then is the saying, "A woman dolls herself up for her admirer," correct? (It is also not correct.) In what way is it incorrect? Did you once really like this saying, really approve of it, even regarding it as truth, as a motto? Has there ever been someone who admired you? If the person admiring you was someone you liked, did you feel honored? (Not exactly honored, perhaps happy inside.) Then that's not far from feeling honored. Is this happiness good? (No.) Why not? (For a woman to dress up for a man's appreciation and fondness, living just for men, putting all her thoughts into this—I feel that living like this is quite debased.) Are there differing views? The saying "A woman dolls herself up for her admirer" itself places women in an unequal position to men. It requires women to doll themselves up to please men, to live for the sake of men's happiness, and to feel honored whenever someone likes and admires them. This is unequal; this itself is a true reflection of the low status of women. The implication of the saying "A woman dolls herself up for her admirer" is that whether a woman is liked by others because of her good looks, or attracts

men's fondness because she knows how to adorn herself to be pleasing to the eye, she should feel happy and honored because of it. This itself is a degradation of women. This saying tells women that the value of their existence, the source of their happiness, is for there to be someone who likes them, and that if there isn't, they should feel unfortunate and upset, and must reflect on why no one likes them, and on whether, as women, they are living a worthless and failed life. So, isn't the saying "A woman dolls herself up for her admirer" a degradation of women? (Yes.) In the phrase "A woman dolls herself up for her admirer," doesn't the admirer usually refer to a man? This saying itself places men in the position of masters, above women. It means that a woman should feel honored that a man—a master—likes and appreciates her. If a man—a master—doesn't like her, then there is something wrong with her, she is not lovable, she is a failure in life, and she is not qualified to be a woman. You see, this imperceptibly elevates men's status, allowing them to step on women's necks and tower over them. This is where the error in the saying "A woman dolls herself up for her admirer" lies. In addition, do men like women merely for their appearance and adornments? Or do they like women just because they see that they are gentle, virtuous, dignified, and graceful? Do men like women merely to please their eyes? (No, it's to satisfy the sexual desire of the flesh.) Then what is the purpose of women trying to please men and make them happy? (It's also to indulge the sexual desire of the flesh.) That is, both men and women have needs when it comes to each other, and the most basic of these needs is that of the sexual desire of the flesh. A man's need for a woman is not just about liking her appearance, but, based on that, obtaining her in a physical manner—to put it more bluntly, obtaining her body to satisfy his own sexual desire. Therefore, the purpose behind the saying "A woman dolls herself up for her admirer" is actually to satisfy men's sexual desire. It requires women to not only make

their appearance and adornments pleasing to men, but to also satisfy men's sexual desire. Isn't that such a lowly way to live? If women still think this saying is correct, that it's something they should achieve and adhere to, then women are degrading themselves. Men have sexual needs toward women and want to play with their bodies; if women, instead of finding this despicable and hateful, still doll themselves up for their admirers, feeling it's the greatest honor of their lives, the utmost honor, then aren't they degrading themselves? (Yes.) This is completely depriving women of their rights. Not only does it deprive women of their right to exist, their dignity, and their human rights, but it also makes them think it's the greatest honor. Isn't this cruel? It's utterly cruel! Besides having no autonomy and no human rights whatsoever, a woman's happiness, joy, and delight can only be achieved on the basis of pleasing men and fully satisfying them. No matter what kind of inhuman treatment women suffer, they are required to still take pride in it. Isn't this abusing and ravaging women? Whether modern or ancient women, they all take the saying "A woman dolls herself up for her admirer" as their motto, as their life goal. Isn't this completely wrong? Isn't this a trick Satan uses to abuse and mislead people? (Yes.) If you are a woman, and a man takes pleasure in you, his heart filled with wicked lust for you, would you feel disgusted or extremely honored if you knew? (Disgusted.) When he thinks of you, he thinks only of your body, and your appearance, while also releasing his own sexual desire. The more pleasure he takes in you, the more filled with sexual desire he is for you; what gets stirred up in him when it comes to you are entirely lustful thoughts. He even tries every means to get hold of you so he can enjoy your body, fully satisfy his sexual desire, and release his sexual desire. If you knew he had such intentions toward you, would you still think the saying "A woman dolls herself up for her admirer" is correct? Would you still feel it's an honor to be liked

and appreciated by someone? (No.) If you are a woman with a sense of shame, and dignity, then you should be disgusted by this saying, and loathe and reject being liked by such people. Only by living this way do you have dignity. Someone who truly enjoys and appreciates you does so because of the quality of your character, your pursuits, because you understand the truth, and they also want to gain something edifying from you and receive help from you—not because they want to appreciate your body to indulge and satisfy their sexual desire. If someone appreciates you regardless of your character or whether you pursue the truth or not, and only because your appearance and figure are pleasing to the eye and can fully satisfy their sexual desire, and yet you feel no repulsion or loathing toward this, instead feeling that they like you—in particular, because they have made physical advances toward you, you even more so feel that they like you—and you even feel honored by this, then you are degrading yourself. If, no matter who has any designs on or wicked intentions toward your body, you don't care, and as long as they like you, you consider it your special honor and feel honored by it, then you are not someone with integrity and dignity, nor are you a good woman. Suppose that someone has sexual needs toward you and you feel you've found someone who understands you, and also found an opportunity to release sexual desire; it takes two to tango, and you two get together because you're cut from the same foul cloth. In that case, you are someone without any integrity and dignity, unworthy of being liked; you are the same type as lecherous and licentious people. If you truly are a woman with dignity, you should feel loathing, repulsion, and disgust at being liked by such lecherous and licentious people. Of course, if the reason someone likes you is truly because of your humanity, your pursuits, or because you have a certain strength, that is nothing worth feeling honored about either. The purpose of people saying "A woman dolls herself up for

her admirer" is definitely not as simple as a man appreciating a woman. It absolutely places men in a position where they tower over women. More precisely, this saying arose under the ethos that men are superior and women are inferior. In addition, the reality is that women are a vulnerable group under any social system, viewed as appendages and playthings of men. Therefore, the saying "A woman dolls herself up for her admirer" is absolutely a disgrace to all women. If women particularly approve of this saying, it is a sorrow for women, and one should feel contempt for all women who approve of it. Then should men approve of the viewpoint "A woman dolls herself up for her admirer"? (No.) If a man sees a woman dolling herself up for her admirer, doesn't he feel such a woman lives in a very degrading way, and won't he also look down on such a woman? (Yes.)

Do you now see clearly whether the saying, "A woman dolls herself up for her admirer," is correct or not? (It's incorrect.) This saying is not a positive thing, nor is it a correct thought or viewpoint. Look in the Bible and in the words expressed by God—is there any sentence telling women they should doll themselves up for those who admire them? Is there any sentence that divides the status of men and women into levels, saying that men are above women? No, there isn't. What is recorded in the Book of Genesis in the Bible is that woman is bone of man's bones and flesh of his flesh. Men and women are both human beings created by God; they are equal before God, with no division of levels, no distinction between superior and inferior. Dividing people into superior and inferior and distinguishing levels of status is something Satan does; it is real proof of Satan's oppression and persecution of women. Ever since God created humankind in the beginning, men and women have been equal in God's eyes. Both are created beings and objects of God's salvation. God has never said that men are superior

and women are inferior, nor has He said that men should be the head of women or their masters, that men should tower above women, that men should take precedence over women in any work, or that men have their own opinions and are the mainstays while women should listen more to men. God has never said such things. It is only because of Satan's corruption that sayings about men being superior and women being inferior arose among people, and then this trend formed throughout society and all of humankind, constantly suppressing women under male authority. Due to a lack of understanding of the truth, after women are influenced and misled by all kinds of evil trends of Satan, they feel they are secondary to men or lower in status than men. That is why, right up to the present day, many women still believe that the saying "A woman dolls herself up for her admirer" is correct. This is a very sad thing. If people do not understand the truth, they are still misled and controlled by various thoughts and viewpoints of Satan in many specific matters. Even this small matter is very illustrative, is it not? (Yes.) What is the reason women willingly degrade themselves? It is that the overall societal environment makes it so that women cannot have equal status with men, and so that women must give way to men and create favorable conditions for them, and must also make many sacrifices and pay a great price to satisfy men. This is caused by society, by the various evil trends led by Satan. So now, after understanding the truth in this regard, isn't there a definite conclusion concerning the saying, "A woman dolls herself up for her admirer"? (Yes.) This saying is fallacious and does not conform to the truth, right? (Yes.) After hearing the actual situation, don't women feel they have lived very aggrieved and stifled lives all these years? Then should women still doll themselves up for their admirers? (No.) As members of created humankind, women differ from men only in gender and physiology; in other aspects, there are no differences at all. In God's eyes, men

and women have no differences in status whatsoever. God has never, under any circumstances, made requirements of women that differ from those He makes of men. In aspects such as the number of people God chooses, the hope of salvation, their opportunities to perform duties, the duties they can perform, and the work they can do, women are basically equal to men; women are not lesser than men. This is the actual situation.

We previously spoke about the manifestations of the lecherousness, licentiousness, and provocativeness of those wicked people who have the nature essence of devils, and also about how to treat wicked people if one encounters them when it comes to entering into romantic relationships or seeking a partner. Do you hope to meet such a person to experience a bout of romance, act carefree once, and indulge yourself once? (No.) Then do you hope to meet your dream lover, your soulmate, your Mister or Miss Right? (No.) Whether you hope for it or not doesn't matter. What's key is that you must have discernment regarding these lecherous, licentious, and provocative people whose nature essence is wicked, and you must stay away from them. In the words of nonbelievers, most of these people are seasoned players, rakish and romantic. Most adults should be able to recognize this type of person when they encounter them; perhaps after a couple of interactions, most adults will know they are this type. This kind of person is indiscriminate when hitting on people; no matter how old you are, as long as you're reasonably good-looking, they might hit on you, causing you to fall into their trap without the slightest awareness of what's going on. They always speak tender, gentle words to you, and show you concern, care, and consideration. They find opportunities to make eyes at you, serve you tea or water, and sometimes even buy you small gifts, chocolates, and so on. When you are completely unguarded, they breach your defenses and enter

your heart. Unconsciously, you have only to think of them and you feel butterflies in your stomach; if you don't see them for a few days, you feel like something is missing, thinking, "No one around me cares for me like they do. It seems I've fallen in love with them. Have they fallen in love with me too?" What kind of state is this? (Falling into temptation.) Some seasoned players are adept at reeling others in by letting them go; after showing concern for you for a period and whetting your appetite, they then ghost you, getting you to take the bait yourself. When you realize you've fallen in love with them and can't live without them, you've fallen into the snare of love, and you've become bewitched. Once bewitched, you are completely captured by them. What is this snare of love that people fall into? It's not familial affection, friendship, or the care and love between people, but the net of sexual desire. Once you fall into the snare of sexual desire, you can easily lose control. More than ninety-five percent of people, especially young people, cannot overcome it and cannot escape such a trap. What should be done then? Since you know it's very hard to escape such a trap, don't let yourself fall into it. Do everything possible to stay away from the people, things, or environments that could lead you into the trap. Keep your distance for a period, and pray to God and read God's words. Gradually, your sexual needs will fade and disappear, the trap will no longer have a hold on you, and you will have basically overcome this temptation. However, it's unknown how you will fare next time you encounter such temptations and traps, whether you will be able to overcome them. The only way is to frequently come before God to pray and seek the truth, and stay away from various temptations. Of course, equipping yourself with the truth and understanding the truth are the most fundamental things. But equipping yourself with the truth is not simple; it requires you to undergo some experiences, and your stature doesn't grow that quickly, so your defenses in various aspects cannot be

established so fast either. What should be done then? You must often live before God, have the guidance of God's words, the work of the Holy Spirit, and God's protection. With all these things in place, plus your personal resolve, you will have defensive measures when faced with such temptations. Additionally, when you know the nature of the matter and the consequences it will bring, you will consciously avoid such environments, which will prove you have the resolve to reject such temptations. God will then, because of your attitude and your subjective desire, help you escape such temptations. If you encounter such an environment and feel aversion and hatred in your heart but don't know how to refuse, then pray to God, asking Him to protect you and remove such an environment for you. When you have such supplications and wishes, perhaps, due to the needs of church work, the person who poses a dangerous temptation to you will be moved away, making it inconvenient for them to contact you again, and you won't encounter them anymore. This is God helping you; it is God's protection. Because God sees your personal desire, attitude, determination, and resolve, He will proactively and thoroughly help you fulfill your wish, achieving the result of protecting you. When this person leaves and no longer harasses you, you might feel a bit empty inside, think it's a bit of pity they left, and even fantasize, "If they were still here, could we get along well?" Occasionally, such thoughts might arise, but with God's protection, you ultimately are kept away from temptation. Unconsciously, this matter gradually fades in your heart, it gradually recedes from you, and over time you regain your peace, returning to your former state of life and normal mentality. At this point, the matter comes to a close. It hasn't posed any threat or disturbance to you, but instead has become powerful evidence and testimony of your victory over Satan and your shunning and rejection of the devil. Isn't this very good? (Yes.) When this temptation was about to pose a threat to you, at

that dangerous moment, because of your attitude and cooperation, God protected you. God set up a suitable environment for you, allowing you to stand firm. This promotes the growth of your stature; it will increase your faith, increase your resolve and desire to practice the truth, give you motivation, and allow your stature to grow. If, when this temptation befalls you, you are unwilling to reject or avoid it, lack the willingness to practice the truth, just let it freely develop, and are willing to accept this temptation, even willing to accept the devil's harassment and entanglement, and you increasingly enjoy such a state, are increasingly willing to live in such an environment, and you don't actively pray to God asking Him to remove such an environment—seeing that your attitude toward this matter is like this, God will not force you. In God's actions, He never compels anyone. Since you like this person so much, since you feel they can bring you such great happiness and joy, giving you pleasure, God will not deprive you of such joy and happiness, nor will God move this person away. As for the consequences, you alone must bear them. What will happen is that you'll gradually fall into the temptation and lustful entanglement of devils, of wicked, lecherous, and licentious people, eventually losing the reproach of your conscience and God's presence. After enjoying the happiness and joy of indulging sexual desires of the flesh, you feel no shame and cannot tear yourself away from such temptation—this is called abandoning yourself to depravity. You feel you are the happiest person, you greatly enjoy this happiness and joy, feel fortunate to have such happiness and joy, and are very satisfied being trapped in such a snare of love. What could God still do or say, then? God won't give you any hints, won't warn you about anything, and won't do anything. Just go ahead and enjoy yourself. The ultimate consequences for those trapped in the snare of sexual desires are predictable. No one who falls into the snare of love ends up happy or joyful; on the contrary, the outcome can only

be painful and tragic. You alone must bear such consequences, and you deserve to bear them. Does God act with principles? (Yes.) God respects your choices. Don't think, "God will keep an eye on me and keep me in check; He will not let me date, nor let me satisfy my sexual needs." You're mistaken; God does not interfere with you. What God wants to do is protect you from falling into temptation, from being misled by evil people, from being ravaged and grievously harmed by Satan. But if you choose to go along with Satan, God says that is your freedom and your choice; as long as you are willing, as long as you don't regret it, God will not compel you; you alone reap what you sow, and when the time comes and you're crying miserably, don't complain that God didn't remind you, and don't complain that God didn't protect you. God wants to protect you, God wants you to stay away from temptation, but you refuse. If God were to move away the person you like, the person with whom you are entangled in the snare of love, you would go looking for them, you would act like you were crazy, you would lose control, you would complain about God, berate God for being inconsiderate of your feelings and not understanding your difficulties. So God won't do that; God won't make people do things they're unwilling to do. Since you chose that path yourself, you alone must bear the terrible consequences that arise in the end. No one will take the hit for you. Is this matter clear now? (Yes.)

If some people come up against the entanglements of devils and Satans—of wicked people—and do not refuse them but are willing to spend their lives with them, this is their own choice. When it eventually results in bitter consequences, they shouldn't blame others; they can only hate themselves for being too debased and too deviant, and should slap their own faces and curse themselves. Whatever bitter fruit you ultimately reap has nothing to do with God. Don't say, "Why didn't God protect me? Why didn't God stop

me back then?" I tell you, God has no such obligation; He has already clearly told you what He should say to you. You are a person with the ability to think independently; God has given you free will, and you have the right to choose freely. Therefore, God gives you the right to choose when you encounter anything. Since you have the right to choose, the bitter fruit you ultimately reap stems from your own choice, so you should not complain about God or shift blame wherever you can. The work God does is to tell you the truth and show you the path to salvation. As for whether you choose to follow God or follow Satan, that is up to you. If you are a blessed person and willing to pursue the truth, then follow God. If you do not love the truth, but rather love the world and love wickedness—if yours is just a worthless life—then choose to follow Satan; no one is stopping you. To this day, some people still misunderstand God and God's house, always complaining, "I'm already in my thirties or forties, I haven't dated or gotten married—God's house doesn't allow it!" When has God's house ever restricted people from dating or marrying? This is your freedom; God's house does not interfere. However, there is one condition: If you do so, then you cannot do duty in a full-time duty church, because being in a romantic relationship and no longer having the mind to do your duty will impede the church's work. If you truly want to date and marry, then first hand over the work you're responsible for, and we will temporarily part ways. Is everyone clear on the principles in this regard? (Yes.) If someone wants to date or marry, that is perfectly fine; no one restricts it. However, indiscriminately hitting on the opposite sex and disturbing church life is not acceptable. Those who indiscriminately hit on others are devils; they are wicked, lecherous, and licentious people, and God's house absolutely does not permit the presence of such people. This type of person indiscriminately hits on and harasses others regardless of whichever group of people they find themselves in. Like a scourge,

they cause panic and always make people feel restless and uneasy. Wherever they live church life, their disturbances create a foul atmosphere and turn the church into a disordered mess. Not only do they sabotage the church's work, but they also disturb the normal order of the brothers and sisters doing their duties. Such people must be strictly watched over and restricted, and those who cause serious impact must be isolated or cleared out. Some people say, "I've only harmed a few people—that's not a big problem, is it?" If you can harm a few, you're also capable of harming dozens. This is just the sort of wretched thing you are. Recklessly hitting on others and inappropriately releasing sexual desire in the church—thus harming people—is unacceptable. If you want to hit on people, go to the places of debauchery of the nonbelieving world; no one restricts you there. But God's house, the place where brothers and sisters do their duties, is solemn, quiet, and sacred; it does not permit any devils or Satans to disturb or sabotage it. If anyone wants to turn the church into a place for dating or promiscuousness, indulging sexual desire at will, that is absolutely unacceptable! This is the church, the site of God's work, the place where the Holy Spirit works to cleanse and perfect people. Whether man or woman, everyone must be dignified and decent, and attend to proper work. Indiscriminately hitting on others is not allowed, nor is inappropriately releasing sexual desire. If you cannot control your sexual desire and just want to release it, then choose a suitable person to marry; don't indiscriminately hit on others within the church. Anyone who indiscriminately hits on others and arouses outrage from the brothers and sisters should be quickly cleared out or expelled, lest they continue to disturb church life. Understood? (Understood.) There must be boundaries between men and women. If a man always hangs around groups of women, not for work reasons, nor because there are important matters that must be attended to, but to show himself off among women, release sexual

desire, and indiscriminately hit on them, this is harassment. If a woman, with or without a cause, always hangs around groups of men, always recklessly hitting on them, making eyes at them and flaunting her charms, she too should be dealt with as a devil. If you are discussing or fellowshipping work normally, this is acceptable, but indiscriminately hitting on and flirting with others is not. Any such behavior that causes a commotion constitutes disturbing church life and wrecking the normal order of church work, and is not permitted in God's house. Everyone should reject and stay away from these lecherous, licentious, sexually provocative devils. When most people rise up to reject, expose, and shun them, ensuring their attempts to hit on others fail and making it so they don't get their way in any situation, they will gradually stop what they're doing. If they cannot do their duty normally, and they just recklessly hit on and disturb others whenever they have an idle moment, run around engaging in romantic relationships, and enjoy the feeling of being in a romantic relationship, then clear them out immediately. Quickly cut the Gordian knot and deal with these promiscuous individuals—do not give them any opportunities to disturb people. Through our fellowship, is this matter clear now? (Yes.) Have you gained anything? Do you have a path of practice? Do you now have discernment regarding this type of lecherous and licentious person? (Yes.) Are you clear on how to conduct yourselves, how to keep to your proper place, and how to do what you ought to do within normal humanity? (Yes.) Within this, there are truths people should understand and principles of discernment they should be clear on, and of course, there are also truth principles people should practice and paths they should take. With these all made clear, this matter has been fully laid out.

That's all for our fellowship today. Goodbye!

February 11, 2024

How to Pursue the Truth (15)

Last time, we fellowshipped about three specific manifestations of deviance in those reincarnated from devils: lecherousness, sexual provocativeness, and licentiousness—that is, deviant manifestations people have regarding sexual desire. The main problem with such people is that their attitude toward sexual desire is particularly dissolute; they transgress the boundaries of the conscience and reason of normal humanity, and they do not restrain or control their sexual desires in any circumstance, but rather give them free rein. There is also a portion of people who are especially dissolute; that is to say, on the foundation of being dissolute, they become unscrupulous, going from bad to worse. Some of them even seek out and engineer all sorts of opportunities to satisfy their sexual desires while preaching the gospel. They specially preach the gospel to members of the opposite sex, and once they find a suitable target, they launch their offensive, using various methods and means to lure the other party into taking the bait, even employing despicable tricks to achieve their aims. While preaching the gospel, these people not only behave this way, but they also do things that bring great shame to God's name. It's not just that they entertain lustful thoughts, but rather, they exploit the opportunity of preaching the gospel as a pretext to satisfy their sexual desires. Moreover, they make the same mistake again and again, doing the same things to people of different ages and with different circumstances. Tell Me, when such people are discovered, how should they be handled? Should they be allowed to continue doing the duty of preaching the gospel, or should they be sent away and stopped from doing this duty? (They should be sent away.) Is it a pity to send them away? What if they could gain another person? (If they're kept around and allowed to continue preaching the gospel, the consequences will be even more severe. Once they engage in licentious activities, shame

is brought upon God's name.) Tell Me, can such people whose minds are constantly preoccupied with sexual desire gain people when they preach the gospel? (No, they cannot.) Even if they occasionally gain a few people through preaching the gospel, they are also capable of doing things that bring shame to God's name. Doesn't the use of such people do more harm than good? (Yes.) Then is it still a pity to send them away? (No.) Can this type of person change? Is their problem easy to resolve? (It isn't. This is a problem of their nature essence; it cannot change.) People who are filled with lust are not human; a devil dwells within them, using their flesh to say what it wants to say and do what it wants to do. If others use exhortations and warnings that accord with conscience and reason, can these things change their nature essence? (They cannot.) Then can this problem of theirs be resolved by fellowshipping the truth to help them? (It cannot.) Even if they are pruned, someone is assigned to supervise them, or they are moved to a different environment, so that they have no opportunity to indulge their sexual desires, can the devilish nature within them be resolved? (No.) In whatever people reincarnated from devils do, they are devoid of humanity. This is determined by their nature essence. Therefore, no matter how you fellowship on the truth to exhort or help them, it cannot resolve the problem of their nature essence. For one thing, this is because the nature essence of devils is that they hate the truth and cannot accept the truth in the slightest. For another, those reincarnated from devils lack conscience and reason, and they don't have a sliver of awareness regarding the evil they commit and never feel shame, remorse, or distress. Thus, they do not possess the sense of embarrassment or the sense of shame that normal people should have. They don't understand human morality and ethics, or the dignity and sense of shame one should possess in conducting oneself. They understand none of these things. Even if they can come out with some nice-sounding

doctrines, it doesn't prove they possess normal humanity; they are merely hypocritical and deceiving people. Therefore, no matter what truths are fellowshipped to such people, their nature essence cannot be changed. There is only one solution, then: Do not use such people for duty. Cleanse them away. This resolves the problem. Some people say, "If they're eliminated and cleared out, and they no longer indulge their sexual desire and disturb the work within God's house, then won't they still harm people if they do these things among nonbelievers? Shouldn't they be kept on in God's house, with someone assigned to supervise them, to prevent them from harming people in society?" Is this statement correct? (No.) Why is it incorrect? (Keeping them in God's house harms the brothers and sisters, disturbs the church's work, and disrupts God's work. This is inappropriate. Let them return to the world. There are so many devils and Satans in the world, and no matter what kinds of disturbances they cause, it cannot be considered harming devils. Because they are all devils, what they do cannot be considered doing harm.) Doesn't this view accord with reality? (It does.) This view is correct. Those who indulge sexual desires are devils, and they cannot be allowed to remain in God's house to harm brothers and sisters. Whatever they do out in society has nothing to do with God's house, because those who do not believe in God lack humanity and are all devils. No matter how devils fight among themselves, it won't disturb the work of God's house. They all are of Satan, and they're in league with Satan in the first place. They've been fighting with each other and harming each other for thousands of years. What business is it of ours? They inflict harm upon each other, which is something they engage in willingly. They are all of the same foul kind; birds of a feather. In short, God's house does not want this type of person. Because people who are devils do not attend to proper tasks and have no conscience or reason, wherever they are, they only cause disturbances, and they only engage in

sabotage and destruction. They cannot do anything beneficial to people. They can only harm people. Even if they can render some service, the losses they cause outweigh this. Such people may appear quite well-behaved and seem not to have done anything bad, but once they have the opportunity, they are capable of doing really bad things. Therefore, such people should be promptly dealt with by clearing them out. Although they might render some service and do some correct things, this doesn't mean they have truly repented, much less that their nature essence has changed. Regardless of their current condition, one should not be misled by their false appearance, much less trust them or believe they can do any work. Because their nature essence is that of a devil, wherever they live a church life, they are a ticking time bomb and pose a threat to everyone. Even if they temporarily refrain from doing bad things, their every word and action, their every move, will still interfere with your mood and emotions, and may even sway your views. This is the consequence of having a devil nearby. For example, suppose you've recently been in a bad state or somewhat negative, or you've heard some negative propaganda and baseless rumors, which have caused you to develop notions about God. If there is a devil near you, you might keep having nightmares when you sleep. It could even be that after you converse with them, not only does your state fail to become positive and uplifted, but you feel increasingly downcast and dark within your spirit. The closer you get to them, the less you can feel God's presence. The longer you are in contact with them, the farther your heart drifts from God, the more you feel believing in God is meaningless, and even their every word and action will affect your thoughts and influence your views and attitudes toward the people, events, and things around you. However, when you interact and associate with ordinary corrupt humans, it's different, and you won't have these adverse reactions. Therefore, even if people cannot obviously sense

the harm caused by such people who are devils when they're nearby, the harm they pose to others is constant, as is the threat they pose. Even if they appear quite friendly toward you, they don't seem to hate you, and they haven't judged or attacked you, as long as they are devils and not humans, their words and actions, speech and behavior will still have an impact on you. This impact comes about without you realizing it, and those who don't understand the truth may not perceive it. Therefore, if people who are reincarnated from devils are discovered within gospel teams, especially people who wantonly indulge their sexual desires, they must be promptly dealt with and cleared out. Evil people must not be indulged or tolerated. People always think that in the gospel teams, having one more person adds one share of strength to the gospel efforts. Having one more person is acceptable, but adding a devil means trouble. If it's one more person, even if their caliber is a bit poor and they can only do simple tasks, at the very least they won't disturb or damage the church's work like a devil would. But a devil is different. Perhaps they are outwardly articulate and eloquent, and based on their caliber, they could be competent as a supervisor for certain area of work. However, given their nature essence, it is absolutely impossible for them to do work well. They can only make a complete mess of it, because whatever devils do brings about disruption, disturbance, and damage. Therefore, the evil deeds of such people should be promptly exposed and discerned, so that God's chosen people can identify and discern the evil deeds of devils. Unless you haven't discovered or realized that they are devils, and you feel they are normal people who just occasionally reveal some wicked lust—that might barely justify allowing them to stay on for further observation. If you discover they don't just occasionally reveal wicked lust, but take pleasure in it, like those licentious people who, wherever they go, make it their priority to seek out members of the opposite sex they like to indulge their

sexual desires—like devils seeking souls they can devour, misleading, trapping, and harming people everywhere—and whomever they come into contact with suffers their harassment, and they constantly leave such issues in their wake, then this is not the behavior of a human; it is clearly that of a devil. Devils should be cleared out as soon as possible to prevent future trouble. Everyone may occasionally make mistakes, lose control, and even do things that cross the boundaries of humanity, but this behavior isn't persistent, they don't take pleasure in it, and after doing wrong and transgressing, they feel remorse, guilt, and shame. When they encounter the same situation or matter again, they can avoid temptation and show signs of turning back and repentance. But devils never turn back, because they cannot repent, nor do they repent. Have you ever seen the nature of devils to resist God, blaspheme God, and attack God change? It has not. No matter how long God has held sovereignty over and managed mankind, and no matter how much of His almightiness, wisdom, and authority God has revealed, Satan remains defiant and continues to clamor against God. Even though it has always been God's vanquished foe, it still clamors against God, and it still attacks and resists Him. Therefore, if a person's nature essence is that of a devil, their deviant nature essence can never, ever change. Deviance is their true face, deviance is their preference and also their nature, so they will not change. No matter which church you see this type of person in, you should, as quickly as possible, expose, discern and then clear them out. Don't give devils a chance to repent. Taking this approach benefits the church's work and God's chosen people. Then what kind of person should be given a chance to repent? You must be certain that such a person is a normal person, not a devil, and that they transgressed only due to temporary weakness or under special circumstances, but afterward they felt remorse, even hating themselves and slapping their own face. You must be certain that

their conscience can function. Such people can be given a chance to repent. But devils indulge their sexual desires whenever they have the chance. This is determined by their nature. Therefore, devils cannot be given a chance to repent, and they should be dealt with as early as possible, cleared out or expelled. This is the principle for treating this type of person, and it is the best way to handle them. Is this matter clear now? (Yes.)

Some people cannot see through things. They see that some of those who are devils are quite old in age, yet still constantly engage in the game of sexual desire. No matter how others fellowship on the truth, they pay it no mind. Even if they admit face-to-face that they've done wrong, afterward they still do whatever they want. People who cannot see through things are left baffled: "How can devils have such strong sexual desires? How can they still be so deviant at such an old age? This person is a habitual offender in these matters, consistently behaving this way. How can they have no sense of shame? How do they not know restraint?" Is this not failing to see through things? After believing in God for so many years, they still do not know to treat people based on their nature essence, nor do they understand that the nature essence of devils never changes. Isn't this very stupid and ignorant? Devils are born that way; whether male or female, whatever their age, they are precisely that sort of creature. Their nature essence is that of a devil. One manifestation of the lecherousness, sexual provocativeness, and licentiousness of devils is specially engaging in the game of sexual desire, and doing so until their flesh perishes. Therefore, no matter how old they live to be, they remain this type of person and will not change—this is nothing strange. You see they are not young, and outwardly they don't look like the type to engage in the game of sexual desire, but as a devil dwells within them, they engage in the game of sexual desire without being

limited by the age or gender of their flesh, nor by their environment. It's not necessarily related to their family or parents either; it's not a matter of genetics, but a problem of their inner nature essence. They have a deviant nature essence, and that determines that their attribute is that of a devil. Because their nature essence has already been exposed, and their nature essence determines their attribute, for people of this type, regardless of what occupation they previously engaged in, regardless of how old they are now, and regardless of what their talking skills or their innate conditions are like—none of these affect their attribute. If you only look at their outward appearance, you will be easily misled by it, saying: "This person appears very refined and cultured, and speaks quite elegantly; surely they're someone who understands propriety, righteousness, integrity, and shame. How could they do such wicked things? They don't seem like the type to engage in the game of sexual desire!" You cannot see through this matter; you find it somewhat inconceivable and somewhat hard to believe. It's very stupid of you to hold this viewpoint! A devil can do devilish things regardless of the flesh it wears. No matter what this person looks like outwardly, how old they are, or what their personality is like, they will do whatever accords with their nature. It has nothing to do with their appearance, age, or education, nor with their religious background, much less with their ethnicity, and of course, it also has nothing to do with their family environment. That they can do these things and have these manifestations is determined by their essence and nature. Therefore, for one thing, don't find it strange or inconceivable; and for another, don't do stupid things. Don't always want to tolerate them, be patient with them, and give them chances to repent, wanting to save them so that they change, trying to make them love the truth so that they can return to the track of normal humanity. If you still intend to help and save these people who are devils, then you are too stupid—you don't

understand the essence of this type of person, don't understand the principles for treating them, don't understand the truth, and don't understand God's intentions. If you see they have a deviant nature essence and still intend to help them so that they repent, it shows you don't believe God's words; you are not viewing or judging people, events, and things based on God's words, and you have no true submission to or acceptance of God's words. You only want to view and judge various people, events, and things based on what you see and outward phenomena, and only want to act based on your own enthusiasm and good intentions. This is a fallacious thought and viewpoint, and also a manifestation of rebelliousness. The solution for handling this type of person who engages in the game of sexual desire is very simple: Treat them according to their essence. As long as you're certain they are this type of person, deal with them by clearing them out; there's no need to give them another chance to repent. Don't be constrained even if others don't understand. The essence of devils will not change. They are this sort of creature in their youth, they remain this type of person in middle age, and in old age—despite their advanced years—they are still this sort of creature; they won't change. Tell Me, are there seventy- or eighty-year-old men who lure away young girls, or sixty- or seventy-year-old women who seek out young guys? (Yes.) There are many such bizarre and deviant things in society. Did they only start engaging in the game of sexual desire when they got old? (No.) They were like this when young; they've been this sort of creature their whole life. What terms do nonbelievers use to describe this? This is what they call "robbing the cradle"; they call this being amorous. Look how euphemistic their wording is. They use terms or sayings like "amorous," "free-spirited," "knows how to live," or "able to break through worldly conventions" to describe this type of thing and this type of person. The terms and sayings nonbelievers use to define such matters are disgusting. They cannot apply correct

terminology to characterize these matters from the root, from the essence, because, on one hand, the nonbelieving world and this mankind itself are deviant, and on the other hand, no one can see through to the root of such problems. Therefore, their viewpoints in defining these matters are very shallow, and also very absurd and wicked; they are divorced from the essence of these matters.

After fellowshipping about the manifestations of lecherousness, licentiousness, and sexual provocativeness within deviance in those who are reincarnated from devils, let's fellowship about another manifestation of deviance—bizarreness. The word "bizarre" encompasses much content, which certainly has some connections to the specific manifestations of bizarreness. Besides being bizarre, there are also manifestations like being supernatural, extreme, and abnormal; these are all deviant manifestations of those who are Satans and devils. These aspects—being bizarre, supernatural, extreme, and abnormal—are things people see in daily life or in their interactions with others from time to time. Let's start with the most severe cases, then discuss moderate ones. In any case, no matter how it manifests, it all involves the nature essence of deviance. The most severe situation is frequently speaking in tongues. This is particularly the case during prayer at gatherings, where they might speak some bizarre tongues that are not the language of any nation and that no one can understand. When this happens, it's no longer the person themselves speaking, but rather them being dominated by another spirit. They themselves don't even know what they're saying; they haven't learned it, nor has anyone taught them, yet in a certain situation, they just speak it out. Sometimes they speak in tongues proactively, sometimes passively; sometimes consciously, sometimes without being aware of it. Isn't this very strange? After they finish speaking, if you ask them to do it again, they can't. If you ask them what they said, they

don’t know either. This is one kind of situation. There are also people who often hear voices that normal people cannot hear. For example, they might hear someone nearby speaking to them, but others cannot see or hear anyone. In fact, they are conversing and talking with unknown beings. They speak with great enthusiasm, and you can’t interrupt them or get a word in. Moreover, the content of their speech is rambling; words suddenly pop out disconnectedly and without reason. As an onlooker, watching this makes you feel afraid and gives you the creeps. Aren’t such manifestations very bizarre? (Yes.) This type of person also frequently sees strange things, things invisible to the naked eye in the material world. For example, some see deceased relatives waving, smiling, or nodding at them, or even greeting them. They become particularly excited after seeing this. There are even some people who frequently see figures in black approaching and trussing them up; they struggle and blurt out, “Release me! I won’t go! I’m not going anywhere!” People around them ask what’s wrong, but they don’t sense that anyone is speaking to them and just keep struggling, shouting, “God, save me! …” The figures in black are scared away, and then they return to normal. After coming to their senses, they ask those around them if they saw the figures in black. Normal people cannot see them; it would be a serious problem if they could. But these individuals can see and sense them. There’s another kind of situation: Some people are usually quiet, not fond of joking or being boisterous, but somehow they suddenly start spinning in place, crying, laughing, causing a ruckus, and sweating profusely. There are even some who suddenly crawl on the ground like snakes, or some who walk like ducks. Suddenly, a living human turns into an animal; their demeanor and actions become exactly like an animal’s, completely different from a human’s. They exhibit these manifestations from time to time. Isn’t this bizarre? (Yes.) Aren’t these bizarre manifestations supernatural? (Yes.) These

manifestations are very supernatural. Supernatural means abnormal, beyond natural or normal circumstances—this is called supernatural. It's out of the ordinary, different from the normal manifestations of ordinary people; it's abnormal. This is called being bizarre, supernatural, abnormal. Of course, these manifestations have nothing to do with being extreme, but judging from the nature of being bizarre, supernatural, and abnormal, these manifestations have a deviant essence and do not conform to the manifestations of normal corrupt humans of the flesh. Normal humans of the flesh are limited, restrained, and controlled by human instincts, free will, normal thinking, reason, and the various normal human abilities. But these bizarre, supernatural, abnormal manifestations in those who are devils have already transcended the scope of normal human instincts, free will, abilities, normal thinking, and normal reason. That is, they are no longer controlled by normal humanity; they are out of control. Being out of control means acting abnormally. One sees in them some unusual manifestations and practices that normal people shouldn't exhibit. This means such people are not controlled by normal reason, normal thinking, or free will, but are controlled and driven by something external or some evil spirit, causing them to do things that transcend normal humanity, things that are unfathomable, perplexing, and even creepy to others. This is called being bizarre, supernatural, abnormal. Tell Me, aren't these manifestations deviant? (Yes.) These bizarre manifestations can certainly be called deviant. Those reincarnated from devils have many bizarre manifestations. For example, some people often hear someone inexplicably speaking to them, but others cannot hear it. They also frequently hear a voice in their minds conversing with them, instructing them to do this or that. Some can always see things that normal people cannot see or sense. They say, "I saw a troop of soldiers passing by on the road, numbering three to five hundred if

not one or two thousand, with cannons and tanks—it was quite a commotion!" Others cannot see these things, but they can. We are not concerned with whether what they see is factual or a phenomenon from the spiritual realm; the very fact that they can see these things is highly unusual. Why do I say it's unusual? Why do I say this is a manifestation of deviance? Because any sense organ of a normal person created by God has certain limits to what it can perceive, whether it's the surrounding environment or the people, events, and things around them. They're all perceived within the range achievable by the instincts of the flesh; whether it's what can be seen, heard, smelled, or felt by the flesh, there are limits. What do these limits refer to? They refer to being restricted to the scope of the material world. Why, then, did God give people such sense organs? It is so that anything not belonging to the material world, whether it's a positive or negative thing from the spiritual realm, does not interfere with people's lives, does not interfere with any of people's sense organs, and does not affect people's order and patterns of life in the material world. Therefore, humans live in this material world, and regardless of what else exists outside the material world, God will not allow you to see, hear, or sense these things beyond the scope of your fleshly sense organs. This is to protect your mind and reason from interference by any beings outside the material world, allowing you to live normally. As long as a person's mind and reason are normal, their free will will function normally, their judgment will be normal, and all aspects of their innate human conditions will remain in their original state, undamaged. What does undamaged refer to? It means your nervous system, your sense organs, your caliber, and all other aspects of your innate conditions are normal and sound within the scope of fleshly life. When the mind and reason are normal, all these aspects of a person will be normal and will be able to maintain their original state. If what a person's sense organs can

perceive exceeds the range achievable by the flesh and is no longer bound by this constraint, then problems will arise with their mind and reason; they will be influenced, damaged, and disturbed by things from outside the material world. Then problems will arise with their nerves, and their minds will become disordered. What kind of situation will this lead to? They will become mentally ill; they will go mad, talk nonsense, run around shamelessly, crying and causing a ruckus. Such a person is then completely ruined. What does being ruined refer to? It means something else has entered the person's heart, disturbing and damaging their mind and reason, causing their heart not to be controlled by normal reason but by some other sort of thing. Once that other thing controls a person, the outward manifestation, medically speaking, is schizophrenia. Once a person has schizophrenia, are they still a normal person? (No.) They are no longer a normal person, and God will not work on such people. Understood? (Understood.)

What role do the free will, normal thinking, and conscience and reason that God gives to people play for them? Don't they play the role of protecting people's minds and reason? (Yes.) Playing the role of protecting people's minds and reason is equivalent to playing the role of protecting people; they ensure people's mental state and reason are normal, not interfered with by things outside the material world, nor disturbed by any sounds or images from outside the material world. This allows people to believe in God peacefully and live normally, and ensures their personal safety. This is a good thing. But those filled with bizarre, supernatural, and abnormal manifestations do not possess the free will, normal thinking, and conscience and reason of normal people. Anytime, anywhere, they can see bizarre things or scenes invisible to ordinary people, hear sounds inaudible to ordinary people, or do things ordinary people cannot do, exhibiting bizarre behaviors. People around them cannot

understand it, and are unable to see through to the essence of such matters. This type of person is reincarnated from a devil; they are not part of humankind. It's not that Satan captured them later in life; rather, this type of person is essentially a devil. Simply put, the mind and reason of someone who is a devil are not normal from birth; that is, their free will, thinking, and reason are all unsound. Even if they receive education, they do not possess these things of normal humanity. You see them speaking relatively normally in typical circumstances when they are not having an episode, but this doesn't mean they are normal people. Their having these bizarre manifestations shows they are not normal people, but non-human—devils. These uncanny, supernatural, and abnormal manifestations of theirs are not learned from anyone, nor are they transmitted by anyone. How did they come about then? They are innate; such a person's attribute is that of a devil. What does having the attribute of a devil mean? There are two meanings. The first meaning is that this type of person is reincarnated from a devil. The second is that they are born without a human spirit and are later possessed by a devil. In short, the nature essence of such people is that of a devil, not of a human. Precisely because they are not human, their sense organs and all aspects of their innate conditions are different and distinct from those of normal people. In terms of sense organs, they can often sense things that normal people cannot sense, see, or hear. In terms of the instincts of the flesh, the things they do or say, some of their manifestations, often make people feel they exceed the scope of normal human instincts; they are very supernatural. What does supernatural mean? It means transcending the instincts of the flesh. Normal people cannot exceed the range achievable by the instincts of the flesh, but these individuals do so easily; they are not controlled or limited by the instincts of the flesh, so naturally they often exhibit bizarre, supernatural, and abnormal behaviors or practices. Are you clear about the essence of this type of person

now? (Yes.) Do you envy this type of person? (No.) Is envying them a good thing? (No.) Some people say, “Look, they can speak in tongues during prayer; we can’t understand or speak it. And they know several languages without learning them. They never get sick, don’t feel hungry after days without food, and don’t feel tired after days without sleep.” Others say, “This guy is capable; he can look into the past and predict the future, knows everything from astronomy to geography, can read people’s fates from their faces, and can tell fortunes. No matter what a person looks like, he knows their fate at a glance. He’s truly a master! At night, you see him sleeping, but actually, he’s gone to Hades to work as a servant.” Some people envy this type of person for their abilities. Isn’t envying such people foolish? (Yes.) Have you ever envied these supernatural people with special powers, saying, “I don’t have any special powers. If only I knew a little magic; if it were hot and I wanted ice cream, with just a wave of my hand I could conjure up some ice cream bars—chocolate, strawberry, whatever flavor I wanted”? Have you ever had such thoughts? Everyone has childish thoughts; when people see clearly that these thoughts are wrong, they can naturally let them go. God just wants normal people to experience life, taste life, experience life’s joys and sorrows, its various hardships and frustrations, and in the process of experiencing, appreciate God’s sovereignty, recognize the various incorrect attitudes created beings have toward the Creator, and then return to the right path, achieving worship of God and submission to God’s sovereignty and arrangements. When people have these experiences of life, they will come to realize the fact that the Creator holds sovereignty over human destiny, then acknowledge, believe in, and submit to the fact that the Creator holds sovereignty over human destiny. Afterward, they can return to the right path and be proper created beings. Don’t live according to any unrealistic thoughts; those things will never become reality. Those

supernatural, bizarre, and abnormal things are forever the exclusive domain of Satans and devils; they have nothing to do with normal humans. Therefore, no matter when, don't ever think of becoming a supernatural person, a person full of special powers, nor think of exceeding your own instincts, or your own limits. Just be an ordinary person with your feet on the ground, keep to your rightful place, and fulfill your duty. This is what people ought to do.

Are the manifestations of bizarreness in those who are devils basically clear now? These are some manifestations that are the most severe. They clearly make people feel and realize that such people are not of the same kind as normal people. They appear highly aberrant among normal people. This aberrance makes people feel that their behavior and demeanor, as well as their various manifestations in daily life, are particularly bizarre, supernatural, and abnormal—they are just different from those of ordinary people. They are not limited by the instincts of the flesh, and they cannot restrain their irrational behaviors, and seem to be without any awareness at all, as if they are possessed by evil spirits. This should be characterized as one aspect of the deviant nature essence of devils, something people should reject. These supernatural and abnormal things should not be envied, much less pursued. If you once intended to pursue being a supernatural person or to do these supernatural things, then hit the brakes. Turn around, and the shore is at hand. Do not plan on being such a person. Once you embark upon this path and a devil creeps into your mind, God will no longer want you, and you will be ruined. Why do I say you will be ruined? Because once a devil possesses you and controls your mind, you will come to no good end. Once a devil possesses you, it begins to interfere with you, disturbing your thoughts and your mind. It takes part in your daily life, and it takes part in your thought process when considering people, events, and things. If you cannot

refuse its interference, you will gradually lose your volition, and in the end, you will meekly submit. When a devil completely controls you, in medical terms, you will be diagnosed as schizophrenic, and in God's house, you will be sentenced to death. You will be finished. Ruined. Is someone diagnosed as schizophrenic a normal person? (No.) Does God still want such a person? In God's eyes, what kind of person is this? (A non-human.) In God's eyes, you have been captured by Satan. This might sound a bit abstract. To put it plainly, it means Satan controls your heart. It means that Satan reigns over and holds power in your heart, and that you've become Satan's puppet. This means you've been captured by Satan. Once someone is captured by Satan, they become the same as those who are devils, and they quickly become bizarre, supernatural, and abnormal. Such people are beyond saving. What do I mean by this? I'm telling you that you need to have discernment regarding the bizarre manifestations of those who are devils. After gaining discernment, you must stay away from such people and not get close to them. No matter what they say or do, do not engage. Don't take them seriously. For example, suppose they speak of something you absolutely cannot see or sense. Their purpose in telling you this is to get close to you and to lure you in. If you feel curious and fervently envy and follow them, then you are in great danger. Why do I say you are in danger? Because this is Satan misleading and luring people, and seeking souls it can devour. If you have no discernment toward Satan whatsoever and still feel curious and envious, you have already succumbed to temptation, and it's very likely that Satan will seize the opportunity to work on you. Therefore, you are in great danger. You approach Satan without any guardedness—isn't this stupid? (Yes.) When Satan sees you don't have any guardedness toward it, it will incessantly try to tease and entice you, like a rogue. If you don't refuse, it assumes you're giving tacit consent, so it will proceed to do more. If you always feel

curious about the bizarre, supernatural, and abnormal things spoken by those who are Satans, and even ask and inquire about them, doesn't this prove you are interested in and not repulsed by such things? Being interested in such things is not a good sign. If you are interested in these things, in Satan's eyes, it means you are not interested in God, the truth, or positive things. This delights it and, naturally, it will happily extend a "friendly" hand to you, intending to get to work on you. In this way, you are in danger. Therefore, when encountering such people, do not casually get close to them, and do not become interested in them. Instead, you should have discernment, guard against them, and distance yourself from them. Some people say, "If we don't approach or take an interest in them, how can we discern them? As the saying goes, 'Know yourself and know your enemy, and you will never be defeated.' If we don't infiltrate the enemy, how can we know ourselves and know our enemy?" Is this statement correct? It's like when a pandemic breaks out, some scientists and researchers insist on getting their hands on and studying the virus, and as a result, some end up contracting the virus themselves and dying. Therefore, you must strictly guard against those devils who exhibit bizarre and supernatural manifestations. It is better to be overly cautious than to give them a chance to harm you. This is the smart way to practice. For one thing, don't take an interest in them, and don't contact or get close to them. For another, don't pursue or emulate the bizarre, supernatural manifestations of theirs. This is also how you should practice. If you frequently come into contact with these supernatural, bizarre, and abnormal people, and in your unguardedness, you become influenced by them, and you constantly hear about and see their manifestations, unconsciously their bizarre manifestations will be preserved in your heart and memory. Then, without being aware of it, you will want to pursue and imitate them. This is an even more dangerous signal. Once you want to

pursue and imitate them, that means the defenses of your heart have completely collapsed. This is equivalent to you agreeing to let Satan enter your heart to control and take possession of you. In this, you are handing yourself over to Satan, and in this way, Satan can quickly take control of you. Then aren't you ruined? It's truly difficult for people to give their hearts to God. It's not easy for God to hold power in people's hearts. God does not easily take charge and hold power in people's hearts. The work God does on humankind involves watering, shepherding, enlightening, illuminating, guiding, and protecting them based on their innate conditions. Additionally, God disciplines, chastens, chastises, and judges them, while also setting up all sorts of situations for people. This allows them, as they grow older, to gradually gain knowledge of God's work and various aspects of the truth in objective situations. Then, gradually—according to the thinking of normal humanity—God's words and the truth are made to take root in their hearts and become their life, and thus, these people come to be gained by God. There is a process to all of this. But Satan's misleading and corrupting of people is different. Why do we say that Satan's essence is deviant? It forcibly possesses and controls people. This aspect is enough to prove that Satan's essence is deviant. This is concrete proof. When you want to pursue being the type of person who is a devil, and when you pursue these bizarre, supernatural, and abnormal manifestations, behaviors, and abilities, your heart opens up to Satan. This is as if, in your heart, you are telling Satan: "Come in, I have a place reserved for you. You can control my whole being." What will Satan say to you? "If you listen to me and allow me to hold power in your heart, you can learn everything you want to possess. You will have all bizarre, supernatural things, you will surpass ordinary people, and you will transcend common people." People's pursuit of these bizarre, supernatural, and abnormal behaviors and manifestations or

abilities is equivalent to them conversing with Satan, and it is also equivalent to them embracing Satan in their hearts. If you pursue these bizarre, supernatural things, Satan will quickly begin to work in your heart. At this point, when you listen to God's words again, you will no longer have the thoughts, views, and attitudes of a normal person, but will have made a 180-degree turn. Your attitude toward the truth will be completely different from that of a normal person. What you manifest will be aversion to the truth and hostility toward the truth. That's how it is. If you are averse to and hostile toward the truth, can you still gain the truth? You cannot. You have been captured by Satan. Therefore, regarding the bizarre, supernatural, and abnormal manifestations of those reincarnated from devils, people must strictly guard against them, treat them with caution and prudence, and not dismiss them as unimportant. That is, you must have discernment toward these manifestations. Do not take an interest in them or get close to such people, much less secretly envy, admire, or even pursue and imitate them in your heart. Instead, you must stay away from this type of person, have discernment toward them, have a clear stance, and draw a clear boundary between them and yourself. Understood? (Understood.)

What we just fellowshipped were the most severe manifestations of bizarreness in those who are devils. These manifestations are somewhat easier for people to discern. There are also some manifestations that are only slightly less severe. That is, in daily life, they often have some extreme thoughts and views, and extreme behaviors and practices; their actions often exceed the range that normal humanity can tolerate. For example, if they say or do something wrong, they hate themselves, slap their own faces, and even punish themselves by not eating during the day and not sleeping at night. They often use extreme methods to punish their flesh, using this as a way to show their determination to correct

their errors. Someone might advise them, “Doing this won’t solve the problem. You must first reflect on and come to know yourself based on God’s words, then find the principles and path of practice, and only then can gradual change occur. Changing any kind of corrupt disposition is not something that can happen in one or two days; it requires a certain amount of time, there needs to be a process.” This is an accurate statement, but they neither accept nor practice it. They do not approach various problems based on the truth principles but adopt extreme measures. How extreme are they? Well, they often use methods that harm their own flesh and methods that torment themselves, to solve problems. Isn’t that extreme? (Yes.) They treat others this way too, using extreme methods against them. They also use extreme methods to treat various matters as well. For example, say a woman often feels she is very busy with her duty and feels that spending time cutting and washing her hair is too much of a hassle, so she simply shaves all her hair off. To reduce the frequency of shaving, she even applies some chemical products to restrict normal hair growth. Isn’t this extreme? Seeing that she’s bald, people assume she’s a man, but judging by her voice and figure, they think she might be a woman —they just can’t tell if she’s male or female. Only after asking other brothers and sisters do they learn she is female and shaved her head to save trouble. Some undiscerning people even give a thumbs-up to this, admiring such a person: “Look, her determination to rebel against the flesh is truly beyond ordinary people. Her hatred for the flesh is real hatred; she really takes action when it comes to not cherishing the flesh! One day I’ll shave my head like her too.” Some even imitate her! Aren’t they of the same kind? They’ve met a kindred spirit; not only do they lack discernment toward this matter, but they also greatly praise it and want to emulate it. Aren’t these extreme people? (Yes.) Tell Me, don’t extreme people do everything with a deviant driving force? (Yes.) Where does this

deviant driving force come from? Is there this deviant driving force in normal humanity? (No.) Then why isn't there this deviant driving force in normal humanity? Because, if people have the thinking, conscience, and reason of normal humanity, they will consider matters in a relatively normal, positive, and practical way; thus, they absolutely will not engage in these extreme behaviors. That is, no matter what they do, whether it's something they like or not, they will behave normally and rationally, and will not go to extremes. Can it then be said that there is something wrong with the thinking of this type of person who goes to extremes? (Yes.) There's some problem with their comprehension, isn't there? (Yes.) For example, God requires people to be loyal in doing their duty. They ponder how to achieve being loyal and come to the conclusion that they must suffer hardship, so they practice suffering hardship: They follow regulations for every meal, eating a set number of grains of rice and pieces of vegetable; when their clothes wear out, they patch them and continue wearing them, appearing like ascetics to others; while others sleep six to eight hours daily, they sleep only one or two. They feel they have the resolve to suffer hardship and that they are more loyal than anyone else. They always ponder on these extreme thoughts and behaviors, which normal people cannot understand. For example, if they say something incorrectly or misuse a word while talking to someone and are laughed at, they feel disgraced and ponder: "I will never use this word again in my life, and that's not all—I will never see this person again in my life, and never speak to this person, so they can't find fault with me!" And they can do it—they can adhere to this. They can adhere to any extreme behavior or thought and view for a lifetime, and refuse to be persuaded by anyone. They just adhere like this, and they even have reasons and bases for their adherence, believing this is a manifestation of submitting to the truth, a manifestation of loving God, and a manifestation of loyalty. Tell Me, aren't such people

troublesome? (Yes.) Are they easy to get along with? (No.) Then how do their behaviors arise? Aren't they caused by a kind of extreme thinking? They regard these extreme behaviors and manifestations as practicing the truth and persist in doing so. Aren't these extreme thoughts and views the root of these behaviors in this type of person? They believe that doing things in this way is practicing the truth and expressing loyalty to God, and moreover, they inwardly condemn and discriminate against anyone who doesn't do the same, showing disdain. For example, consider the woman mentioned earlier who shaved her head; seeing others not shaving their heads, she thinks, "Humph, you keep such long hair, even styling it in various ways. You're all so vain; you don't love god! Look at me, I've been bald for so many years and never feared being laughed at; I'm not vain. You keep your hair so long and have to wash it often—what a waste of time! With all that time, wouldn't it be great to read more of god's words and do a bit more duty?" She even condemns others! This type of person listens to so many of God's words and listens to sermons for so many years, yet still doesn't understand what the truth is. They still have many extreme thoughts, and under the guidance of these many extreme thoughts, they exhibit many extreme behaviors, practices, and styles, then define themselves as the ones who love God the most and are the most loyal. Isn't this another manifestation of deviance? (Yes.) Going to extremes in everything is deviant. Tell Me, these extreme manifestations don't harm others, so why do we say they're deviant? (These manifestations do not conform to the thinking of normal people; they are not behaviors and practices normal people should have.) These extreme manifestations have no relation whatsoever to the thinking and manifestations of normal people; they are detached from reality, detached from the objective, practical lives that people with normal humanity should have. They adopt a radical approach to various matters, then define these

extreme, radical thoughts, views, and behaviors as positive things, while defining the truth as a negative thing. Isn't this confusing right and wrong, turning black into white? (Yes.) Confusing right and wrong, turning black into white, deceptively substituting concepts—this is deviance. No matter how you fellowship about normal humanity, conscience and reason, the thinking of normal people, or the thoughts and views normal people should have toward various matters, they cannot take it in, and inwardly they simply don't accept it. Besides not accepting it, they even formulate some ridiculous and bizarre practices, behaviors, and even thoughts and views that are detached from the track of normal humanity, implement them in themselves, and simultaneously use this as the standard for measuring all people, events, and things, believing that whatever doesn't conform to their extreme thoughts, views, and behaviors is wrong, while whatever conforms to their extreme thoughts, views, and behaviors is correct and conforms to the truth. Isn't this confusing right and wrong? Isn't this turning black into white, isn't it deceptively substituting concepts? This is another manifestation of deviance in those reincarnated from devils. That is, they never accept positive things, but instead pass non-positive or negative things off as positive things for people to emulate and imitate, thereby achieving the goal of distancing people from God. This is also a kind of extreme behavior.

Those who are devils have another manifestation of deviance: They do not love the truth in the slightest. They like to pursue abnormal, supernatural things, always wanting to formulate a set of absolutely spiritual theories and sayings, even wanting to research the basis of these supernatural matters. They treat these things as truth, as guides, directions, and goals for actions in daily life, using them to deal with and judge all kinds of people, events, and things. For example, when things don't go smoothly for them, they recall

what dreams they had the previous night, whether any abnormal phenomena occurred around them, or if there were any inauspicious signs, trying to seek a basis therein to determine their fortune; these are the kinds of things they always pursue. Especially when encountering people with serious illnesses, they consider them inauspicious, believing that contact with such people will drain their own vital energy and bring bad luck. So, after contact with such people, they often look in the mirror to see if their forehead has darkened or if they have an air of misfortune about them. Ordinarily, they are always pondering just what their fortune will be like. Whenever they have an idle moment, they flip through the old almanac or search online for fortune-telling sayings. A dream they had, or a superstitious saying heard from others—they can take all these as a basis for judging whether their fortune is good or bad. Although they believe in God, they never use God's words as a basis for treating the people, events, and things around them, nor do they use the truth as a basis for treating every event that happens around them. Instead, they always look for some unusual feelings. For example, if they feel a bit unwell while singing one day, they think, "Is god stopping me? Does god not want me to sing?" If they are going out to preach the gospel one day, even though they have clearly arranged the time and place with someone, they still have to pray to grasp the feeling in their spirit. After praying, they wait a few minutes, but feel nothing. Then they look to see if there are any abnormal phenomena with the sun that day, or if there are magpies chirping or crows crowing outside, using these to judge what their fortune will be like that day, whether going out to preach the gospel will be smooth, and whether they will gain people. If these methods don't work, they will even toss a coin to decide whether to go or not. If it lands heads up, to them it means things will go smoothly and they'll be able to gain people; if it's tails up, it means things will not go

smoothly and they won't gain people. They decide whether to go out based on these things. No matter how long such people believe in God, they never use the truth as their basis or as their principle of practice. Instead, they always rely on those superstitious sayings or abnormal feelings and phenomena to judge people, events, and things, to deal with the various matters that happen around them, or to determine the principles by which they should practice. They always seek these baseless, bizarre, weird, supernatural feelings, and always act and live based on them. Some people, upon seeing a black cat as they go out, believe it represents bad luck, and would rather delay matters than go out. Some might have their car break down on the way to handle something, and they believe that it's God stopping them, that their luck is bad that day, and that they shouldn't have gone out. Some who see a coffin when going out believe they'll get lucky with money that day. When doing anything, this type of person always seeks a basis in some sort of superstitious saying; they don't have accurate principles of practice based on the truth. No matter how others fellowship or how God's house carries out the work, they never learn to live and work according to the truth principles. If some abnormal phenomena occasionally occur at home, like a faucet suddenly breaking and leaking, they suspect it's a bad omen. If a gust of wind occasionally blows open a window and the glass breaks, they feel, "This gust of wind isn't normal; it seems like a sign of disaster. Is god stopping me from going out?" If it snows when they go out, they say, "Look, it snowed as soon as I went out. People often say, 'Distinguished people attract wind and snow when they go out.' It seems I'm a distinguished person!" Isn't this nonsense? They use these weird and strange sayings as the basis for judging and deciding everything. For example, if the strap of their backpack gets caught on a doorknob when going out, they believe there's a saying for and a significance to it. They quickly consult the almanac and see that

this is the saying for going out to get things done at this time: “All matters unfavorable; not suitable for going out.” They ponder, “All matters unfavorable—that means I can’t do anything, I must stay at home. This is God letting me enjoy ease and comfort; it is God’s protection!” They even find a basis for this. Isn’t this ridiculous? No matter the situation, they feel there’s some saying for it. Isn’t this bizarre? Everything happening around them is seen as a bizarre phenomenon, and the basis for their handling of these “bizarre phenomena” is all sorts of bizarre sayings. They use these various bizarre sayings to treat everything that happens around them. Therefore, if you live with this type of person, you often feel they are particularly bizarre. They might suddenly say something that makes your heart pound, giving you the creeps. For example, hearing a dog bark late at night is very normal, but to them, it’s a major event. They must search for information, turn to divination and fortune-telling, to figure out what saying explains a dog barking at that hour. What will you feel after interacting and associating with them for a while? You will certainly be frequently disturbed by some absurd sayings. Will you have peace and joy in your heart? (No.) Without peace and joy, you will become ill at ease like them, needing to find a saying for everything. As you search and search, God will disappear from your heart, and your heart will be left with only those superstitious sayings. This means you are being disturbed by evil spirits, devils and Satans, to the point that your thoughts are agitated, your heart has no peace or joy, your thinking is chaotic, and you lose the manifestations of normal humanity. The normal order and patterns of people’s lives are thrown into complete disorder by these chaotic thoughts and chaotic sayings. No matter what happens, this type of person can explain it with some bizarre saying, and ultimately treat it in a ridiculous, weird way. This is deviance. There are even some people who, after being pruned by a leader, ponder: “This morning I felt something wasn’t

right with my body. When washing my face, I noticed my forehead was dark. Sure enough, I got pruned today. See, there are signs. So, I must look in the mirror every day whenever I have a free moment. If I find my forehead is dark, I need to be careful—maybe I'll get pruned, maybe I'll run up against a wall or be frustrated in something." When some people go to preach the gospel and see that the potential gospel recipient is a pretty good person with a heart that yearns and seeks, and can accept the truth when it's fellowshipped, in addition to thanking God, they also ponder: "Yesterday I dreamed I was washing my feet in a spring. That spring represents wealth, and gaining wealth represents gaining someone through preaching the gospel. So, for gaining this person today, I must also thank god; god already gave a sign!" No matter what they encounter or what they feel, they always want to trace the root cause and always need to find a basis. Some people believe the superstitious saying, "Twitching on the left eye forecasts fortune but twitching on the right eye forecasts disaster," and use this as a basis to judge the things that befall them. They never put effort into the truth, nor do they seek the truth and use it as a basis to judge various matters. Their hearts are entirely filled with various bizarre, ridiculous, weird, and even supernatural sayings, thoughts and views, and heresies and fallacies; they are consumed by these things.

Some people appear quite normal on the outside; their life, work, and interactions with others show no extreme, supernatural, or bizarre manifestations. However, after associating with them for a long time, one discovers that their minds and hearts are entirely filled with all sorts of ridiculous, weird, and distorted superstitious sayings that originate from evil trends, and they use these sayings as a basis to judge the various matters that happen around them. Even when they recognize that things are under God's sovereignty,

arrangements, and protection, they still seek some sort of superstitious saying as a basis to explain such matters, interpreting God's sovereignty and arrangements with superstitious sayings. Isn't this deviance? (Yes.) After hearing so much truth, how is it that they still cannot understand the truth, cannot view problems with the truth, and cannot say a single thing that conforms to the truth? How can their hearts be devoid of truth, and instead be occupied by and filled with those heresies, fallacies, and superstitions? Isn't this deviance? (Yes.) Some people even say, "You mustn't step on ants! An ant is a living thing too. If you step on one and kill it, and it returns to the spiritual realm and reports you to the old man in the sky, you will suffer retribution." "If you kill a fish, and its mouth is open facing you, that means it's accusing you! You can't eat that fish; if you eat it, you'll suffer retribution! Killing chickens, dogs, oxen, pigs—that's all taking life; you'll suffer retribution for it!" Where do they get these heresies and fallacies? Don't they hear them from this evil mankind? They pick up a saying here and a saying there, accepting all of them, and even treat these sayings as supreme commands, regarding them as highly as God's will. Some people, after believing in God for several years, still say things like, "You can't kill chickens. If you kill chickens in this life, you'll become a chicken in the next life and be killed by someone. So, you can't take life; you'll suffer retribution for taking life!" They say this, but when it comes to eating chicken, they themselves can eat a whole one in a single meal. Isn't this being deviant? Others say, "You can't wear animal skins. After animals die, their souls can still feel. If you wear animal skins, it's like draping yourself in the animal's soul. If this animal died unjustly, it might find you and hound you, and once it starts hounding you, you'll have no peace." Tell Me, aren't these sayings bizarre? (Yes.) Still others, seeing someone else wearing a hairpiece, also have something to say: "The original owner of that hairpiece you have might have died unjustly;

their soul is still in the hair. If you wear their hair, their soul will follow you." All sorts of bizarre, weird, and absurd sayings become things this type of person treasures in the heart; they are their supreme directives. They abide by these absurd and ridiculous sayings as if they were truth, and yet they believe they are following God's way. Not only do they abide by them themselves, but they also tell others to do so. If others don't comply, they even use terrifying, hair-raising sayings to threaten and intimidate them, forcing them to comply. Those who don't understand the truth are intimidated by them. These weird and ridiculous sayings are some baseless rumors and fallacies spread by devils and Satan in the human world. For one thing, they interfere with and control people's normal thinking and free will; for another, devils and Satan use these heresies and fallacies to occupy some people, making these people render service for them in this human world and become their outlets, the implementers of their various weird and bizarre thoughts. Therefore, judging by any manifestation of these bizarre people, their nature essence is wicked. They do not accept the truth in the slightest; they revere deviant things the most. This is exactly what the issue is. When people don't understand the truth and lack discernment, they are often inadvertently influenced and misled by these bizarre and weird sayings. However, after people understand the truth, they know to determine what they should and shouldn't do based on the judgment of normal reason and normal thinking, as well as how to act, what to uphold, and what to forsake when things befall them. This is what people with normal humanity should understand and uphold, rather than using these weird and ridiculous sayings to discern, judge, and decide how to treat people, events, and things. After gaining discernment of this type of bizarre person, do you see their essence clearly? What is their essence? It is one of deviance. They do not honor God as great but honor Satan as great. Even when they want to speak about an aspect of the truth,

thank God, or accept the environments God sets out, they search out a bizarre, weird, ridiculous, or absurd saying as their basis. For them, these weird and ridiculous sayings and views are above the truth and above God's sovereignty. Therefore, the nature essence of this type of person is unquestionably a deviant essence. Because what they live by is the life of Satan, what they exalt, advocate, and admire is not the truth but Satan's heresies and fallacies. Even if what you see is their personal behavior, the driving force behind these personal behaviors is the various thoughts and views of devils and Satan. Although they appear human on the outside, they are an outlet for, an inheritor of, and a witness for the various heresies and fallacies of devils and Satan. What they bear witness to and advocate are Satan's heresies and fallacies, not the truth. This is the manifestation of their deviant nature essence.

Tell Me, is it a good thing for a person to be able to see angels? If one can truly see angels, that is of course a good thing. But if that angel is not a true angel but one impersonated by Satan, then seeing it is very dangerous. If Satan impersonates an angel and lets you see it, is this a good thing or a bad thing for you? (A bad thing.) Why do you say it's a bad thing? Under normal circumstances, can mortal flesh see angels? (No.) Do humans have this faculty? (We do not.) To be precise, humans do not have the faculty to see Satan or angels, which are of the spiritual realm. But if you do see them, what's going on? Doesn't it mean that the faculty of your flesh has changed somewhat? (Yes.) That's exactly what it is. When a preternatural phenomenon has occurred with the faculty of the flesh, was it changed by God, by something else, or by yourself? (It was probably changed by something else.) Then would God change it for you? (No, God doesn't do such work.) While people are alive, would God, in order to make their faith firmer, change their faculties, allowing them to see angels or some things from the

spiritual realm? Would God do these things? (No.) We can say with certainty that He would not. Before a person attains salvation, God absolutely will not do these things; this is certain beyond doubt. Then, if the faculty of your flesh suddenly changes and a preternatural phenomenon occurs—and it wasn't changed by God, nor could you change it yourself—what's going on? God wouldn't do such a thing, and you couldn't change it yourself. The only possibility is that Satan and evil spirits have been working on you; that is, Satan and evil spirits have misled and controlled you, making it so that you engage in supernatural practices, allowing you to see things normal people cannot see and hear words normal people cannot hear. This is absolutely not a good thing. If Satan lets you see things others cannot see, what is its purpose? Is it to broaden your horizons, to make you believe in the existence of the spiritual realm, or to give you faith in God? (No.) When Satan does this to you, does it have good intentions or good motives? (No.) Definitely not. Satan uses this preternatural faculty of yours to let you see some things you normally cannot see, thereby enticing you and making you more interested in matters of the spiritual realm. It gives you this little benefit, this little taste, and then lures you into accepting what it will do next. And what will that be? Will Satan bestow truth upon you? Will it supply you with life? No, it will corrode you, destroy the various innate faculties of your flesh, then take possession of you, snatch you away from God's side, and make you forsake God. Whether Satan lets a person see angels or any phenomena from the spiritual realm, tell Me, is it a good thing? (No.) If someone can often see things others cannot see, or says they often see angels flying around on their rooftop, and says the angels are fair and clean, and often converse with them, what should you do upon encountering such a person? (Quickly stay away.) You must quickly stay away from such a person; don't discuss anything with them. If you are interested in this matter and discuss it with

them, that's dangerous. Don't say to them, "You're in danger; you can always see things others can't. You're being deviant, I won't associate with you anymore." You don't need to say these things; just be aware in your heart—that is enough. Devils and Satan have already targeted them, or this person is naturally a devil, not human. Humans cannot associate with devils. There is only one ultimate outcome for humans who associate with devils: being devoured by devils. When you encounter this type of person who experiences supernatural phenomena, no matter what weird or bizarre things they say, you absolutely mustn't be curious. Quickly stay away from such people; do not observe them, study them, or try to change them, much less preach the gospel to them and have them believe in God. If you do that, you are too stupid. Even God doesn't want people who are devils; yet you would bring a devil into God's house and have them do duty. Can this benefit the church's work? Not only will it bring no benefit, but it will also bring disturbance and disruption to the church's work. Although you do this with good intentions, God will not remember it and will even condemn you; this is an evil deed. So you must never do such things. Whether it's someone you are familiar with or not, whether it's your family, closest relatives, or friends, or brothers and sisters you cooperate with—if they often see someone strolling in their yard or someone always peeking at them through the crack of the door, and they also frequently say they can converse with angels, that they can hear what God says to them, that they already feel they are victorious male children, that they are a firstborn son, someone who'll be caught up—can you still treat such a person as a brother or sister? (No.) You must be clear in your hearts; do not mistake such people for brothers and sisters, don't be foolish. If you are foolish and, upon seeing such people, think, "They are overcomers, firstborn sons, people who are perfected; they have the truth, I must get close to them," then you are not just in danger,

you will also be easily misled by them, which will be troublesome. You cannot discern people or see through to their nature essence. Would God do that kind of work? God does not save devils and Satans. The work God does is to supply people with the truth, allowing them, by understanding, practicing, and submitting to the truth, to achieve having the truth as their life, and to gain true knowledge and true fear of God, thereby completely breaking free from Satan's influence and attaining salvation. This is the work God does. Only the truth can save people, not any strange sayings, heresies, or fallacies. These heresies and fallacies have no relation whatsoever to the truth; they can only mislead and corrupt people, and absolutely cannot enable people to attain salvation. For people to attain salvation, to achieve submission to God and shunning of evil, the only path is to accept the truth and practice the truth; there is no other path. Don't try to pass some extreme methods or sayings, or ridiculous and weird sayings, off as the truth or replace the truth with them to attain salvation. None of these paths work; they are not from God.

Having finished fellowshipping on the manifestations of deviance in those who are reincarnated from devils, let us now fellowship on another one of their manifestations—evil. The manifestations of evil have similarities to those of deviance, but there are also differences. Manifestations of deviance do not conform to the thinking, conscience, reason, or instincts of normal humanity, nor do they conform to the various innate conditions of normal humanity ordained by God for created human beings; rather, they exceed these various innate conditions of normal humanity. The overall manifestation is being abnormal, supernatural, extreme, and bizarre. That is to say, people with the reason and conscience of normal humanity find such individuals very strange, both in terms of their manifestations and behaviors as

well as their thoughts and viewpoints. You simply cannot fathom why they would think or act that way. Now, through fellowship, you understand. So where does the root lie? It lies in their nature essence and their attribute as devils. These are basically the manifestations of deviance. However, the evil of devils involves not just some commonly seen outward manifestations; rather, it directly involves this type of person's attitude toward the truth. It is even viler and more serious than deviance. The manifestations of evil are, of course, also characterized by how such people treat the truth. Firstly, those who are devils are hostile to the truth; this is the first manifestation of evil. The second manifestation of evil is that, in addition to having an attitude of hostility toward the truth, devils also proactively attack it. The third manifestation of evil is that, in addition to being hostile to and attacking the truth, devils go a step further and want to replace the truth. Their manifestations of evil will never stop merely at the level of being hostile to and attacking the truth; rather, on the foundation of these two manifestations, they also want to replace the truth. This is their essence. Many of the manifestations of evil in devils are the same as the manifestations of those with the essence of antichrists, which we have fellowshipped on before, so there's no need to delve into these aspects. Today, we will mainly dissect these three manifestations of evil in devils: being hostile to, attacking, and trying to replace the truth.

First, let us fellowship on the manifestation of hostility toward the truth in those who are devils. We have fellowshipped on the topic of hostility toward the truth quite a bit before; this is not your first encounter with such a topic. The manifestation of hostility toward the truth is very evident in those who are devils. That is, they cannot accept any positive thing, anything that is correct and conforms to the conscience and reason of humanity. Especially

when it is something that involves the truth principles, they are even less able to accept it. Their inability to accept is not simply a matter of them shaking their heads and refusing; rather, they feel revulsion and loathing in their hearts, as well as hatred. How deep is their hatred? If anyone fellowships on the truth specifically and with reality, they find that person displeasing. It's not just a little bit of jealousy—it's hostility. What is hostility? It means treating you as if you'd murdered their father. In fact, you may not have had any sort of deep interactions with them, nor do they necessarily know you, but if you understand the truth and fellowship on the truth, they feel revulsion in their hearts. They don't feel revulsion toward someone who speaks words and doctrines, but they are vehemently repulsed by anyone who fellowships on the truth with them, feeling as if it's killing them—their hatred reaches this extent. What are their specific manifestations? When others fellowship on the truth principles or God's intentions, they become averse upon hearing it and cannot sit still. Some find an excuse and leave, while others even get up and walk out without any qualms at all. People with the conscience and reason of normal humanity, on the other hand, even if they don't yearn for or approve of correct words—especially those that conform to the truth—at most they will not accept them in their hearts, but they can still sit through it to save face. But those who are Satans cannot sit still. As soon as they hear the truth, they feel revulsion and agitation in their hearts, and when they are so agitated they cannot stay there, they make an exit. If they cannot do so, they go online to watch videos, let their minds wander and engage in some distracting actions, change the subject and engage in idle talk, or exalt and testify to their own "glorious" history while belittling and lecturing others. In short, if you fellowship on the truth, they feel revulsion; their attitude toward the truth is one of extreme hostility. If you don't fellowship on the truth but only fellowship about some administrative or general

affairs work, share some anecdotes from preaching the gospel, or chat about external matters, they are able to sit still and chat along with everyone else, appearing quite harmonious. But as soon as the truth is fellowshipped, especially when God's words are read, their essence and their true face are brought to light. They become agitated, and if they listen even a bit more, they feel like their heads are about to explode. The more you read God's words, the more they feel like they're being judged, and the more they feel that they will be condemned and eliminated, and that their lives are at risk. The more you read God's words, the more revulsion and loathing they feel in their hearts, as if they have contracted some disease. Tell Me, isn't this problem very serious? Can such people still be saved? Especially when it comes to practicing the truth and being an honest person, those who pursue the truth, because they want to be honest, train themselves to speak truthfully and open up and lay themselves bare. When devils hear this, they feel revulsion in their hearts, despise you, and hate you. They feel that you're base for practicing the truth, while they're honorable—and nobler and greater than you—for not practicing the truth. What kind of viewpoint is this? Isn't this turning black into white? This is just how those who are hostile to the truth are. If you fellowship on the truth or on some principle of practice, they not only despise you in their hearts but also feel averse to you; they won't even look you in the eye. If you want to discuss church work with them, they always avoid you; they don't want to talk to you and they feel you two have nothing in common. You can chat with them about any topic, except those involving the truth or God's work of saving man; they don't want to discuss these topics. For example, if you say to them, "Let's fellowship on how to do our duty loyally, and discuss what problems still exist in doing our duty at this stage and how to resolve them," upon hearing this, they feel like their heads are about to explode, they feel extreme revulsion in their hearts, and

their eyes might even blaze with fire as they become antagonistic toward you. They are willing to suffer any hardship to be loyal to Satan, but they are particularly repulsed by God and the truth, not accepting the truth in the slightest. No matter who fellowships on the truth with them, they can't take it in. If you ask them to study knowledge or famous literary works, they are very willing, feeling themselves to be very noble. But when they listen to sermons or others fellowshipping on the truth, it's as if they are being abused or tried in court. What they are most averse to is reading God's words and fellowshipping on the truth. Therefore, in their daily lives, while they will do some general affairs work and things that benefit their status, reputation, and prospects of gaining blessings, such people never read God's words or engage in spiritual devotion. They also don't fellowship on the truth during gatherings and never share their personal experiential knowledge; their attendance at gatherings is merely a formality. If you ask them to fellowship on their knowledge of God's words or the truth, they can't utter a single word and feel revulsion in their hearts, thinking, "Fellowshipping on god's words and the truth is something for housewives and people from the lower rungs of society. How could a great figure like me do such things? I am someone who does great things and great work, someone who will receive great blessings. When I enter the kingdom, I will be a pillar and a mainstay in god's kingdom. I am one who shoulders great responsibilities. Who do you think you are? It debases me to even attend gatherings in the same church as you!" Look how haughty they are! Their hostility toward the truth is hostility toward all people and things related to the truth, as well as practices and sayings related to the truth; they are even hostile toward positive things. For example, if you mention that brothers and sisters in the church should have saintly decorum, that interactions between the sexes—whether at work or in daily life—should be conducted within certain boundaries, that everyone

should be dignified and decent, not engage in reckless flirting, and respect relationships between men and women and respect marriage, that one must practice in this regard according to God's words, and that God's house does not advocate sexual liberation, what will they think upon hearing this? "That's an outdated saying, a cliche. What era are we in now, still talking about saintly decorum and boundaries between men and women! In the past, emperors in their palaces had entire harems to themselves—how grand that was! If I had the ability and the means, even if I couldn't have a harem, I'd at least have a selection of people to hook up with!" They never accept any positive thing, any correct saying, especially the words of the truth, and are even considerably repulsed by and hate them. Therefore, on the foundation of their hostility toward the truth, these people constantly attack the truth and positive things. No matter what aspect of the truth or what specific requirement of God is fellowshipped, they always have a set of heresies and fallacies with which to criticize and judge it. Is this criticism and judgment not an attack? (Yes.) No matter how many people accept the truth and positive things, they never will. They believe that what God's house advocates and what the truth requires people to practice are all slogans and formalities, and that what truly meets human needs are worldly trends; whatever worldly trends advocate now, that is the highest truth. Isn't this revering evil? So, no matter what aspect of the truth you fellowship on, they are subjectively hostile to it, and furthermore, they will judge, attack, and blaspheme it. For example, God requires people to be honest. How do they define being an honest person? "Being an honest person is for fools; only fools practice being honest people. Only fools tell others what they think in their hearts, their private affairs. Only fools speak truthfully. Only fools entrust their destiny to others to control. I'm no fool; my destiny is in my own hands, and others have no right to interfere! Whether I want to say

what I think in my heart or not, others have no right to interfere. If it's not something I want to tell people, don't even dream of knowing what it is!" Isn't this being averse to the truth and hating the truth? (Yes.) People who are devils do not accept the truth and do not practice it. In addition to being hostile to and attacking the truth, they take it a step further and use various satanic poisons and viewpoints and practices from Satan to replace the truth. For example, they use schemes, lies, various means, or the facade of enduring hardship and paying a price to mislead others, as conditions for gaining blessings and bargaining with God. They think that in believing in God, one doesn't need to be an honest person, doesn't need to be loyal to their duty, and doesn't need to accept and practice the truth; as long as one endures more hardship, pays a greater price, does more work, performs more good deeds and accumulates more merit, does more things that earn people's approval and high esteem, and through these means gains the trust of the brothers and sisters, as well as their exaltation and support, then they can achieve the goal of exchanging all this for the blessings of the heavenly kingdom. Isn't this viewpoint incredibly ridiculous? (Yes.)

Whether it's judging and condemning the truth, being hostile to and attacking the truth, or always wanting to use Satan's heresies and fallacies to replace the truth, these are all specific manifestations of how devils treat the truth. Regardless of which manifestations they are, they all fully expose the evil essence of devils. Being hostile to the truth, attacking the truth, and trying to replace the truth—these are acts only devils can commit. Only devils treat the truth and God with such hatred, judgment, and condemnation, and are capable of stooping to any means to mislead, deceive, and entice people away from the truth and away from God. Only devils will think of every which way to fraudulently

win people's trust, support, and praise, to achieve their goal of buying people's hearts and controlling them, in an attempt to replace God's place in their hearts. In short, the fact that devils adopt such an attitude toward the truth and toward those who pursue the truth exposes that their essence is evil. Positive things and the truth are what all created human beings yearn for and love, and they are also worthy of being cherished by people. Of course, they are also what created human beings need most. This is because the truth is an essential thing for mankind to break free from Satan's influence, walk the right path, and be able to fear God and shun evil. For normal people to attain salvation, pursuing the truth, accepting the truth, and practicing the truth is a necessary process; there is no other way. Even if it's difficult for them to accept and practice the truth because they have corrupt dispositions, from the perspective of their innermost being and their subjective will, they are not hostile to the truth; their subjective attitude is not one that will be hostile to the truth, nor is it one of intentionally attacking the truth or trying every means to use any heresies and fallacies to replace the truth. Only Satan can do this; its essence of hostility toward the truth is the same as that of the great red dragon. Whatever is a positive thing, whatever involves the truth, Satan denies, condemns, and rejects. Even if these truths pose no threat to it, it is still hostile to and hates them; this is dictated by its nature. Because devils have an evil nature, the truth, to them, is their enemy. What does the word "enemy" imply? It implies that enemies can never be compatible, never be friends, never be like-minded companions. This is like the great red dragon. It treats those who believe in God with particular hatred and hostility. As long as you stop believing in God and insult God, you can commit any evil in society—it doesn't care if you steal, rob, or engage in licentious activities; you can collude with it and do any bad thing. But if you believe in God and walk the right path, it will not allow it; it will

arrest you, persecute you, and even put you to death. It simply won't let you exist. As long as you exist, you are a thorn in its side; every day you exist, it feels distressed and uneasy inside. Only when it has destroyed you, when you cease to exist, does it feel victorious, at ease, and at peace. The attitude of those who are devils toward the truth is the same in nature as the great red dragon's hatred of the truth. If you pursue the truth, practice the truth, do everything according to principles, have a stance, and uphold principles, they will find you displeasing and hate you. If they become leaders and gain power, they will think of every which way to find leverage to torment you, and even frame you for some offense to cleanse you away. When those who pursue the truth are all excluded by them, and those remaining in the church are all muddleheaded people and those who do not understand the truth in the slightest, they feel safe, that there's nothing to threaten them, and that their days are easy. Therefore, those who are devils are not only hostile to the truth but also hostile to those who love and pursue the truth. Doesn't this show they have an evil nature? (Yes.) Some people, after being condemned, excluded, and tormented by devils, say, "I didn't offend them, but why do they find me displeasing?" Isn't this muddled talk? Isn't this failing to see through things and being unable to discern people? Does the great red dragon arrest and persecute Christians because Christians violate laws and commit crimes? Or because Christians participate in political activities to subvert it and seize its political power? (Neither.) Then why do they? We don't participate in politics, nor oppose or expose it, much less engage in political activities to seize its power. Then why does it suppress and arrest those of us who believe in God in this way? It's simply because you follow God, accept the truth, and honor God as great and worship Him that it hates you. It believes that you have betrayed it; you do not follow, worship, and submit to it, so it hates you. Thus, it wants to suppress

and eliminate you, to achieve the goal of making you disappear. Simply because it is an evil devil, and it has the nature essence that is hostile to the truth, if you follow God, it will be hostile to you, it will hate you, and it will try every means to torment you, eliminate you, and snatch you away from God's side. This is its aim. If you stop following God, it will not be so hostile to you. Of course, it will still try to ruin, corrupt, toy with, and control you. If you can worship and follow it, then it will be pleased and will not torment you, but in the end, you can only be buried along with it. No one who worships Satan ever comes to a good end!

Satan's nature of resisting God will never change. Why are those of Satan who are antichrists so hostile to the truth and to God? Tell Me, just how evil is their nature essence! They do not accept the truth, God's work, any positive things, or correct sayings and practices, without exception. Not only do they feel revulsion in their hearts and refuse to accept them, but they also actively do evil to resist God, and spread various baseless rumors and fallacies to condemn the truth and positive things. Evil people like this also want to gain blessings by believing in God; they worm their way into God's house, but because they do not accept the truth in the slightest, they are revealed and eliminated. For example, accepting pruning is a positive thing. When normal people do wrong and are pruned, they will reflect on themselves. If their wrongdoing was due to wrong intentions or a corrupt disposition, they will seek the truth to resolve it. If their wrongdoing came about because their caliber is poor and they didn't see things clearly, they will also proactively seek a path to resolve it, finding people with good caliber who understand the truth to help and guide them. In short, under the guidance and regulation of their conscience and reason, they will treat being pruned correctly. But how do those who are devils treat being pruned? Devils themselves are hostile to the truth,

but with their evil nature, they absolutely will not stop merely at hostility; they will also condemn, resist, and blaspheme the truth. So when they are pruned, they vigorously try to argue and defend themselves. Not only do they deny the truth, but they also attack and condemn those who prune them, and even spread such words: “Believing in god is too hard! Those of us with poor caliber who don’t understand the truth are just going to end up getting kicked out. It’s not easy trying to live off god’s house! People with poor caliber have no way forward; we can do nothing but be tormented by others. No matter how others mess with us, we just have to endure it. Who can we blame but our own poor caliber? If your caliber is poor, you’re inferior to others!” Not only do they not accept pruning or reflect on and know themselves, they also do not seek principles of practice or a path of practice to resolve this problem. If their caliber is indeed poor, then how can they, on the foundation of their inherent conditions, give their best to do their duty well and offer their loyalty? Would they think this way? They are hostile to the truth, so they absolutely would not think this way. What’s more, they will crank things up a notch and engage in judgment and slander, even secretly cursing in their hearts those who prune them: “Hmph! You’ve made me uncomfortable today. One day I’ll show you what’s what! You think my caliber is poor? I’ve believed in god for many years, while you’ve only believed for a few! You find me displeasing? One day I’ll make you suffer the consequences, make you die a terrible death!” You see, when they’re pruned, although they say nothing and even wear a smile, their hearts are brimming with resentment, hatred, and curses. Some people show their unwillingness to accept pruning, from time to time uttering words of complaint, attack, or judgment. Not only are they hostile to pruning, but they also take the initiative to attack those who prune them, refusing to let up on whoever does so. Some women may be somewhat petite and may appear quite

delicate on the outside, but when someone truly prunes them, they fly into a rage: “I’ve suffered so much believing in god for all these years—has it been easy? You find me displeasing—well, I was preaching the gospel back before you were even born! Are you trying to bully me just because I’m older? Let me tell you, that’s not happening! Go ask around—who have I ever yielded to in my entire life?” Can people with this kind of disposition accept the truth? Definitely not. Not only do they not accept being pruned, but they also curse those who prune them. Aren’t they too malicious? People who are devils and Satans are devious, slippery, treacherous, and cunning. Since their attitude toward the truth is one of hostility and attack, when their evil deeds are exposed and they face being cleared out or expelled with no hope of gaining blessings, they absolutely will not be so well-behaved or docile, but will employ means to resist. Some fabricate lies, saying leaders and workers are tormenting them, inciting others to come to their defense, deliberately disturbing the church’s work. Others feign submission, saying, “No matter how god’s house treats me, even if I’m sent to a B group or cleared out, I’ll still do my duty all the same. I am loyal to god, and I’ll never ever deny this way or give up my duty.” They present a facade to dupe people, making it seem as if they have repented, as if they can accept and submit no matter how God’s house treats them and will not give up their duty. In fact, they are deceiving you and toying with you. They think to themselves: “Hmph! Want to use me to render service? Fat chance! When I express my resolve to you and say I’m willing to do my duty, that’s just a formality, I’m just fooling you!” Outwardly, they appear particularly docile and obedient, making people think they are willing to do duty. But when you actually arrange for them to do duty, they are perfunctory, employ trickery and deceive you, and even put on disappearing acts with you. It might be more than ten days since they’ve been assigned a task, and there’ll be no progress

at all. Some people are ignorant and lack discernment, and they'll find this perplexing, thinking: "They were quite earnest when they agreed to do it, saying they were willing to do their duty. It didn't seem like they were lying. How come they're nowhere to be found now?" Let Me tell you the truth: They are just big con artists, they are devils. What do those who are devils regard doing duty as? They regard it as God's house using them to render service, as toying with them. This is the mentality of those who are devils toward doing duty. What is there about you worth being used? At most, you understand a bit about a certain profession. If God's house has a need in the work of this area, at best it means you are suited to do this duty. Using the matter of doing duty to measure you and make demands of you is an exaltation of you. If you refuse and do not accept, then you are failing to appreciate kindness. This is just how impervious to reason those who are devils are. They ask to do a duty, and when the church arranges work for them, they presume that God's house wants to use them. If you truly have some value to be used in the church, is this fortunate or unfortunate for you? (Fortunate.) Is it a misfortune or a blessing for you? (A blessing.) Why do you say it's a blessing? (Being able to render service for God is God's exaltation, so it's a blessing.) You must understand this: Rendering service for God is God's exaltation. What does exaltation mean? It means that you have this little bit of professional strength that can be put to use in the work of God's house, which is an opportunity God gives you, that God has given you an opportunity to render service for Him, an opportunity to attain salvation, and that this is a basic condition for you to be blessed. Only when you possess this basic condition can you have the opportunity to accept the truth and practice the truth step by step, and attain salvation. If you have no redeeming qualities at all, then in God's house you are a good-for-nothing. Would God's house still provide for you for free? If there is no duty for you to do in

God's house, then you lack a proper and reasonable vehicle and basic condition for maintaining a normal relationship with God. If you cannot be put to use in any specific work in God's house, it means you have not established any relationship with God, and thus you have no opportunity to come before God, no opportunity to accept any step or any period of the work God does to save mankind. Then do you still have the opportunity and conditions to attain salvation? Therefore, if it is said that you have value to be used, this might sound uncomfortable in the nonbelieving world, and perhaps "use" is a negative term there—but in God's house, you have to look at who is using you. How should this "use" be interpreted? If God uses you, it proves that you still have some value and can still render service for God. When you render service for God, isn't this God exalting you? (Yes.) This is God giving you an opportunity, God exalting you. This is a good thing; it proves that God has some regard for you and is still willing to give you a chance. So, is being used by God shameful? Is it a loss? Do you suffer a loss in being used? Does it make you lose your pride or dignity? No, you gain much more. It gives you the opportunity to come before God to accept the truth and God's salvation. You don't suffer any loss at all; you gain a great advantage. But those reincarnated from devils do not see it this way. They have an evil nature. No matter how Satan uses and corrupts them, they have no objection; they are quite satisfied with it. If government officials use them, they consider it fortunate, a sign of prosperity. They do not discern, oppose, resist, or refuse it. But in the church, if they are promoted to do a duty, they feel it is rendering service, that they are selling themselves out, and that the church is using them. For example, a certain woman understands a bit about a certain professional skill, so the church arranges for her to do work in this area. Not only can she not accept it from God, but she also feels particularly repulsed in her heart: "Trying to use me? Think again!

I'm not that foolish! I've lived this long and never been used by anyone. The person who could use me hasn't even been born yet!" You don't need to be so exasperated. If you are willing to do your duty, then accept it from God and do your duty well. If you are unwilling to do your duty, then leave God's house. The gate of God's house is open; you can leave at any time and go wherever you want. God bestows the truth upon people freely. God's bestowal of truth and His supply of life to people are all free of charge. Has He asked you for a single penny? (No.) You do a little duty and yet you perceive it as being used by God. Isn't this lacking conscience, failing to appreciate kindness? So what if God uses you? Is that wrong? Your very life was given by God. Is God not worthy of using you? Is He not qualified? Can you act high and mighty just because you understand a bit about a profession? Does God have to be obsequious, respectfully begging you, promising you things, holding you up and placing you on a throne—would that make you happy? People without normal humanity cannot correctly understand the matter of doing duty. They always say, "God's house is using me. I'm not that foolish; only fools are willing to be used by god!" You see, this thought is both deviant and evil, and utterly unreasonable! How should such people be treated? It's easy: Whether it's clearing them out or assigning them to a B group, just cleanse them away. If you're so afraid of being used, why do you still cling to God's house and say you want to do a duty? Isn't this being hypocritical and deceiving people? If you're afraid of being used, God's house will never use you to do a duty; God's house does not force things on people. Now is the time when each is sorted according to their kind. Whoever is willing to do their duty will remain; whoever is unwilling to do their duty should quickly leave the church and never return. God's house does not compel anyone. Only those who willingly do their duty are God's chosen people. Those who are unwilling to do their duty are all servants of Satan, here to disturb

the church's work. Some people want to gain blessings by doing their duty, but at the same time, are afraid of being used. Are these people with conscience and reason? (No.) They are always afraid of suffering losses, always feeling that God's house is taking advantage of them, that they are suffering a great loss. Isn't this failing to recognize what's good for them? What loss have you suffered? If you try to exchange your technical skills for the truth and for salvation, I say you cannot make that exchange; you are not worthy, you are not qualified. God's words are life; they are the most powerful weapon for mankind to cast off corrupt dispositions and break free from Satan's influence. Only God's words, only the truth, can eradicate the old mankind which possesses the nature essence of Satan. Only God's life, only the truth, can allow this mankind to continue to survive and end Satan's destiny. God's life and the truth are priceless treasures; no material thing in the world and nothing people consider precious can be exchanged for them. Even if people offer their lives, they cannot be exchanged for them, much less can their meager technical skills. The truth is not for sale; God's house does not sell the truth, does not sell life. So just what can people do to gain life? Only by accepting the truth, submitting to the truth, offering their loyalty and sincerity to God, and fulfilling the duty of a created being, can they gain life.

People with the evil essence of Satan have particularly malicious dispositions. Not only do they show hostility toward the truth and attack the truth, but they also want to use their own heresies and fallacies to replace the truth. Their main manifestation is that they hate and attack whoever prunes or exposes them, and make things difficult for them. This disposition essence is too evil, more vicious than that of any ferocious animal. Although tigers and lions have ferocious dispositions, when they are not hungry or when you pose no threat to them, they ignore you and do not want

to harm you. Devils, however, are different. Even if you ignore them, as long as you pose a threat to their status, they will not let you go; they will take the initiative to attack you—how much more so will they do this if you expose and prune them. Not only do they never accept being pruned, but they also refuse to listen to any correct sayings or suggestions. Instead, they think of various ways to get back at the other party to turn defeat into victory, gaining the upper hand in every struggle and contest, turning passivity into initiative. Suppose you see someone in the church who doesn't follow the rules, is not bound by any constraints, cannot take being criticized or crossed by anyone, doesn't accept it when anyone fellowships on the truth, resists and argues when pruned, and hates and attacks whoever exposes them—this is a devil. Some people make a few mistakes in their work, and before others even criticize or expose them for anything, they preemptively strike, thinking of every which way to come up with reasons to justify and defend themselves, saying that there are reasons and explanations for their poor work and that someone sabotaged it, trying every means to shift the responsibility onto others and clear their own name. They are particularly sensitive whenever anyone fellowships on and dissects their own corrupt disposition, believing it's actually about them, and they try every means to protect their ego and cover up their mistakes, even judging and condemning those who fellowship on the truth. Such people will absolutely never admit their mistakes or reflect on themselves, much less repent. Instead, they think of every which way to disguise themselves, to be perfect people and flawless individuals in others' eyes, people who others see as never making mistakes. Whether they say a phrase wrong, use a wrong term, or have some deviations or flaws in their work, or expose some corrupt dispositions and intentions that get discovered by others, they feel it's a bad omen, as if something terrible is about to happen, their life is at stake, or the world is ending. They then think

of various ways to justify and defend themselves; this is their instinctive reaction. They even create some facades, saying things that conform to people's notions and imaginings, words that win people's hearts, to dupe those around them. They are particularly afraid of people knowing their true colors, their defects and flaws, and particularly afraid of their true situation being exposed. They never admit that their caliber is poor or that they have problems with their humanity, and of course, even less do they admit the mistakes they've made or the corrupt dispositions they've revealed. They keep themselves tightly wrapped up, making sure they don't let anything slip. Their goal is to protect their status and reputation, to forever maintain a glorious, flawless image in people's hearts, making people think that they have no defects in their humanity, that they love and pursue the truth, can practice the truth, can endure hardship and pay a price, and have no corrupt dispositions whatsoever. Such people are devils, not humans. Devils simply do not accept the truth, and even think of every which way to disguise themselves as the very embodiment of truth, the epitome of a perfect image. This is both deviant and evil, right? No matter how many years they believe in God, they always present themselves as perfect people, free of defects. Even if they have negativity, weakness, or notions, they never dare to expose them, just keeping them wrapped up. Once someone exposes them, they hate that person and think of various ways to torment them, while simultaneously using various methods and means to restore their image. For example, some people always defend themselves, speaking some misleading devilish words, and intentionally turning black into white and confounding right and wrong, to mislead some people who lack discernment, thereby changing people's perception of them and making people re-evaluate their characterization. Such people are bona fide devils, without a shred of humanity. No matter how well devils can perform, no matter what their viewpoints on

various matters are, in short, because they have an evil nature, they will be hostile to the truth. That is, from the depths of their hearts, they never accept the truth or positive things. They don't listen to God's words or accept God's words; their nature essence is to hate God. Whatever God says, they feel revulsion. Perhaps you can't discover their revulsion; outwardly, they also attend gatherings and read God's words, and don't show an attitude of hostility toward every truth. But when something happens that doesn't conform to their notions or involves their interests, they will judge God, God's house, and the truth, judge and attack those who pursue the truth, and judge any positive thing—they will expose their evil nature. At this time, you will discover that their claim of being willing to accept the truth is all a facade; deep in their hearts, they detest and are repulsed by the truth, and do not accept it in the slightest. But because they are good at disguising themselves, they deceive some people, just like the Pharisees.

Those who are reincarnated from devils have nothing but hostility, judgment, and attacks for the truth; with such a mentality, it is impossible for them to accept the truth. When it comes to the work arrangements of God's house, they just give them a cursory reading out loud so that others hear them and then consider it done. When it comes time to do actual work, they do not practice according to the principles required in the work arrangements whatsoever, but rather act according to their own will, their notions and imaginings. They will even only implement those work arrangements that are beneficial to their status and reputation; if the work arrangements are not beneficial to their fame, gain, and status, they will not implement them, even if they have the caliber to do so. Why is this? Because once the work arrangements are implemented, people will know that God's house did this and will only thank God, not them; people will feel that God loves man and

will not feel that they have any merit, which means they will not gain reputation, status, or any benefits. This is one reason. Another reason is that because devils have a nature that is hostile to the truth, they will not do anything according to the truth principles, but rather act according to their own ambitions, desires, and instincts. What are Satan's instincts? To do evil and resist God, to disrupt God's work, and to make people distance themselves from God, betray God, and worship it instead. Satan's purpose in coming to the church is to disturb and demolish the church's work. It will do whatever can bring chaos and disturbance to the church's work. Even if it brings no benefit to its status or reputation, as long as it can bring disruption, disturbance, and damage to the church's work, it has achieved its goal. For example, God's house requires churches in all localities to accurately and truthfully report the number of people gained through preaching the gospel each month. Can they do this in a way that is free of guile? No, they will think of every which way to deceive and report false numbers, reporting an extra hundred people this month, an extra two hundred next month, and if no one discovers it, they will report another several hundred more. They never practice according to work arrangements, and no matter what problems they encounter they do not seek the truth principles; they have no moral boundaries in how they conduct themselves or act. They are devils. No matter how the truth is fellowshipped, they will not accept it. Their conscience is devoid of feeling; they are conscienceless creatures. The work arrangements of God's house stipulate the principles for distributing books of God's words—who should receive them and who should not. Can they act according to these principles? (No.) The work arrangements stipulate how many people are needed to establish a church, how many churches form a district, how many districts can form a region, and what the conditions and principles are for establishing leaders at all levels. Can they practice according to

these principles? (No.) They will not do any work that is beneficial to the work of God's house or to the life entry of the brothers and sisters. They think to themselves, "If I do the work well for you, and the brothers and sisters all grow in life and gain discernment of me, will I still be able to maintain my footing and keep my status? I certainly won't tire myself out for you! I'll just do things haphazardly. God's house requires that fifty people form a church, but I'll insist on eighty or ninety. As for how church leaders are elected, that depends on what practice benefits me. If the elected church leader is not to my liking, then I'll appoint someone who listens to me and obeys me." With them working this way, can normal church life come about? It will take forever. Without a normal church life, can the brothers and sisters quickly grow in life entry? Can new believers quickly establish a foundation? (No.) That is to say, these false leaders and antichrists who are devils will not do any work that is beneficial to the life entry of the brothers and sisters. You see them busying themselves quite energetically, but what are they doing? They are only doing things for their own fame, gain, and status. They do whatever they want as long as it benefits them, giving themselves total carte blanche. Whatever ambitions and desires they have, they will realize them to the fullest extent when they secure power; they will absolutely not miss this opportunity. As for the church life, the life entry of the brothers and sisters, the order of the church, and whether the gospel work of God's house and the work in other areas are progressing or progressing smoothly—none of these are their concern. For example, if they are told how a church should distribute books and to whom, they ponder, "There's no need to be so strict. I'll just distribute them however and that's it." When asked if the place where the church stores books is safe, they say, "Who cares if it's safe or not? At any rate, we've got a place to store the books, so it's fine." You see, they have countermeasures to the policies from the

higher-ups. They do not implement any of the work arrangements or specific principles of practice from God's house; instead, they act according to their own ideas and methods. Isn't this trying to replace the truth with their own practices? If God's chosen people fall into the hands of such devils, they will suffer—the devils will do whatever they want, and everyone will have to listen to them, as though they were bandit overlords, local tyrants, masters, or emperors. It will be impossible for God's chosen people to have a normal church life, impossible for them to quickly establish a foundation in the true way, and impossible for them to quickly make progress in various truths. The devils won't do a single good thing. Wherever a church experiences disturbances from evil people and antichrists, and a state of chaos emerges, it proves that the leaders of that church are incapable of doing actual work and are mere figureheads. The brothers and sisters who are new in the faith are misled by antichrists before they have even established a foundation, and the church life also descends into chaos. This is all caused by false leaders not doing actual work. Could it be that false leaders don't have time to do actual work? (No.) If they wanted to do this essential work, they would have more than enough time, but they simply don't do it. This exposes the evil nature of devils. They fear nothing more than the church not being in chaos, wishing it would become utterly chaotic, yearning for the church's work to be in a state of chaos and stagnation, hoping all church members would obey evil people and antichrists, and be misled by antichrists, evil people, and devils, and not follow God. This would be exactly what they want, and they would be happy and satisfied. When brothers and sisters have a normal church life, can normally eat and drink God's words and fellowship on the truth, and can gain something every time they participate in church life, they feel uncomfortable. Because if people are always gaining something and they're gradually growing in life, they will gain discernment of

them and reject them, and they'll lose their status, which is an outcome they do not want to see. They feel that the more chaotic the church is, the more opportunities they have to display their talents, the more room they have to put their talents into play, and the more they can be in their element and seek victory in chaos. This is truly the scheme of devils! No truth principle and no specific work arrangement can be implemented where devils are present. Brothers and sisters are not able to read the work arrangements and have no path in doing their duty. When chaos arises in the church, these false leaders and antichrists who are devils simply don't resolve it, and even secretly rejoice. They even think of every which way to create some trouble, appointing another devil or antichrist as a leader, which causes the church to become even more chaotic; this makes them even happier. Isn't this the same as how the great red dragon does things? The great red dragon doesn't allow people to believe in God, follow God, or do their duty; it only allows people to listen to the Party and follow the Party. They can eat, drink, make merry, and commit any crime; no matter what crime they commit, it doesn't restrict them. There are many local ruffians, hooligans, and prostitutes in society; people live in sin and indulge in the pleasures of sin, and thus no one cares about national affairs, and no one investigates how much evil the CCP has done behind the scenes. This is called diverting attention. Over its many years of ruling China, the most effective tactic for the great red dragon has been to introduce various evil trends and evil thoughts and viewpoints from various countries into China. After this, Chinese people are completely liberated in terms of sex, their minds are open, and the way they talk about sex is also open. They think about these things all day long. What has the life of the common people become? It revolves around food and sex, their natural desires. The common people are all trapped in such a vicious cycle, so they relax their vigilance toward politics and rulers, have no

sensitivity about politics and rulers, and don't care about them anymore. Like opium addicts, their willpower wanes. Men no longer have the ambition to pursue careers, and women no longer have the desire to be good wives and loving mothers. People don't walk the right path or attend to proper tasks. No one participates in politics, and everyone is completely subservient to the great red dragon. In this way, the great red dragon's regime is consolidated, because such people are easy to rule. What does "easy to rule" mean? It means that no matter how the great red dragon oppresses the common people, they have no objections and have to endure it. Isn't this precisely the effect that's been achieved now? (Yes.) Look at Chinese movies or online videos; eighty to ninety percent of them are about sexual desire or relationships between men and women. This has a terrible impact on people; it doesn't protect children and minors. Westerners have strict regulations in this regard; they protect children and minors and have preventive measures in place for them. Chinese youths today grow up in such a social environment. At a very young age, their minds are crammed with things like romance, love, sex, and marriage. It's terrifying! If mankind lives in such a societal context, and through the conditioning and education of the social environment, mankind's normal physiological needs are corrupted by Satan to a degenerate degree, then people's hearts will be wicked and degenerate. One manifestation of wickedness and degeneracy is that people have no sense of shame in this regard, or their standard for the sense of shame in this regard is lowered. Some people, because they have conscience and reason, have a line in their hearts that they will not cross; this is the little sense of shame that their meager conscience and reason can achieve. But after these people believe in God, they still carry the shadows and imprints of growing up in that societal context. To this day, some are gradually shedding them, while others are still living in that shadow and haven't emerged from it.

People who grow up in that kind of social environment and background have had their inner desire for positive things, for justice, and their resolve, determination, or yearning to walk the right path ravaged to a certain extent. What does “ravaged” mean? It means that having been conditioned and educated by such a social environment, these people’s determination, perseverance, and willpower to yearn for positive things and pursue light and justice are very weak; they cannot withstand any storms, any setbacks, or any defeats. It’s like people who have smoked opium; even if they quit, the harm of the drug doesn’t stop there. When they encounter setbacks or failures, when they feel discouraged or negative, they might relapse and use opium again to numb their minds and escape the various difficulties in life. That is, it’s impossible for them to quit their drug addiction once and for all; they will relapse along the way, return to their old ways, and use the same method to solve various problems in life. These people who grew up in such an evil social environment and background have received many heresies and fallacies from Satan, which have taken very deep root in their hearts. Their will to pursue the truth is still very fragile, and they cannot withstand being misled and enticed by, or the various temptations of, satanic evil forces. That is, although these people follow God, their outlook on life, their value system, their outlook on love, and their outlook on happiness are all deeply influenced and conditioned by evil trends, even being bound and shackled by these things. Some still want to pursue a happy marriage, a world of two, and return to the evil trends of the world to indulge sexual desire. It’s very easy for these people to be permeated or controlled by those evil thoughts and viewpoints again. Especially when people see some movies involving love and marriage, their hearts grow weak, they envy nonbelievers living in marriage and love and enjoying life, and they lose the desire to pursue the truth and do their duty. This is a very frightening thing. From these actual

situations, it can be seen that every person, although they have gone through countless hardships to follow God to this day, is still not safe. Perhaps you feel you have already exerted all your strength in pursuing the truth, in accepting the truth and practicing the truth, but the repercussions of Satan's ravages on man have still not been eradicated in you, so you are still in great danger.

Let's continue fellowshipping on the evil manifestations of devils. The evil manifestations of devils are too numerous; you could say they're ubiquitous—you'll find them in any group of people. We primarily measure the various evil manifestations of devils according to the truth to characterize their evil essence. This is the most accurate way. Based on the various attitudes devils have toward the truth—being hostile to it, attacking it, and seeking to replace it—the nature essence of this type of person is an evil essence, the essence of a devil. They will never change, because they never accept the truth and never regard the truth as a positive thing. Why do they not regard the truth as a positive thing? Because they have no humanity, and they are devils; they cannot accept the truth, and they have no faculty for accepting the truth, nor do they have any need to accept the truth. What, then, is their need? It is to do evil things, things that are antagonistic toward God and the truth, and things that attack and replace the truth. This is their mission, and it is also dictated by their nature essence. Therefore, in the end, such people can only be cleared out of the church. God's house has no place for them, nor any duty for them to do. God's house has no need for them whatsoever. Those who sincerely do their duty in God's house, regardless of whether they love the truth or not, are at the very least subjectively willing to accept the truth, are not hostile to the truth, will never deny the truth, and will never judge, attack, or blaspheme God. Of course, they will also not intentionally utter any statements or engage in any behaviors or

practices that replace the truth. The evil manifestations of Satan and devils—being hostile to the truth, attacking the truth, and replacing the truth—are sufficient to prove that Satan has an evil essence; they cannot remain in the church. As God's chosen people increasingly understand the truth, and as most people gain discernment of various kinds of people who are averse to and hostile to the truth, the nature essence of those who are devils is increasingly clearly exposed, and increasingly clearly and accurately recognized and discerned by people. Therefore, these people become increasingly rejected by others, and increasingly unable to get along amicably and cooperate harmoniously with others. Ultimately, then, they can only be gradually eliminated. Are you willing to see such people eliminated? (Yes.) Their gradual elimination is a good thing. For one thing, it proves that most of God's chosen people have grown in stature and gained discernment of those who are devils, no longer regarding them as believers in God or as brothers and sisters. For another, the things done by those who are devils are increasingly exposed. People lay their nature essence bare, and everyone sees that even the service they render is not up to standard; they only cause disturbances and disruptions in the church and have no positive effect. Once they are eliminated and cleared out, the church's work progresses normally. Those who are devils have no humanity; they are worse than beasts. Some beasts know to listen to their masters, work diligently, and don't cause trouble for their masters. Beasts have some reason, but devils cannot achieve this. If you use them to do a duty, you still have to arrange for some people to supervise them. If they could render service obediently, that would be acceptable, but they will not render service properly. Even if you supervise them, there will always be times when you can't watch them. If you take your eyes off them for a moment or overlook one thing, devils will exploit the loophole and cause chaos and trouble for the church's work. You

use several people to watch over them, and in the end, you still need several people to clean up the mess they create. You will feel that using them to do a duty causes too great a loss, that it's not worth it, and that using them is too taxing and infuriating. Watching them work is like watching beasts at work; they can never do what normal people can do. Finally, you'll see through them: Such people are beasts, they are devils; they will never change. Beasts and devils will never accept the truth. You finally perceive this matter clearly, and you ultimately decide to never use devils again and you cleanse them away. Can beasts and devils become humans? This is impossible. Getting the great red dragon to put down the butcher's knife is impossible; its nature is that of a devil—it kills people without batting an eye. Devils and Satan are of the same cohort. How you view the great red dragon is how you should view these beasts and devils; this is correct. If you view devils differently from how you view Satan and the great red dragon, this proves that you still do not have a thorough understanding of the essence of devils; if you still treat them as humans, believe that they have humanity, have some commendable qualities, and can still be redeemed, and you still need to give them chances, then you are ignorant, you have fallen for their ruse again, and you will have to pay the price for this. To avoid falling for their ruse, you must thoroughly clear devils out. Show them no leniency! Alright, that's all for today's fellowship on the evil manifestations of devils. Goodbye!

February 17, 2024

How to Pursue the Truth (16)

The content of our recent fellowship has been about discerning various types of people—distinguishing their different categories and classifications based on their origins, and then discerning the essence of various types of people through their diverse manifestations in real life. Learning to discern various types of people is beneficial in regard to how to correctly treat them and how to correctly treat yourself, isn't it? (Yes.) Hasn't fellowshipping on these things also resolved people's previous notions and imaginings about believers in God? For example, many people used to treat all believers as brothers and sisters. As long as someone was in the church, as long as they were enthusiastic in doing their duty, then no matter how much evil they committed, how terrible their humanity was, or how arrogant, cunning, or deceitful their disposition was, these people treated them as brothers and sisters and helped them with love. Do such people have discernment? (No.) Through these past few years of watering and feeding, your viewpoints have changed considerably, haven't they? (Yes.) Now that your viewpoints have changed, aren't you relatively principled in treating various types of people? (Yes.) Aren't your viewpoints and attitudes toward various types of people different from before? (Yes, they are different.) Before fellowshipping on these issues, people had no discernment of various types of people, believing that as long as someone believed in God, they were a good person, a member of God's house, and that even those with bad humanity were those whom God intends to save. Looking at it now, is that the case? (No.) This is now not the case. So, looking at it now, are there more good people or bad people? (I think there are more bad people. Previously, I saw many people as quite good, but through God's fellowship and by relating it to the manifestations of various types of people, I feel there are more bad people.) Previously, at

most, you had some discernment of those who were obviously disbelievers, opportunists, evil spirits, filthy demons, and those who could cause obvious disruptions and disturbances, knowing they were not good people or brothers and sisters. Now, through such fellowship, aside from being able to discern those with obvious manifestations, aren't you basically able to discern all people based on their revelations and manifestations? (Yes.) So, after such fellowship, when you interact with people again, doesn't it feel different from before? (It's a bit different. Now when I interact with people, I focus on observing their revelations and what viewpoints they express when they encounter things, to gauge whether they are reincarnated from humans, animals, or devils. I have come to focus on discerning people based on their essence and classification.) This means you've learned to discern people. Can you discern yourself, then? (A little.) In short, fellowshipping on this topic is beneficial for discerning people. It can help you discern the behaviors and viewpoints of various types of people and see through to the essence of these people. This way, you will treat various types of people according to principles, and when encountering some special people, events, or things, you won't treat them based on notions and imaginings, and you will be able to grasp some basic principles in handling problems, thus doing fewer foolish things. For example, previously, when seeing some people with abnormal behavior or distorted thoughts and views, you might have thought such people had poor caliber and no comprehension ability, or that they had heard few sermons and had too shallow a foundation, and that therefore you should put in some effort to water and help them more. Now, through fellowship, having gained discernment of those reincarnated from animals and those reincarnated from devils, you will abandon those previous foolish practices and no longer engage in fruitless tasks. So, can you treat people according to the truth principles? (We can do it somewhat.) Will you have deviations in

your practice? (If I can't judge a person's essence accurately, I might have deviations in my practice.) Under what circumstances would you have deviations in your practice? Suppose their outward behavior strongly conforms to most people's notions—they can pay a price and forsake things, often say correct things, and frequently give charity and help others—in terms of humanity, this person is considered kind, but at the same time, they simply are not normal, and they often exhibit some extreme behaviors, and they display some supernatural manifestations, would you be able to discern such a person? Do you know how to treat them? (Only because of God's fellowship last time do I know that such a person is one of those reincarnated from devils.) You can characterize their essence as being that of a devil and can see through this fact, but can you determine what the appropriate way to treat them is based on their manifestations in daily life and their current state? This involves the principles of treating people. So, what is the appropriate way to treat this type of person? If their state of life is basically normal, they haven't caused disturbances to the church's work, and haven't disturbed others, then treat them correctly—if they can render service, let them do so; if they cannot, and have caused disturbances to others, and most people have seen through their manifestations and revelations and can determine that their essence is that of a devil, then it's not too late to handle them by clearing them out. Isn't this a principle? (Yes.) This is a principle; you must be clear in your heart. No matter how they are handled afterward, the timing must be appropriate. Suppose you see through them, but most people haven't had contact with them, much less seen through them. If you then directly characterize and handle them without fellowshipping on the truth and explaining how to discern them, that is too rash. And suppose that after seeing through to their essence, you start to feel repulsion toward them, and then look for opportunities to prune them, or always target them in your words

and actions, as well as when fellowshipping on the truth—is this a good way to act? (No.) Why not? (Because if we treat them this way, most people won't know what's going on and might even develop misunderstandings. This person's essence must be revealed and laid bare through facts, and only when people have discernment of them is it then appropriate to expose and dissect them or prune them—everyone will understand then. If this person is not someone who pursues the truth, but doesn't cause disturbances and can still render some service, then we should let them render service. If we know they are not someone who pursues the truth yet still constantly prune them, it will affect their performance of duty.) Acting that way is unprincipled. When treating those reincarnated from devils and those reincarnated from animals, even if, through contact and observation over a long period of time, you have seen through to their essence, you should exercise some wisdom and treat them according to principles. It's okay to exercise wisdom, but you cannot violate principles. There are many details involved in treating such people according to principles. One of them is that even if you see clearly that they are people averse to the truth, whose essence is that of devils, you cannot always find fault with them or nitpick them to prune them, or expose them at every turn. They won't know what's going on; they'll be clueless, and won't know why you're pruning and targeting them. Doing this will even affect their performance of duty. Even if, in others' eyes, you are not wrong in what you do or say, acting this way not only yields no results but even leads to adverse consequences, and it does not conform to the truth principles. Therefore, no matter what type of person you are dealing with, you must treat them according to principles and impartially; don't act based on how you feel. It's okay to exercise some wisdom, but you must treat them according to principles. Acting this way, for one thing, adheres to order and follows rules,

and is less likely to cause disruptions; for another, it also proves you have a God-fearing heart, that you are not running amok committing misdeeds, and not willfully or recklessly doing things according to your own intentions. You must have principles in treating every type of person. Whether they are devils, animals, or humans, you must treat them according to principles. You must be able to discern these types of people and grasp the principles for treating people. You should not have distorted comprehension when it comes to this matter, right? (Right.) Do not do anything disruptive. If you do something that causes disruptions or disturbances, then you are too stupid; this is not what a human should do. Understood? (Understood.)

Previously, we fellowshipped about the manifestations of the essences of those reincarnated from animals and those reincarnated from devils, who are of two different classifications. This helped people see that although all types of people have a human appearance, the differences in their essence and their classification can be discerned through the different attitudes they have toward the truth. Regardless of what a person's outward appearance is like —perhaps someone has well-proportioned features, looks quite refined and kindhearted, or seems educated, well-bred, in possession of status and grace, and even seems to have dignity, to be quite great, not an ordinary person—none of these are the basis for characterizing their essence. No matter what their looks are like, whether they are tall or short, fat or thin, what their skin color is, or whether their life is affluent or impoverished, none of these can demonstrate what their essence truly is. Characterizing a person's essence cannot be based on the standards of human traditional culture or sayings about moral conduct, nor can it be based on mottos or famous sayings of renowned people that get summarized by people throughout history, or the misleading statements of

ruling parties. What, then, should it be based on? People must use God's words, the truth expressed by God and God's requirements for people, as the basis to judge and determine the essence of various types of people. One absolutely must not judge people based on their outward appearance, their gifts, or the knowledge they have come to grasp, and certainly not based on a person's status or the role they play in society and among people. All such ways of judging people are wrong. One must judge people based on God's words; only God's words are the truth. For one thing, it must be based on the truth; for another, it must be based on a person's attitude toward the truth and whether they can comprehend the truth. It is most accurate to discern a person's essence and determine their classification based on the truth. There will certainly be no error.

After fellowshipping on the manifestations of those two types of people—those reincarnated from animals and those reincarnated from devils—next we should fellowship on the manifestations of those who are reincarnated from true humans. We've now come to the most crucial part. Those reincarnated from animals have certain manifestations and characteristics to show for this, as do those reincarnated from devils. So, do those reincarnated from humans also have corresponding manifestations and characteristics? (Yes.) This is certain. We have mentioned some of the basic manifestations and characteristics of humanity possessed by true humans. Today, we will fellowship on the specific manifestations and characteristics of those reincarnated from humans. Given that the classification of this type of person is human, before we formally fellowship, let's first think about what the basic characteristics of being a human are. Or, through your many years of interacting and associating with people, what are the characteristics you have observed in this type of person who has the classification of being human? What are

their manifestations? Go ahead. (This type of person who has the classification of being human possesses conscience and reason. For example, if they do something wrong, or do wrong by somebody, or do something that violates the truth, they feel reproached in their conscience.) (This type of person can at least comprehend the truth, loves positive things, and detests negative things. Their conscience and reason are sound.) Being able to comprehend the truth is a relatively high standard. Before they encounter the truth, what characteristics of humanity does this type of person possess? What are the characteristics of their actions, speech, and how they conduct themselves and deal with the world? What are the manifestations and revelations of normal humanity that they exhibit? That is, when they interact and associate with people, what manifestations do they show that allow others to see that they are positive figures? (They are relatively rational, they are kindhearted, they don't do things that cheat or harm others, and they have no intention of harming others.) What you can think of are these positive manifestations that relatively conform to humanity, which are the manifestations of a good person in people's minds. Being kindhearted, not cheating or harming others, being true to their word, having a sense of responsibility, being able to get along well with others, yearning for positive things and detesting negative things—these are all some positive manifestations of humanity. Are there any more? (There is also having spiritual understanding—being able to understand God's words.) Having spiritual understanding is unrelated to humanity, which we are currently discussing. We are mainly talking about the various viewpoints of people with humanity in handling matters, as well as manifestations of the essence of one's self-conduct and treatment of others, their principles and minimum standards when it comes to their self-conduct and actions, and so on. The positive manifestations of humanity that people can see and learn of are few in number. It

seems that those among mankind who understand how to conduct themselves are truly rare. It's no wonder that many say they have failed in conducting themselves. Look at how actors in movies and TV shows portray positive characters—when it comes to revealing a certain viewpoint, manifestation, or attitude in a matter, the actors don't know how to act or express it, and their understanding in this area is blank. If you ask them to play a hooligan, a hoodlum, a mafia boss, a prostitute, a dissolute woman, or a famous or great person, they can act the part very well, portraying these people's every gesture, every word and action, even a single glance, with absolute vividness and specificity. Some viewers, after seeing them play a negative role, even mistakenly believe they truly are the bad person from the show, and will want to hit them if they ever see them. Some will even spit on them. See how vividly they portrayed their role, they really brought that bad person to life. What about when it comes to playing a good person? Can people gain some inspiration from their performance, knowing how to be a person with humanity? There really are no such actors. Mankind is blank when it comes to how to be a person with humanity. Not only are scriptwriters and directors blank, but the audience is also blank—no one understands what it means to have humanity. And so, it's portrayed with utter hollowness in movies and TV shows. For example, when an actor plays a Communist Party member closing his eyes just before he dies, viewers say, "He's definitely not dead yet, he hasn't paid his party dues!" Sure enough, in less than a second, he opens his eyes, and trembling, takes a few coins out of his pocket, saying, "These are my party dues. I cannot owe the Party. May the Party rest assured. When I get to the other side, I will still be loyal to the Party, unswervingly, even unto death!" Only then does he pass away. This is how a person with humanity is portrayed in movies and TV shows. In the eyes of the audience, it's actually completely hollow. Such people don't exist in real life, and

it's very difficult for people to achieve this. Therefore, mankind simply doesn't understand what true humanity is, and it's very difficult for them to define its standard. Either the standard is set too high and it's utterly hollow, or people are clueless and set it arbitrarily. In fact, the humanity possessed by a true human is very simple. How simple? It is something within your reach, something you can attain. What does it mean to be within your reach? It means it's very practical, very real, very objective, not hollow at all. Because it is very objective and practical, people feel it is very ordinary and not worth mentioning at all, much less do they feel these manifestations are what mankind should exhibit. This mankind advocates for things that are grand, lofty, and impressive. Many people not only do not possess the manifestations of true humanity, but also despise them because the manifestations of normal humanity are very practical, very ordinary, very commonplace, and instead, they pursue and revere knowledge. In this way, an evil trend has formed throughout the whole of society, one that despises and looks down upon the manifestations of a true human. Even a person who truly has humanity does not feel that conducting themselves this way is being a true human or a person with humanity. On the contrary, they seek to become the so-called noble and extraordinary people advocated by the evil trends of society. This negates and covers up the humanity essence possessed by some people who have humanity. What does "cover up" mean here? It means no one considers you a person with humanity. It means that no matter what you do, others exclude you and look down on you, and that among people you have no place to use your talents, no place for you to speak, and no opportunity for you to put your strengths into play. "Negate" means your normal humanity is simply not worth mentioning among corrupt mankind. Having humanity is not something they advocate. What do they advocate? They advocate playing to the crowd, being a smooth operator,

flattering and currying favor, and lying and deceiving, being able to say anything no matter how sickeningly sweet or contrary to their true feelings it is. Speaking the truth won't get you anywhere in this society. No matter how good your humanity is, this society doesn't advocate it, and will negate it. If you say some positive, just, or fair things, or words of conscience, if you say some rational things while assuming your proper place, they will exclude you, negate you, and belittle you. There are even some who will mock you, ridicule you, humiliate you, and then gather all wicked forces and powers to attack and ostracize you, ultimately making you feel too ashamed to show your face, making you negate yourself. You'll end up thinking, "I'm no good, I can't adapt to society's trends, nor to these people. I don't know how to carry out plots, I can't contrive schemes or tricks, so it's very difficult for me to survive among these people." You start to feel very inferior, feeling unable to integrate with these people. Actually, you are unable to assimilate their philosophies for worldly dealings, their methods and means of handling matters, and their way of survival. After being negated by this evil trend and these evil people, you negate your own humanity, and then try every means possible to adapt to them, to follow them, to integrate into society, to integrate with these evil people, and to integrate into this evil trend. You try to copy how others use tricks, intrigues and schemes, and you also try to copy how others speak words of flattery, sickeningly sweet words, and words contrary to their true feelings. But no matter how you try to copy these things and no matter how much effort you put in, all in all, you feel these are not the words you want to speak or the things you want to do. Every word you speak is so contrary to your true feelings, and every thing you do makes you feel reproached in your conscience; you feel this is not what you should say or do. You live like this every day, wearing a mask. Though it seems that in terms of behavior, speech, or some thoughts and views you've integrated into this evil trend

and integrated with this corrupt mankind, deep inside, you are pained, repressed, and resentful. After having such a life experience, you begin to yearn for fair and just treatment, for positive things, and for the light. So, what characteristics of humanity does such a person possess that allow them to have such feelings and such experiences in the midst of other people and evil trends? Actually, it's very simple: When a person possesses the humanity essence of conscience and reason, they will have such experiences when living among people.

Conscience and reason are the two most fundamental things that those with humanity should possess. Although these two things have been discussed time and again, they are extremely important for people and are also the most important criteria for assessing whether a person's classification is human. What does conscience refer to, specifically? I have said before that conscience is a faculty produced in a person's heart, and that it makes certain demands of people, and is primarily manifested in the principles of conducting oneself and the minimum standards of self-conduct. Specifically, a person's creed for conducting themselves, their principles for conducting themselves and dealing with the world, and the revelations of their humanity can prove whether or not they have a conscience. Just now, when I asked what conscience specifically refers to, you couldn't answer. You focus only on what you consider to be profound truths, but as for truths of this kind, you feel they are too minor, too ordinary, and too insignificant to be worth mentioning, so you simply pay them no mind and don't take them seriously. If a person has conscience, it means their humanity possesses two characteristics: One is uprightness, and the other is kindness. You may not be able to tell from outward appearance whether a person is kind or not, but if a person is kindhearted, you will know as soon as you associate with them. What is the basis for

assessing whether a person is upright? It is their principles for conducting themselves and dealing with the world. If they are treacherous, cunning, insidious, worldly-wise, and scheming and inscrutable in how they conduct themselves and deal with the world, then this person is definitely not upright. If their way of conducting themselves and dealing with the world is very simple, very direct, very straightforward, if they speak very plainly to others, do not engage in crookedness or deceitfulness when interacting with people, speak and act without falsehood—calling black black and white white, distinguishing such things very clearly—can adhere to positive things, and do not compromise with evil forces, then this person is quite upright. If a person is both upright and kind, then this person has conscience, they possess the minimum characteristics of humanity. Another characteristic of humanity is reason. Reason is also a term and a topic that we often discuss, but no one has ever explicitly defined what reason is. What is included within reason, and what kind of manifestations constitute manifestations of having reason—are you clear on this? Most people are not very clear; their understanding in this area is still relatively vague. So, what does it mean to have reason? It means being able to say what should be said and do what should be done while taking the correct stance; this is having reason. If you are a person with humanity, then your speech and actions will be measured. You will know what words you should say, what things you should do, what your stance should be in speaking these words, and what manner of speech you should use to express a certain matter, within the current environment and based on your identity and status. You will have standards and moderation in your heart for these things. That is, your reason will be able to regulate your words and behavior, making your words and behavior appropriate, so that outwardly others will see them as rational and measured, with your speech and actions being just right and capable of

edifying people. Regardless of whether, in terms of your caliber, your level of education, or your age, the words you say and the things you do are entirely appropriate or not, at the very least, you will have boundaries in your heart, a standard that keeps you in check, allowing you to speak and act in a rational state. This is what it means to have reason. No matter whom a person with reason faces—someone rich or poor, or someone with status or not—in any situation, their speech and actions are not constrained by whether their mood is good or bad, nor do they consider whether a matter is beneficial to them or not; they always have restraint in their heart, a standard or boundary that serves to regulate them. They will not intentionally spout twisted arguments, nor will they be unreasonably troublesome. Even if they are sometimes angry and very worked up inside, and their choice of words is not quite appropriate, the things they say do not constitute twisted arguments or fallacies; rather they are presentable and hold water. What does "hold water" mean? It means that even if what they say doesn't necessarily conform to the truth, in the eyes of most people, this "reasoning" can hold up; it is generally recognized as something correct, and no one opposes it. Such a person is someone with reason.

These two aspects, conscience and reason, have both been explained clearly. The main manifestations of having humanity are these two: One is having conscience, and the other is having reason. Tell Me, are these two aspects hollow or not? (They're not.) Aren't they very real? (Yes.) They're very real, and not hollow. Then why doesn't mankind advocate them? Because a person with conscience possesses uprightness and kindness, and upright and kind people, amid evil trends and among evil, corrupt mankind, are considered to be repulsive, as well as extremely insignificant, looked down upon by everyone. If you are an upright and kind person, they will

actually even interrogate you: “What’s the use of your being upright and kind? Do you have knowledge? Do you have social status? Do you have renown or power in society?” You say, “I have no renown or power; I am just a somewhat upright and kind person.” People will all laugh at you and spurn you. In their eyes, your having conscience, and your being upright and kind are not capital—without knowledge, status and renown, or power, you won’t get anywhere in society. They say, “You have conscience, but how much is conscience worth? What can you do? Can you employ intrigue and schemes, or deceive people? Can you win over people’s hearts and buy their favor?” You can’t do any of these. If you possess conscience, if you possess uprightness and kindness—these two aspects of humanity—then you won’t be interested in those things found in society’s evil trends, you won’t follow these trends, so you won’t get anywhere in society and will be ostracized by people. Why will they ostracize you? Because most people revere evil trends, and evil trends have become the mainstream in society—if you act according to your conscience and handle things impartially in all matters, then others will see you as a misfit and will exclude you. If, in the church, you can rely on your conscience and adhere to the truth principles in your speech and actions, and dare to expose and dissect evil people, then those who are of devils will lose their footing and be revealed; their intrigues and schemes, as well as their satanic nature that hates the truth, will be thoroughly laid bare. Therefore, these people who are of devils are especially afraid of there being those in the church who adhere to the truth principles. Whenever they see anyone who understands the truth, they exclude and suppress them, being very afraid that those who understand the truth will stand up to expose them, leading to them being revealed and eliminated. They are driven by their satanic nature to act this way. In God’s house, those who are of devils cannot stand firm, precisely because in God’s house, it is

the truth that holds power, it is God that holds power. But it's different in the nonbelieving world. Because atheism and evil trends prevail in this world, people with humanity cannot find their footing amid evil trends and among evil, corrupt mankind. Meanwhile, those who are ruthless in their tactics, insidious, and cunning are often the leaders, the standouts, the so-called elite among people. A person with humanity, regardless of their caliber, gifts, strengths, or talents, is excluded and has no opportunity to get ahead. As long as they speak a few fair words or handle matters impartially, those evil people and devils will torment them. Therefore, this evil mankind, which is of devils, disregards conscience; only those with humanity possess conscience. As for reason, the manifestation of having reason is that no matter what befalls a person, they can treat it rationally, speak and act justly, they won't act according to their feelings or their renown or status, and they won't compel or constrain others. They are able to treat a matter rationally: If it's correct, it's correct; if it's incorrect, it's incorrect; if it's right, it's right; if it's wrong, it's wrong. They evaluate things impartially and do things justly, according to principles, and they do not cross the moral boundaries of humanity. This is the manifestation of having reason. These two things, conscience and reason, do not hold up in society, especially in evil countries and amid evil trends, where they even more so do not hold up and are untenable. However, conscience and reason are precisely the two major characteristics that normal humanity possesses, and they are also characteristics that mankind should have. Only when you possess these two characteristics are you a true human. If you are a person with conscience and humanity, then for one thing, you will be particularly principled in how you conduct yourself and will be able to treat people in a relatively just way. No matter what your relationship with someone is like, or whether they have hurt you, you can treat them correctly and

evaluate them objectively. This is uprightness, a characteristic of humanity. Additionally, if you possess kindness, another characteristic of humanity, then you will have a certain boundary when dealing with people or doing things, which can restrain you from speaking or acting against your conscience. For example, evil people always speak twisted words and spout twisted arguments, inverting black and white, and twisting facts. They hold grudges against and try to think of every which way to find opportunities to torment and retaliate against whoever is detrimental to them or who has hurt or targeted them. But for a person with humanity, because they possess uprightness and kindness, which are part of conscience, even if someone has harmed or cheated them, and they want to retaliate and take revenge, and they might say something harsh like, “I hate them to my core!” in moments of impetuousness, when presented with a real opportunity for revenge, their heart softens, and they relent; they can’t bring themselves to do it, they don’t have the heart. And after a while, they can no longer summon this hatred. This is what a kind person is like. If someone has cheated or harmed you, and you have an opportunity for revenge, an opportunity to see your enemy suffer punishment and retribution, would you be able to take action and do things to retaliate against them? When you’re feeling indignant, you might say, “I’ll definitely retaliate against them! They’re utterly terrible and ruthless!” But when an opportunity for revenge really comes, you can’t bring yourself to do it. You’ll say, “Forget it, that was so long ago. Let that be the end of it.” You won’t pursue it endlessly, nor will you insist on seeing your enemy suffer punishment or some bad end. You won’t live with hatred constantly in your heart; after a while, the hatred will dissipate. This is the manifestation of having a kind heart. Kindness is a characteristic manifestation of a person having conscience, and also a characteristic of having the classification of being a human. Of course, in the eyes of some,

kindness is a weakness. Some nonbelievers might even think you are spineless and even egg you on, saying, “You need to be ruthless and coldhearted. When an opportunity for revenge comes, you should take a tooth for a tooth, subdue them yourself, and kill your enemy with your own hands.” But you ponder, “If I kill my enemy with my own hands, wouldn’t I be doing evil? Their living doesn’t affect me; it’s just that one thing they did went too far and hurt me, but that’s all in the past.” Over time, you find you don’t hate them anymore. Some people say you are too cowardly, not ruthless enough. You yourself also find this perplexing: “Why can’t I be ruthless? Why am I always lenient toward my enemies and unable to hold grudges?” In the eyes of some, having a kind heart is a weakness of humanity. But in reality, it is a characteristic of humanity, right? (Yes.)

We won’t go into more detail about conscience and reason, those two important components of the characteristics of humanity. Let’s talk about two other, most specific aspects that are most easily overlooked or that people have never been aware of. If we merely say that a person possesses the conscience and reason of humanity, this seems relatively general to people, and it will be very difficult to determine what things a person has done or what manifestations they have that show they truly have conscience and reason, and hard to assess whether they truly have normal humanity. Therefore, we won’t fellowship from the angle of the specific manifestations of conscience and reason, but from two other aspects. That is, if a person possesses humanity essence, then for one thing, they can discern right from wrong, and additionally, they also know what’s correct and what’s incorrect. Whether someone possesses these two aspects is sufficient to show whether they possess conscience and reason. This is a more specific way to dissect whether someone’s humanity possesses conscience and reason. Only when a person

possesses these two aspects—discerning right from wrong and knowing what's correct and what's incorrect—does it truly show that they possess the conscience and reason of humanity. If they do not possess these two aspects, then their claim of having conscience and reason is false and does not accord with the facts. Let's first look at being able to discern right from wrong. "Discern" means to understand, to know, to be aware of, and to comprehend. What does "right and wrong" mean? Right and wrong refer to positive things and negative things. Then what does it mean to know what's correct and what's incorrect? For example, "Mankind was created by God." Is this statement correct or incorrect? (It's correct.) "Mankind evolved from apes." Is this statement correct or incorrect? (Incorrect.) If you can discern and judge which views are correct and which are incorrect, this is knowing what's correct and what's incorrect. Devils say, "Mankind evolved from apes." After hearing this, you say, "That's not correct. Mankind was created by God." Then in this matter, you are not muddled, and you know what's correct and what's incorrect. Is there a difference, then, between correct and incorrect, and right and wrong? (Yes.) "God holds sovereignty over the destiny of all mankind." Is this statement correct or incorrect? (It's correct.) "Mankind controls its own destiny." Is this statement correct or incorrect? (Incorrect.) "How long a person lives depends on how they take care of themselves and stay healthy." Is this statement correct or incorrect? (Incorrect.) "A person's lifespan is ordained by God." Correct or incorrect? (Correct.) Now you know what it means to know what's correct and what's incorrect, don't you? (Yes.) Then let's look at discerning right from wrong. What did we just say "right and wrong" refers to? (Positive things and negative things.) For example, being an honest person—is this a positive thing or a negative thing? (A positive thing.) What about "Money makes the world go round"? (That is a negative thing.) Who can give another example? (It is perfectly

natural and justified for people to worship God. This is a positive thing.) Then what about burning incense and worshiping Buddha? (That's a negative thing.) Seeking the truth in doing things. (That's a positive thing.) Following one's own will and making unilateral decisions in whatever one does. (That's a negative thing.) You know which things are positive and which are negative, and can also judge which views are correct and which are incorrect—this is called being able to discern right from wrong and knowing what's correct and what's incorrect. Having this insight and understanding, and having the ability to discern these things in your heart—this indicates you are someone with the quality of humanity. Being able to discern right from wrong and knowing what's correct and what's incorrect means that within a person's humanity, there is an innate ability to identify some positive and negative things. Additionally, there is also some awareness and feeling in their heart about whether certain things are correct or not. Even without having heard the truth or understanding the truth, their humanity possesses this kind of discernment. Even if they can't articulate it they know in their heart which things are positive and which are negative, and they know that negative things are incorrect. If they also have a feeling of detestation in their heart and can reject and not follow these things, that's even better. When they don't understand the truth, even if they cannot discern positive and negative things very clearly, they have different feelings toward and different ways of treating positive and negative things in their heart. For example, regarding some evil trends in society, when people with humanity see these evil trends, they feel a deep detestation in their hearts. They feel that these things are not the right path, not positive things, and not things that people should pursue or do. Despite the fact that, as one who lives in this social environment, they have no choice but to follow evil trends, deep down they despise them. And while despising them, they also seek

every opportunity to escape this environment or think of every which way to avoid it and to reject these evil trends.

Discerning right from wrong is very important for a person. Since right and wrong involve positive things and negative things, what do you think are some positive things, and what are some negative things? (Believing in God, following God, worshiping God, submitting to God, as well as doing one's duty and being an honest person—these are all positive things. Lying and deceiving, resisting God, rebelling against God, betraying God—these are negative things.) (Positive things primarily come from God and conform to the truth. For example, the various results achieved by God's work, as well as people's true knowledge of God's disposition and essence, are all positive things and all conform to the truth.) Don't think of positive things as so hollow or so lofty. In actuality, positive things are various positive and right people, events, and things that are beneficial to people. Anything beneficial to people, anything that is beneficial and not detrimental to their normal lives, is a positive thing. For example, are natural rules and laws positive things? (Yes.) God's words are all truth and are all positive things; anything involving the truth is a positive thing. God's provision of humankind with life and truth, as well as the content of God's work of managing and saving humankind, are positive things related to the truth. All of God's requirements for people, every word of God, the principles of practice for various truths—these are all positive things. Besides God's work of managing humankind, there are many other positive things that are beneficial to human survival and not harmful to people. Can you see them? Can you identify them? Can you accept and approve of them from the depths of your hearts? Can you go along with, adapt to, and follow them? For example, are the laws of the four seasons positive things? (Yes.) In spring, it warms up and flowers bloom, all things grow and revive, ice and

snow melt. Is this a positive thing? (Yes.) In summer, the sun shines brightly, its rays scorching, and all things grow rapidly, basking in the sunlight. Is this a positive thing? (Yes.) In autumn, the scorching heat gradually gives way to clear skies and crisp air; various plants gradually mature, bearing seeds and fruits, yielding a harvest. Is this a positive thing? (Yes.) In winter, the temperature drops, the weather gradually turns cold, and sometimes it snows. Although it's not as enjoyable, comfortable, or free as other seasons, in winter all things can preserve their energy, and humankind also rests and recuperates. Is this law a positive thing, then? (Yes.) At sunrise, larks sing, early birds chirp, reminding people that it is morning and time to get up, that they must begin laboring for life, for livelihood, and for humankind's continued survival. Is this a positive thing? (Yes.) Humankind gets up to the calls of early birds and larks and begins a day's labor. This is a positive thing. At night, various insects and creatures, in accordance with their own laws, engage in all sorts of activities—some emerge to forage and others begin to call. At this time, humankind quiets down and drifts off to sleep. Listening to the chirping of crickets, accompanied by the calls of various creatures and by their nocturnal activities, people drift into dreamland, sleeping so sweetly, so blissfully and peacefully. Is this a positive thing? (Yes.) For people, these positive things are all things that occur frequently. You can receive their various signs and signals, and you can also feel the benefits they bring to your life, as well as the various changes and the influences they bring to you as you go about living. If you have a correct response to and a correct comprehension of the existence of the various positive things around you, as well as a right way to treat these positive things, it shows that you are a person who has some understanding of right and wrong, that you are responsive, sensitive, and perceptive toward the living environment made up of all things created by God, and that you have a grateful heart for the influence of all these

things around you or their companionship in your life. It shows that you can feel that God's existence and all the things He's created are so undeniably real, and feel the benefits of all things to you and their influence on you in various aspects. If you can obtain such messages and have these feelings, then you are a person who can understand right from wrong and possesses humanity. You can correctly comprehend positive things, can adapt to them, go along with them, and coexist with them. And it's not just that you're not repulsed by these things; rather, because you believe in God and understand some truths, you're even more convinced that all these positive things come from God, from the Creator, and you can be more grateful for the existence of these positive things. Correspondingly, you feel revulsion and loathing in your heart toward negative things. So, what are some negative things? (Polluting the environment, excessive extraction.) Destroying and polluting the environment, indiscriminate logging, excessive extraction and exploitation—these are all negative things. Besides these, what other things do you feel are negative, and have an obvious loathing for in your hearts? Humankind always wants to conquer nature—is this a positive or a negative thing? (A negative thing.) For example, some places frequently experience hurricanes, so some people always ponder, "These hurricanes whip up dust everywhere, destroying houses and fields. We have to try everything we can to build a wall to block them, to show that human technology is advanced and that human capabilities have become stronger." Is this a positive or a negative thing? (A negative thing.) How do you feel in your hearts after hearing this? (I feel that people overestimate their own abilities.) That's precisely what it is. Some places are covered with vast grasslands, so some people say, "Herders live a nomadic life on the grasslands, and they barely get any good meals throughout the whole year. For half the year, they are always out in the open, herding cattle and sheep on the

grasslands. When will these hard days end? We must find ways to improve the herders' lives, turn the grasslands and pastures into buildings and cities, so the herders no longer have to survive by herding. Then they will enjoy a better life, and they'll thank the country and the government." Is this a positive or a negative thing? (A negative thing.) Can you sense that doing this is a negative thing? Turning grasslands into buildings and cities—this is an erroneous thought and viewpoint; this practice is so absurd! You can't see through this matter, can you? You think, "This is the government's business, we can't do anything about it," and you feel nothing about it. Also, humankind is always making advancements in space exploration, always wanting to go to the moon, to survey Mars and Jupiter. They even want to explore the sun, but since the sun's temperature is too high, they can't go there. So, they build spacecraft to overcome Earth's gravity and fly to the moon and Mars. Is this a positive or a negative thing? (A negative thing.) This is a negative thing. So, are there any positive things involving science? Are there any claims that are positive and conform to the natural laws of all things created by God? (Some tools invented and manufactured through scientific means, like computers, can improve our work efficiency. These are positive things.) These are neither positive nor negative things. Those are just tools. They don't involve a particular thought, theory, or argument. The positive and negative things we're talking about involve the essence and fundamentals of things, and also the motives behind various scientific research projects conducted by humankind. Based on these, we determine whether something is positive or negative. So, what other negative things are there? (Currently, humankind does not follow the laws of growth of all things but uses scientific means to change these laws. For example, chickens are fed hormone-laden feed and can become market-ready in thirty days, and out-of-season vegetables and fruits are cultivated. It seems like science and

technology have advanced, but this violates the laws of growth of all things and is to satisfy people's cravings for food. This is a negative thing.) This is a negative thing. Some people want to subjugate tigers and lions. They see that tigers look formidable—even a yawn from a tiger scares people away—so they want to subjugate them, and then pull out their fangs and keep them in their yards, making the tigers guard their houses like dogs. Is this a positive or a negative thing? (A negative thing.) This is a negative thing. Everything humans do and the various things they invent in pursuit of fleshly enjoyment using various scientific means and in contravention of natural laws are all negative things, not positive things, because their harm to humankind is too great, and their damage to the human living environment is too severe. For example, some places are extremely arid, so the government uses airplanes to disperse cloud seeding agents to induce rainfall. Is this a positive or a negative thing? (A negative thing.) Some places get too much rain, causing floods, so the government deploys airplanes to disperse the clouds to control the rain. Doesn't this violate and destroy natural laws? (Yes.) Destroying natural laws, violating natural laws, not conforming to natural laws, doing whatever one pleases, showing off advanced human technology—these are negative things. Besides these, what other negative things are there? Is conducting research on biological agents and genetic modification a positive or a negative thing? (A negative thing.) Because of the scientific research into genetics that has been carried out, people can eat more genetically modified foods. So, are genetically modified foods positive or negative things? (Negative things.) Why do you say they're negative? Some people say, "This is a scientific achievement, aimed at allowing more people to have enough to eat and not go hungry. Moreover, people have been eating genetically modified foods for decades, and grow tall and husky—especially young people nowadays are taller than the

previous generation. This is all thanks to the contributions of science to humankind. Since genetically modified foods bring such great benefits to people, why are they said to be negative things?" Can you explain this? (Although people are taller now, their constitutions are getting worse, and they're contracting more diseases—this is all caused by people eating those scientifically processed things. So, they are negative things.) On the surface, genetically modified foods seem to benefit people—people are taller and huskier—but their constitutions have deteriorated. Overall, they have a negative impact on people, harming rather than benefiting them. Regardless of whether people perceive them as beneficial or harmful, they're negative things, absolutely not positive things, because they violate the natural laws created by God, and go against the functions that the various original living things created by God were meant to have in the human body. Their impact on people may not be felt at first, but after twenty years, the adverse consequences become apparent: Many people develop all sorts of strange diseases, and even their fertility is affected. This is enough to prove that such foods are not positive things. Although from a human perspective, genetically modified food is a product of technology, a contribution of science to humankind, from the perspective of positive and negative things, it is absolutely not a positive thing.

Humankind is always trying to research the moon and explore whether any other planets are suitable for human habitation. Is this scientific research, this viewpoint, a positive or a negative thing? (A negative thing.) Why is it a negative thing? (God created humans to live on Earth; He never intended for us to live on other planets. Humans are always ambitious and want to go everywhere. In the end, it's a waste of effort, and they can't go anywhere.) From people's perspective, researching these things is quite normal; it's

creating living conditions for the future of humankind, which is a good thing. Many of the functions God established on Earth have been destroyed; various disasters occur frequently, Earth's living environment has been damaged, the air, water, and soil are all severely polluted, and all kinds of living creatures face extinction. It's become difficult to live on Earth. Some scientific research institutions have thus begun to research other planets, hoping that humankind can go to other planets and settle there. They believe that, for the descendants of humankind to survive, people have to prepare in advance—if they don't prepare now and humankind cannot survive on Earth in the future, won't there be no way out for the human race? So, is this viewpoint, this scientific research, ultimately a negative thing or a positive thing? (A negative thing.) On what basis do you say it's a negative thing? (On the basis that God simply has not prepared hospitable conditions for humans on other planets. Let alone other planets, even very hot and very cold places on Earth are not suitable for human habitation. But humans are always ambitious, always wanting to break away from God's sovereignty and God's orchestrations, wanting to go live on other planets—this goes against God's arrangements and ordinations. Therefore, it is a negative thing.) God created the Earth—a wonderful living environment—for humans, but humans don't manage it well. They are always developing science and modern industry, and as a result, they have destroyed Earth's ecological environment and polluted the air, water, and even the land. People no longer have access to organic grains and vegetables, and they get all sorts of diseases. It's become difficult to survive on Earth, and now they're thinking about going to other planets, without considering whether their mortal flesh is even able to go there. Humans, these beings of mortal flesh, are only suited to inhabiting the Earth, and can only do so on Earth. This is God's ordination. Where can humans even go just by relying on their various innate

conditions? Birds can flap their wings and fly thousands of meters high, but humans can't fly up there themselves; they need the help of airplanes. Yet flying in airplanes is sometimes dangerous. Therefore, humans are most suited to living on Earth. Humans' physical attributes are compatible with the soil of the Earth, and with all aspects of the living conditions on Earth, such as all things, the four seasons, and the natural laws. Therefore, humankind can only be called Earthlings. These laws of human survival and these living conditions were preordained for humans when God created all things. Therefore, humankind is only suited to surviving on Earth, not to inhabiting other planets. Humankind has ruined and damaged the Earth to the point where it is uninhabitable, and they want to just leave and be done with it, always seeking to inhabit other planets. This is a futile struggle. This practice does not go along with the natural laws ordained by God for Earthlings; rather it violates the laws of physical survival for Earthlings and is a very unwise practice. So, it is a negative thing. Even if there are a few planets that have air, and Earthlings can go there to take a look, it doesn't mean that humankind can survive on those planets. Even on Earth, you can go to the South Pole or the North Pole to have a look, you can set foot there, but if you were to live there for many years, could you bear it? There are also some relatively hot places where it's over sixty degrees Celsius year-round; those are also not suitable for human survival. Humans are not fit for long-term survival in a handful of places on Earth due to special geographical environments, let alone living on other planets. That is not part of God's arrangements. Based on the characteristics of the human flesh, this humankind is only suited to living on Earth; this is well-founded. The purpose of God creating the Earth was to arrange a suitable living environment for humankind. If you want to escape such an environment and find another way out, that will only lead to ruin. Therefore, this is a negative thing. If you know that always

researching habitation on other planets is a negative thing, but in your heart you still approve of humankind conducting scientific research to find a way to live on other planets, then it proves that there is a problem with your humanity, that you don't understand right from wrong, and that you can't discern correct from incorrect. If you clearly know this path is unfeasible, yet you still yearn and expect to be able to live on other planets in the next age, then you are not a normal person—you're an oddball.

A person who understands right from wrong can, for one, love and accept positive things and have a clear understanding of them. Additionally, they can discern negative things, and because they have humanity and reason, they feel aversion and loathing in their heart toward negative things. Of course, they can also despise, criticize, and deny them based on understanding some truths. If you cannot do this, then you are not a person who understands right from wrong. It can also be said that you are lacking in terms of humanity. If you lack the ability to discern right from wrong in your humanity, then your humanity is missing a very important condition, a very important component. This means you do not have normal humanity, and you cannot be called a true person. Some people might say, "The examples just given involve some things related to the basic necessities of people's daily lives and also involve science. If those things are negative things and require us to discern them, then should we reject them?" That's not necessary. Discerning right from wrong means that you have discernment of positive and negative things in your heart. Within your humanity, you have a standard for judgment, and you know what things are positive and what things are negative. You also have a clear attitude, knowing how to treat positive and negative things. You can accept, go along with, and adapt to positive things, and you have no resistance or aversion in your heart toward them. As for

negative things, you can discern them from the depths of your heart, and you can despise, be averse to, and detest them, and even have your own viewpoints about them, which you use to criticize them. This is the attitude and manifestation that a person who can discern right from wrong should have. However, suppose that you inwardly despise and detest things that are clearly positive, and even find them unremarkable compared to negative things, as well as too ordinary, too commonplace, and too unworthy of mention. You also inwardly admire, yearn for, and pursue negative things, and even approve of those negative things in society and the world. And no matter how the truth or the principles of discernment are fellowshipped, you cannot take them in or accept them. In that case, your humanity is not normal. If you have no perception or clear viewpoints when it comes to positive and negative things because you are young and lack experience in life or insight, or because these things have not involved you or entered your life, then it cannot yet be said that you are a person who cannot discern right from wrong. However, after fellowshipping on what positive things are and what negative things are, if you still cannot accept or go along with positive things from the depths of your heart, and instead feel aversion and despise them, while vigorously chasing after and yearning for negative things, then you are not a person who can discern right from wrong. Looking at it from this point, it's abundantly clear that such a person has no humanity. This matter of discerning right from wrong reveals a person's orientation toward positive and negative things, thereby allowing us to determine what the classification of this person truly is. No matter what they encounter, if they're inclined toward negative things rather than positive things, then it is clear that this person has no humanity and does not possess conscience and reason. Why do I say this? They yearn for evil things, yearning for the various undertakings, research projects, or certain aspects of technology

that Satan and evil humankind advocate, approve of, and engage in, instead of yearning for and following the original rules and laws of positive things, which come from God. Such people, then, are certainly non-human. Is this clear? (Yes.)

We just spoke about the ability to discern right from wrong within people's humanity, that is, whether people can identify positive and negative things. Not many people are capable of this discernment, yet in their lives, people frequently come into contact with both positive and negative things. For example, are people's normal emotions—joy, anger, sorrow, happiness—positive or negative things? (Positive things.) What about people's rebellion against God? Is that a positive or a negative thing? (A negative thing.) And what about the extravagant desires that people direct toward God? Are they positive or negative things? (Negative things.) In their daily lives, people actually have no perception when it comes to many of the things they encounter. Some positive things are always with people in their lives and existence; they play a very important role in their lives, and their positive impact on human survival cannot be replaced by the impact of any negative thing. However, people often overlook these positive things, believing instead that it is many negative things that are always with people, sustain their lives, and accompany them in their existence. From this, it can be seen that many people actually have no feeling for positive things. It is of little consequence if you have no feeling for these things. As long as, upon knowing they are positive things, you are not averse to them, and can even yearn for and love them from the depths of your heart, then this proves that your humanity yearns for what is positive. Suppose that you know what positive things are and what negative things are, but you still cannot bring yourself to like positive things. Instead, you have a liking in your heart for negative things, you are even particularly

interested in them, and, going a step further, certain to pursue and try to obtain them if the conditions are right and you have the opportunity. This indicates that when it comes to your orientation toward positive and negative things, you love what is negative and not what is positive. If you do not love positive things, this shows that you are not a positive figure. If you are not a positive figure, then you are certainly not someone with conscience and reason; you are a negative figure. If you are not someone with conscience and reason, then you are non-human, you are not a person. For example, someone grows tomatoes. They hear that once the tomatoes have grown, they can be made to turn from green to red overnight just by applying a chemical agent, and then be ready to sell right away. They then think, "This is great. Everyone else sells them this way, so I will too. This way, I can get rich, and I can also eat tomatoes earlier. This is perfect!" So they sell these tomatoes, and they eat them themselves. Someone reminds them that tomatoes ripened with chemical agents are harmful to people, and that selling such things is doing harm to others, but they refuse to accept this, saying, "How can this be harming people? This is a fruit of scientific research; it is a positive thing. Science serves humankind, and since these things have been invented through science, they should be widely applied to people's lives. People's lives cannot do without science; we have to rely on it." Some people even treat science as the truth, and they teach people to love, learn, and use science, as well as to base everything on it. Some people may have now discovered that science is not necessarily correct, and that some things invented through science are harmful to people—for example, chemical weapons and advanced weapons are capable of slaughtering humankind, and genetically modified foods in particular are an endless scourge to humankind. But many people do not think so, saying, "Can science be wrong? If science were wrong, would the state support it? All of humankind learns and uses

science—could all of humankind be wrong?" Is this statement correct? They believe that, since all of humankind reveres and uses science, and this is the societal trend, no matter how negative it is, it can become a positive thing. Are these people who can discern right from wrong? (No.) What are these words they speak? (Fallacies.) They are fallacies, heresies, and twisted arguments. Although most people among evil humankind agree with and acknowledge these sayings, no matter how many people acknowledge and approve of them, what is wrong will always be wrong, negative things will always be negative things, and twisted reasoning will always be twisted reasoning. It is impossible for them to become positive things, nor can they ever become the truth.

Aren't people who always pursue societal trends and love to speak fallacies those who particularly love negative things? (Yes.) Can they accept the truth and positive things? (No.) They cannot accept positive things. For example, some people get sick, and in fact, their illness could be cured through exercise and adjustments to their daily routine, but they insist on using modern, high-tech means and methods for treatment. You might say, "Although medicine is advanced now, and that treatment has obvious results, it will cause residual effects, the ramifications of which will be irreversible. You should use a natural method—such as exercise, adjusting your daily routine, and adjusting your dietary habits and patterns—to gradually get your body to enter a normal, natural rhythm, after which some symptoms will gradually be alleviated." Some people can accept this kind of view, but others cannot. They think, "That's an outdated approach. That was the way and the philosophy by which humankind treated illnesses thousands of years ago. The idea that getting better is thirty percent treatment and seventy percent recuperation just doesn't cut it anymore! Medicine is advanced now, and high-tech treatments bring quick

results. The medicines cure you in the blink of an eye!" According to their views, as long as medicine is advanced and can cure humankind's various illnesses and allow people to live long lives, then medicine has become a positive thing, and people should believe in medicine and believe in science, and let science hold sovereignty over their destinies. They think that no matter how many illnesses people get, there's nothing to be afraid of—with high-tech means, any complicated, hard-to-treat illness can be cured, and that, even if there are residual effects, it's nothing to worry about. Are these views accurate? They are fallacies. Tell Me, if you talk to this kind of person about what positive things are, can you get through to them? Can they accept it? (No, we can't get through to them.) One reason you can't get through to them is that they themselves are unable to accept positive viewpoints. And another is that all of humankind throughout the entire world is being swept along by evil trends, without a single exception. Although they believe in God, deep in their hearts, they do not accept the truth, they do not accept positive things, and they do not view people and things based on God's words. Instead, they still use the views of Satan and the evil trends of Satan as bases for viewing or treating every matter. Therefore, although this kind of person has believed in God for many years, has listened to some sermons, and has been doing their duty, and they claim to be willing to accept the truth, the views on things which they hold in real life remain unchanged, nor have they changed in what they choose between negative things and positive things. The negative things they have accepted have already taken root in their hearts, and even if they know that these things are not the truth, they will still hold on to them. This very much shows that what they truly love in their hearts are negative things, not the truth. Even though they've read God's words and listened to sermons on the truth, and they understand in terms of doctrine that these words are correct and the

truth, they're still unwilling to give up the negative things that they've long since accepted in the depths of their hearts, and they never use God's words as a basis to discern negative things. When they encounter specific matters, in their hearts, they still cling to their original, incorrect views, and they still regard negative things as positive things, and incorrect views as correct views. As for positive things, although they do not explicitly say that they are negative things, in their hearts they are unwilling to give up negative things and accept positive things, because they feel that, "Positive things seem to have too little influence, and too few people can accept them. They are not viable in society—this is an objective fact." This proves that they don't have the ability to discern right from wrong in their hearts, and that there is a problem with their humanity. This kind of person is not interested in positive things, and often wants to change nature, change the laws of survival of the natural world, change the laws of human physiology, and change the laws of human survival, always wanting to conquer nature and conquer various living beings. For example, they are always pondering things like this: "How can we give dogs the genes of cats, so that dogs can catch mice like cats do? And wouldn't it be wonderful if cats could both catch mice and guard the house like dogs?" "If hens could both lay eggs and crow, then we would only need to raise hens—how great would that be!" You see, they are always pondering improper things. If it were someone who could discern right from wrong, they would think, "The animals God created are so wonderful! Roosters can crow and keep hens company, and hens can lay eggs and hatch chicks, and humans can eat the meat of both roosters and hens. Dogs can protect the home and keep their owners company, and cats can catch mice, and sometimes they can also become inconspicuous members of the family. These are all great, each has its own function—everything God created is good!" But those who cannot comprehend positive

things will use Satan's views to deny and condemn them, and they will even attempt, based on Satan's views, to change the laws of survival of various creatures, to change the various laws of the natural world, and even to change the laws of human survival, all in order to let science hold power. Such people certainly do not have normal humanity. Their humanity lacks the characteristic of being able to discern right from wrong. In addition, they do not know how to manage their lives according to natural laws, and they always want to do things according to human will, using technological means or artificial methods to change the normal laws of physical life. For example, a normal person needs seven or eight hours of rest a day to be full of energy and able to sustain a day of living and working, but this kind of person ponders, "Wouldn't it be great if people could live and work normally each day without needing to sleep or eat? I wonder what high-tech means could be used to achieve this?" Ridiculous and strange ideas can just arise in their minds. They do not ponder how to adapt to and follow these laws from the perspective of normal humanity and thereby correctly handle the various needs and issues of the flesh, but instead always want to change these laws, to be different from ordinary people, to be able to transcend their physical instincts, and to be able to not be controlled or restrained by their flesh. Isn't this terrifying? They always want to stand out from the crowd. Others sleep eight hours a day, but they want to sleep for only ten minutes, or at most one or two hours, and still have enough energy for the day. This is something that normal people cannot achieve. The natural laws of the human body have already been fixed under God's ordination. How big a person's appetite is, what the laws of the functioning of their internal organs are like, how much energy a person has, how much work they can do in a day, how many things their brain can manage to think about in a day, and for how long they can think about them—these are all fixed. From the

perspective of humanity, these laws are actually normal, and they are positive things. Only by following certain laws can humankind continue to live year after year, can it continue to multiply and live on generation after generation, and can the survival of humankind continue. This is how it is for all living beings. Only by following certain natural laws and certain laws of life, and by having periods of both rest and activity, can the continuation of their life be maintained. If one violates natural laws, the continuation of their life will meet with problems, and they may not live for very long. If a problem arises with a person's physical condition, their normal life, their daily meals, as well as their normal thinking, normal judgment, and the amount of work they can do in a day, and so on, will all be affected. Therefore, the natural laws of humankind protect the normal survival of humankind. These are positive things and should not be despised by people, nor should people feel averse to them. Rather, they should respect and follow them. Those non-humans who are of Satan always feel, "Following these natural laws of humankind makes people seem utterly incapable and useless! We're always being limited by these natural laws—when you're tired, you have to go to sleep; when you're hungry, you have to go eat. If you don't do these things, your mind can't keep up with your mouth, your hands start to tremble, your heart starts to pound, and your legs become weak and you can't stand firm. This is so troublesome! Imagine if you could just take some medicine and live normally, or if you could be full of energy even after not resting for several days, which would make you even more incredible than a robot. Or imagine that when you're hungry, you could just press a certain acupoint and immediately not feel hungry. Or imagine not eating for several days and still being fine, with your flesh not wasting away, your energy not declining, and your body still normal and healthy. That would be amazing!" People always want to change these natural laws. Isn't this denying and opposing

positive things? (Yes.) The existence of these positive things ensures the normal existence of humankind and maintains the normal life of humankind, so people should not only follow them but also treat them rationally. They shouldn't go against them, suppress them, or put themselves at odds with them, much less should they oppose them. On the other hand, those things that are beyond the natural laws of humankind, people's imaginings, some of their abnormal ideas and extraordinary behaviors are all negative things. Since they are all negative things, people should discern and reject them, not accept them. If you have discernment of positive and negative things, and can correctly treat and rationally handle them as you go about living, then your humanity is normal. If you often do not feel the positive effects of these positive things on you, and you often want to oppose them and do things that are contrary to them, and you often try to change these positive things based on some negative sayings and viewpoints, violating the objective laws of things, then it proves that, in terms of your humanity, you don't have the ability to understand right from wrong. Having fellowshipped in this way, do you now understand? (Yes.)

If a person has humanity, shouldn't they understand what positive things are and accept them? (Yes.) And shouldn't they also be able to discern negative things, while at the same time being able to detest and reject them from their heart? (Yes.) So, what other things are people unable to identify as positive or negative? Is believing in and following God a positive or a negative thing? (A positive thing.) Is God's sovereignty over man's destiny a positive or a negative thing? (A positive thing.) God's sovereignty over man's destiny is a positive thing. So, what are the main viewpoints underpinning corrupt humankind's opposition to God's sovereignty and orchestrations? (People believe that one's destiny is in one's own hands, and that knowledge can change one's destiny.) These

are the viewpoints underpinning corrupt humankind's denial of God and resistance toward God; they are truly negative things. So, how should people comprehend the matter of God holding sovereignty over man's destiny? Some people, although as a matter of doctrine they acknowledge that the statement "God is sovereign over man's destiny" is correct and is a positive thing, nevertheless still believe in their hearts that man's own efforts can change his destiny, that his destiny can be in his own hands, and that he has the final say. They feel that if they do not study hard and apply themselves diligently, they will not be able to get into a good university, and will not have a good job, good prospects, or good living conditions. Are these the kind of people who can discern right from wrong? (No.) Having lived for twenty or thirty years, they still don't know what the statement "God is sovereign over man's destiny" means. They've believed in God for many years but still think that their destiny is in their own hands, that knowledge can change their destiny, and that if they want a good destination and to enjoy nice things and lead a good life, they must rely on their own striving—just as nonbelievers say, "You've got to put everything on the line to win." Is this the kind of person who can discern right from wrong? (No.) Is a person who cannot discern right from wrong a human being? (No.) They enjoy a good life, eat and dress well, and are held in high regard by others in society, and they feel that the life they have now is all thanks to their own hard work. Therefore, they believe that the statement "You've got to put everything on the line to win, and man's destiny depends on himself, not on others" is true and a correct viewpoint. Is this a manifestation of normal humanity? (No.) Before people acquire knowledge, they do not understand these things, but once they have grasped some knowledge, they completely deny the statement "God is sovereign over humankind's destiny," and instead think, "A person's destiny is in their own hands; one can create happiness with their own

hands." Is this the kind of person who can discern right from wrong? (No.) So what kind of creature is such a person? Are they not devoid of humanity? (Yes.) Such a person is someone without conscience and reason, and someone without conscience and reason cannot discern right from wrong. Even after they have truly experienced the facts of life, they still cannot truly comprehend what positive things are, nor can they truly appreciate what the essence of positive things is. This shows they are unable to discern right from wrong. Such a person has no humanity; they are absolutely not a human being. There are also some people who can regurgitate doctrine, saying, "The laws of all things come from God, they are positive things, they are beneficial to humanity, and they are what humanity should follow, and also what humanity should yearn for and pursue," but after coming into contact with some high-tech information and high-tech things, their views on these matters change. What kind of views do they change into? They say, "We believers in God are always talking about the laws of living, the laws of all things, and the laws of survival of all things, and we think these are positive things. That's so backward! This shows a lack of knowledge, like having tunnel vision! Technology is so advanced now; there are many things you don't have to do yourself, as technological products can do them for you—that's what's called advanced! Look, some cars can drive themselves. After you get in the car, you set the destination, and then you just say a word and the car starts driving. That's truly high-tech, it's so admirable! Humankind has developed advanced technology, and we have become the masters of all things without doing anything. So, only science is the absolute truth! People who lack education and knowledge and don't understand science are backward and uncultured!" Their view has changed, hasn't it? In their hearts, they have not discerned the difference between positive and negative things. There are also some people who, after visiting an aviation

museum, exclaim, “Wow, what an eye-opener, science is so advanced! We ordinary people feel totally beyond our depth there—we can’t understand any of it. You can’t even imagine the extent to which science has developed now. We haven’t even come into contact with that modern, advanced technological stuff! And we still believe in God, and talk about natural rules and laws—we’re so backward!” After seeing these dazzling things of modern society, such people completely deny from the depths of their hearts the theories about positive and negative things that they previously understood. They do not more clearly determine what positive things are, but instead believe that positive things are backward and lag behind modern technology and the modern pace of human development. Not only that, but they also particularly approve of and yearn for these negative things, hoping to become one of those who develop modern, advanced technology. Is this kind of person someone who can understand right from wrong? (No.) Given that being able to discern right from wrong is a characteristic of humanity, it follows that it is something inherent and innate to humanity, not something that forms later. That is, being able to discern right from wrong, this characteristic of humanity, will not change with the passing of time, or with changes in the geographical environment or in people, events, and things. No one can change it, and nothing can change or remove it. In the depths of the hearts of people who can discern right from wrong, positive things are always what they yearn for, while negative things are always what they are averse to and detest, and are not what their humanity needs. What do they need? They need things that are beneficial to the laws of physical life and to their physical survival, things that are natural, that make people feel peaceful and calm, and that conform to the needs of the conscience and reason of normal humanity, not things that are grand, lofty, and impressive. You see, when it comes to how one conducts oneself, some people

like their lives to be a bit simpler and more low-key; they don't like living remarkable lives, but just like calmness, and to have peace and joy, to go about their lives very quietly. Other people, however, do not like this; they like living remarkable lives, they like things that are grand, lofty, and impressive, they like to perform, they like to stand out from the crowd and be famous, and they do not like plainness or naturalness. This shows the difference between people's humanity.

People who cannot discern right from wrong may go along with some correct and positive statements, or outwardly, they may follow others in liking and yearning for some positive things. However, once time passes, the environment changes, and people, events, and things also change, these positive things will immediately become negative things in the depths of their hearts, while negative things, which they truly like, will then become positive things, becoming the objects of their pursuit. That is to say, before they have seen any negative things that they like, positive things are just a doctrine to them, and they can go with the flow and follow the herd, but as they grow older and time passes, the things they truly love in their hearts and their true viewpoints will naturally surface. For example, some people often say, "Believing in God is good; those who believe in God walk the right path and don't do evil; they are all good people." But after they have believed in God for a few years and see that all the sermons and fellowships in God's house tell people to be honest, to pursue the truth and submit to God, and to do the duty of a created being, they become averse to it, and feel that believing in God is pointless, and want to leave the church and return to the world; their hearts are not in the church. This is how people who don't love the truth are. In fact, this kind of person does not love positive things, and they have many twisted reasonings and heresies in their hearts. To them,

these twisted reasonings and heresies are positive things, while in the depths of their hearts, they are averse to, detest, and despise truly positive things, and never accept them. It is precisely because they never accept positive things, and because what they like are negative things, that this kind of person's humanity does not possess the ability to discern right from wrong. It's just like some people who, when they first start believing in God, are just in it for the blessings. After listening to sermons for many years, they finally understand: "Believing in God means that people are required to be honest, to be devoted and willing to pay a price in doing their duty, to be sincere toward God, to not act recklessly and willfully, and to uphold the interests of God's house. Especially when the interests of God's house conflict with their own, they must uphold the interests of God's house and forsake their personal interests." After learning about all the different aspects of the truth, they regret believing in God, saying, "I thought believing in God meant having a large group, a powerful force to rely on, and that as long as people forsook a lot, suffered, and paid a price, they could enter the kingdom and have a good destination, and roar into the next age, be its masters and reign as kings. But it turns out that's not the case. Believing in God is all about teaching people how to conduct themselves and how to submit to God and shun evil. In particular, if people believe in God, they're always being asked to be honest and speak honestly, and always being asked to practice the truth; they're not allowed to have the final say. What's the point of believing in God then?" They then develop grievances in their hearts and want to withdraw from their faith. But then they think, "I've believed in God for several years; if I stop now, won't I have believed in vain?" At that point, they feel reluctant to give up. But if they continue to believe, they aren't interested in the truth. God's house is always talking about pursuing the truth and entering into reality, about submitting to God, seeking the truth, and acting

according to principles. They're tired of hearing about these things and don't want to hear about them anymore. Especially when God's house talks about practicing the truth, they feel distressed and pained inside; when positive things are mentioned, they feel aversion and despise them in their hearts, and are unwilling to listen. Some people, upon realizing that they won't gain the truth or a good destination even if they believe to the end, simply stop believing. Some of them go find a job or do business, and some go back home to get married. They stop believing in God because they do not love the truth. God's house is always talking about the truth and fellowshipping on the truth, which they are particularly averse to. This shows that this kind of person has no conscience and reason, and cannot discern right from wrong. Being unable to discern right from wrong means that in their humanity, they do not have the standard and ability to identify positive and negative things; this is something they don't have. So, does this kind of person have normal humanity? (No.) They are non-human. If someone truly has humanity, one thing can prove it: They love and yearn for positive things in their heart. Even when they do not understand the truth, they yearn for a just society that is free of darkness, yearn for positive things, and yearn for the truth to hold power. But this evil society does not provide this space for them, and people are excluded and suppressed if they reveal something that's positive. Under these circumstances, people with humanity cannot gain the positive things they like and yearn for, so they feel vexed in their hearts. But after they believe in God, by reading God's words and listening to sermons, they understand many truths, and these truths are consistent and match up with the positive things that their humanity loves, precisely satisfying their needs for positive things. Therefore, their hearts yearn for positive things even more. Although they cannot fully put the truth into practice now—due to environmental limitations, their small stature, or being

constrained and bound by certain corrupt dispositions—they nevertheless have the resolve and desire to be able to someday fully practice according to the truth and God's words, thereby achieving submission to God's words and satisfying their needs that arise from their love of positive things. Such people are those whose humanity possesses the quality of being able to discern right from wrong; they are people with humanity. If you only claim that you love positive things and verbally acknowledge that everything God does is good, this is just speaking doctrines and shouting slogans. Saying pleasant words and correct theories, or spouting high-sounding words—anyone can do that. This does not show that you truly love positive things. But if, when you hear the truth, you can love and yearn for it, and the more you hear the truth, the more you yearn for the truth and the greater your drive to seek it is, and the firmer your faith in following God and attaining salvation becomes; and if in the process of believing in God, you realize gains in your various pursuits, your corrupt dispositions are gradually being cast off, and your acts of resisting God and rebelling against God become fewer and fewer—then you are someone who loves positive things, you are someone who possesses the truth reality. Such people bear fruit and realize gains in their belief in God. You can feel that you have changed, and that your attitude toward God and the truth is different from before. Previously, you rebelled against God and did not submit to God, and couldn't practice the truth even in very small matters. But through these years of pursuit, through these years of doing your duty, and through your efforts in all aspects, you have understood some of the truth, and when you encounter matters, you can seek the truth and rebel against the desires of your flesh. In some major matters involving principles, you can also adhere to the principles and not act according to your own will, and you can uphold the interests of God's house and uphold the church's work. This means that you have a certain stature, that you

have some practice and entry in rebelling against yourself and accepting and submitting to the truth, and that your various corrupt dispositions have also changed to varying degrees. This is the manifestation of discerning right from wrong in people who truly have humanity.

People who cannot discern right from wrong may also want to accept the truth and be willing to pursue salvation, but when they encounter things, they cannot put the truth into practice. They still live by their corrupt dispositions, often rebelling against and resisting God without any awareness that they're doing so. They rebelled against God in this way ten years ago, and ten years later, they can still do so. They neither accept nor practice the truth. There are two reasons for this: One is that they do not understand what the truth is at all, and just cling to their own reasoning, their own sayings, and their own views. The other is that they are not at all people who accept the truth. Whichever way they rebelled against God ten years ago, that's still the way they're doing it ten years later, with no change. No matter how many years they have believed in God, they have no testimony of accepting the truth and submitting to God, much less any testimony of rebelling against the flesh and their corrupt dispositions. This shows that they are not people who accept the truth. Such people are not those who discern right from wrong. It can also be said that they are not people with humanity—to put it plainly, they are not human beings. Some people, after hearing these words, feel unconvinced in their hearts. They say, "I've believed in God for over ten years and have always been doing my duty. It's just that I occasionally make some mistakes and undergo some pruning. Isn't that very normal? Everyone has corrupt dispositions; who doesn't make mistakes? In any case, I am a true believer. How can You say I have no humanity?" It is true that you are a true believer, but does being a

true believer mean you can accept the truth? Does being a true believer mean that you can rebel against the flesh and that you will not be willful? Does being a true believer mean that you can submit to God? It does not. Being a true believer isn't everything, and it does not mean that you can attain salvation. Attaining salvation crucially depends on whether your humanity can accept the truth, and whether you can discern right from wrong. Being a true believer is not the most important condition for people to ultimately attain salvation, nor is it a basic condition. You say you are a true believer, but how much truth have you understood and gained? When it comes to the interests of God's house, on how many occasions have you upheld them? If you think that you are a true believer, that you have conscience and humanity, and that you are a true person, then, in the same matter, if you could rebel against God ten years ago, can you still rebel against God now? Have you changed? Have you rebelled against the flesh? If you haven't rebelled against the flesh, can you do so in the next ten years? If you still cannot rebel against the flesh and can still rebel against God, then it shows that there is a problem with your humanity. You cannot practice the truth, so even if you say you are a true believer, it's useless. You say you are willing to suffer and pay a price, and are willing to devotedly do your duty, but this willingness is worthless. This is just a prerequisite for you to be able to practice the truth and submit to God, but whether you can ultimately put it into practice depends on whether you have humanity. If your heart is forever unable to restrain and control your corrupt dispositions, and you choose to uphold your own interests, and choose negative things instead of positive things, then it shows that your humanity does not love the truth and does not have the ability to control your corrupt dispositions. If you didn't have the ability to control the revelations of your corrupt dispositions when you did not understand the truth, that is

excusable. But it's different now. You have listened to the sermons about truth for many years, yet you still cannot restrain your corrupt dispositions so that you can practice according to the truth principles and make correct choices when you encounter things. You clearly see evil people disturbing the work of the church, yet you cannot stand up to defend the interests of God's house. But when someone harms your own interests, you can do everything in your power to defend them. This is enough to prove that there is no conscience or reason in your humanity to regulate and restrain you so that you choose the correct path and principles of practice. If you do such unreasonable things yet still claim you are human, it shows that your conscience and reason are no longer functioning. You are not a normal person, then, because in your humanity, there is no conscience and reason, nor is there anything that can enable you to make correct choices. Understand? Some people say, "My stature is small now. Because of my family environment and upbringing, I am willful, self-indulgent, and prideful. But in real life, I know what positive things are and what negative things are, and I know what I should do and what I shouldn't do. It's just that since my stature is small and I haven't had someone who understands the truth to enlighten, supervise and urge me, I haven't put the truth into practice and have committed some transgressions, and feel a bit regretful inside." In real life, such people can use their conscience to regulate their conduct, and to restrain themselves so they walk the right path. They are people who can be saved. This is because they can accept the truth, can put some of the truth into practice, and have undergone some changes. It's just that their pace of progress is a bit slower than average, and their growth is somewhat less extensive, but they are changing. It's just like how some seeds grow quickly in good soil, while others grow more slowly and with greater difficulty in sand or rock crevices; but as long as there is life in them, they will grow. It is the same with people. As long as their

humanity possesses the conscience and reason that people should have, it proves that they have human life—after they accept the truth, they will change. Even if the change is slow—others make great progress in ten years while they only make a little in twenty or thirty years—despite the slowness, they are developing in a positive direction, they are changing, and their life is continually growing. No matter how fast or slow they grow, this kind of person possesses the quality of humanity. However, there is another kind of person who has believed in God for many years but has realized no life growth at all. No matter who fellowships on the truth, they feel a sense of aversion and are unwilling to listen. No matter what environment God sets up, they do not seek the truth and cannot learn lessons from it, and cannot gain positive guidance and help from it. They are averse to positive things in their hearts. Their disposition and lifestyle of doing whatever they please have never changed. Such people are those without conscience and reason. They are not human—they are non-human. As I explain it this way, is it becoming clearer and more understandable for you? (Yes.)

There is another kind of person: They know that believing in God is good, but they don't understand what positive and negative things are; additionally, they are nowhere near using their conscience to regulate or restrain their speech and actions. Such people are easier to discern. They are nowhere close to loving positive things, nor do they come close to understanding the sense of things. All of this is a muddle to them. If you ask them what positive things are, they will speak in terms of doctrines and say that what God says and does are all positive things. What they say sounds quite nice, but when they encounter things, they cannot correlate them to God's words or discern them; their minds become like mush, they become muddleheaded and have no clarity about anything. If you ask them what truths they have gained from their

believing in God for so many years, they say, “God holds sovereignty over all things, everything He does for man is good, and God loves man. Satan resists God, and Satan harms, persecutes, and abuses man.” If you ask them what else they have gained, they say, “We must do our duty well, suffer more and pay a greater price.” If you then ask them what principles one should follow in doing their duty, they say, “We should listen to whatever the higher-ups say and do whatever we are asked to do. Even if the work is dirty and tiring, we must do it well; we mustn’t disrupt and disturb or cause trouble. We must do things that are beneficial to everyone and to God’s house.” All these doctrines they speak are correct, there is not a single wrong word in them. However, when they encounter things, they reveal nothing but some distorted and foolish viewpoints, and no matter how many times you correct them, they cannot change. What sorts of wretches are such people? (They are muddled people.) Are muddled people human? (No.) What are muddled people? (Beasts.) The civilized word is “animal,” and the colloquial term is “beast.” No matter how many sermons they listen to, they do not understand what the truth is, what positive things are, or what negative things are. No matter how many things they do that rebel against God, they have no awareness of it in their hearts and still feel that they are naturally kindhearted and have a sympathetic heart. When they see someone suffering, they feel pained in their hearts and wish they could suffer in their place. When they see someone without anything to eat or wear, they want to give them their own clothes and food. No matter how many of God’s words exposing the corruption of mankind that they listen to, they still feel that they are very good, better than anyone else. No matter how many wrong things they do, they don’t know where they went wrong, and they never admit that they have a corrupt disposition. If you ask them, “Are you a corrupt human? Do you have a corrupt disposition?” They say, “Yes, I do. Everyone has

corruption, how could I not? You're speaking foolish words!" They even call you foolish. But when they do something wrong, they do not admit it, and they even shift the blame onto others. No matter what wrong they do, they don't admit it, and no matter how serious the misdeeds they commit are, they always have excuses and reasons to justify themselves. Do such people have any reason? Are they people who can discern right from wrong? (They have no reason and cannot discern right from wrong.) They seem to put in a lot of effort every day, listening to sermons and reading God's words from dawn till dusk, but they cannot understand a single sentence of the truth, cannot do a single thing that accords with the truth principles, and cannot speak a single word that accords with the truth. Let alone words that accord with the truth—they cannot even speak a word that accords with the conscience and reason of humanity; they only speak muddled and absurd words, and only spout twisted arguments. Such people fall far short of having conscience and reason; they are just muddled people, brimming with twisted reasoning. After listening to many sermons, they can speak some spiritual words. When you hear them speak spiritual words, you feel they are quite proficient and articulate, but when it comes to handling matters, you find them to be both muddled and absurd. When they spout twisted arguments, they can leave you speechless. What does "leave you speechless" mean? It means that you cannot imagine that someone could say such absurd words or have such a way of thinking, that it is simply inconceivable to you, and that, in the end, you can only respond to them with silence, which is the best way to deal with them.

If one is human and possesses normal humanity, then being able to discern right from wrong is crucial. When they have not received the supply of God's words and do not understand the truth, they can use their conscience and reason to understand some simple

positive and negative things. They have certain discerning and cognitive abilities when it comes to some positive and negative things they come into contact with in real life. They are able to have some discernment toward the things that fall under basic human common sense, toward the laws of human survival, and toward some people, events, and things they often encounter. They are not someone who lives in a muddled way, but have discerning and cognitive abilities when it comes to the positive and negative things in the human world, and of course, they also have certain thoughts, stances, and correct attitudes toward these things. After the age of thirty, such people begin to gradually encounter various matters of life. Even if they have not read God's words or received the supply of God's words, by the time they are in their fifties or sixties, they can gradually summarize what positive things are and what negative things are, and then live according to those positive things they can comprehend, and follow some of the laws of positive things. As for some negative things, besides being able to discern them, they can also distance themselves from them from the depths of their hearts. When they have no choice but to follow worldly trends or some philosophies for worldly dealings and sayings that circulate among people, they feel that they are going against their conscience, and their conscience will reproach them. From the depths of their hearts, they do not accept such views; they only act this way for the sake of survival or temporary benefits. It is not their original intention to do these things; rather, it's a choice made against their will. After such people believe in God, they are more concerned with what exactly God's words say about all kinds of issues, such as those concerning human life and survival, what exactly God's accurate statements are regarding difficult problems in human life, and what exactly God asks people to do when they're confronted with them. They yearn for the answers to these questions. When they receive the answers, they do not feel that

practicing according to God's words is too difficult or too contrary to the needs of humanity. Instead, they feel that only these truths are the right path, what people should possess and achieve, and the likeness people should have in life. They feel that if people live this way, it can truly satisfy the needs of their conscience and humanity, and that only by living this way do they not go against their will, and only then can they feel grounded and have joy and peace. They also feel that only then will people have hope and be willing to live on, and that only then can they break free from various evil forces, various evil trends, and the hollow state in which humankind lives. Under the influence of their conscience deep within their hearts, they have a liking for the various statements, teachings, and provisions in God's words, and they embrace them from the depths of their hearts. They have the desire to pursue gaining the truth. Moreover, as God's words are expressed more and more, and the supply of God's words becomes more and more practical and detailed, their yearning for the truth and for positive things is increasingly satisfied. It's not that the more they listen, the more restless they become, the more they find it to be overly-detailed, or the more muddled they feel. On the contrary, the more they listen, the clearer things seem, and the more they feel they can see through things and have a path. They feel that there is hope ahead, that they see the light and have a path to practice the truth and attain salvation. Their hearts feel more and more grounded, and they feel more and more that the path of believing in God is correct, and that the price they have paid and the energy and heart's blood they have expended, each day up to now in believing in God, have all been worthwhile and meaningful. This is affirmed in the depths of their hearts. Although their wish has been fulfilled, and their yearning for the truth has been somewhat sated, people who truly yearn for the truth will set their resolve and make plans, requiring themselves to practice and enter into all aspects of the truth, to

implement God's words, the various truth principles, and God's various requirements in themselves, allowing God's words to become the criteria for their actions and self-conduct in real life, and to become their life reality. In the past, when they did not understand the truth, they could only speak some words and doctrines. When they encountered things, they only had a one-sided view of them, like in the parable of the blind men and the elephant; they were unable to see the essence of the problem and did not know what to do. They felt that life was very boring, with no goals to strive toward and no hope, and they lived in a muddled way. But now it's different. God's words are spoken more and more clearly, and the truth is fellowshipped more and more clearly. They feel that the path is becoming brighter and clearer, and that there is a way forward. And they have God's words to follow as a basis for every word they speak, every thing they do, and every type of person they encounter. They feel that God's words are so practical and so good, and they have affirmed that believing in God is the right path, that believing in God can lead to salvation, and that believing in God in this way can enable them to live out a human likeness, and that it's so meaningful and valuable! While yearning for and practicing the truths, they are also continually entering into these truths and continually reaping good harvests. As the yearning and need for positive things of their conscience and humanity are satisfied, their life is also gradually changing. Although they often reveal corrupt dispositions and rebel against God, and often—despite themselves—act according to their corrupt dispositions, their flesh, and their foolish, fallacious thoughts and viewpoints when they encounter things, at the same time there is also a good phenomenon: When they do this, their conscience frequently feels uneasy, and they feel that their corrupt dispositions are deeply rooted and difficult to change. Then, under the influence of their conscience, they frequently feel reproached in their hearts, feeling

guilty and regretful. They frequently reflect on where exactly they went wrong, and they often repent. These are all the effects of conscience. If people have conscience, they will have these feelings and these manifestations; if people have conscience, this is how they will live, often reflecting on themselves, and often repenting and reversing course. Although they frequently face failures and setbacks, and frequently face pruning, judgment and chastisement for doing wrong, because they often repent and change, their goal of pursuing the truth remains the same, and in the end, they will have a good result and a good harvest. They often feel reproached and guilty, and they often reverse course and repent. This is a good phenomenon—it shows that they are already on the right path, and ultimately they will have real gains. For one thing, their corrupt dispositions have been somewhat alleviated, and their rebelliousness toward God has diminished. Previously, when they encountered things that did not align with their notions, they would complain, but now they no longer complain and can seek the truth; they know that treating God and God's work based on notions and imaginings is absurd, ridiculous, and incorrect. Additionally, while previously they would be negative when encountering difficulties, now they are no longer negative; they can treat them correctly and submit to God's orchestrations and arrangements. Although sometimes they may be negative, it does not affect the performance of their duty, and they have become devoted in doing their duty. Their conscience will tell them that doing so is right. When they act this way, they will have peace in their hearts and no sense of accusation, and they will increasingly feel that this is how they ought to act. The more they practice this way, the more they realize the importance of seeking and practicing the truth in all things, and the more they feel that they should seek the truth and practice according to the truth principles, that this path is right, and that practicing this way yields gains. When people have such gains, they

find that their relationship with God is changing, that the life within them is changing, and that their corrupt dispositions are increasingly losing hold, the bondage and constraint these dispositions have over them diminishing; they also find that their desire to pursue the truth and their yearning for it are growing stronger, and that their strength to practice the truth and overcome their corrupt dispositions is also increasing. In this way, people will have a certain kind of feeling, which is that there is hope for them to cast off corrupt dispositions and attain salvation, that the path they are walking is right, and that accepting, practicing, and submitting to the truth is right. This is the attitude that people who possess the conscience and reason of humanity have toward the truth. This is the manifestation people have as they gradually accept the truth. This is the most normal manifestation. For those who do not have this manifestation, their conscience cannot play any regulatory role—that's at the very least. If you have conscience, your conscience will certainly play a regulatory role. If your conscience cannot play a regulatory role, then that conscience of yours is not a conscience—you do not have a conscience. If people have conscience, they will be able to discern right from wrong, discern positive things from negative things, and will choose positive things and abandon negative things. If people have conscience and can discern right from wrong, they will choose to accept, practice, and submit to the truth, and act according to the truth principles. If they do not practice the truth this time, their conscience will reproach them, and if they do not practice the truth next time, they will be reproached again. If you have a sense of conscience and understand right from wrong, then, having heard so many truths, when you repeatedly do wrong, your conscience will reproach and accuse you even more, and you will be able to submit to the feeling of your conscience and make the right choice. Some people say, "My conscience also reproaches me when I do wrong,

but even after being reproached for ten or twenty years, I still don't want to choose to practice the truth." Then I say that conscience of yours is not a conscience. You say you feel reproached by your conscience, but for so many years you have been unable to reverse course or repent, and your so-called conscience has failed to regulate you so that you choose the right path. Then your conscience is not a conscience, and you have no humanity. You say, "I know what's correct and what's incorrect—how can You say I have no conscience?" That can only mean that your heart is too intransigent, and your conscience is no longer functioning. If you truly possess the conscience of humanity, when you do wrong and your conscience reproaches you, your humanity will have an inclination toward the positive, and your conscience will accuse you from within, saying, "This is wrong, this is so lacking in humanity!" If it always reproaches you like this, what kind of person would you have to be to have no perception of it? Only those without a conscience lack this perception. If you truly have a conscience, when you are reproached by your conscience, can you remain intransigent? If you say, "I've been reproached for ten or twenty years and haven't felt anything in particular," then you are not a person with a conscience. Isn't this so? (Yes.) You have no conscience, yet you claim to have humanity—isn't this deceiving people? If you have humanity, how can you have no conscience? If you have no conscience, then you have no humanity. A sign of having no humanity is not understanding what positive things are and what negative things are. You say you have a conscience, so why are you unable to discern right from wrong? You have heard so many sermons, so why do you not yearn to pursue the truth? You say, "My heart is willing to pursue the truth, and willing to practice the truth"—what truths have you practiced, then? Where is the evidence? If your heart loves the truth and is willing to pursue the truth, then why do you not practice the truth? Isn't this deceiving

people? Isn't this just like the lies of a deceiver? It's just like the great red dragon, which always proclaims that everything it does is to serve the people and to enable them to live happy lives, but when people believe in God and walk the right path, it frantically arrests and persecutes them. It doesn't allow people to follow God, doesn't allow them to accept the truth and attain salvation—it only allows them to follow the Party and obey its commands, leading them to end up in hell and being punished, which delights the great red dragon. So, are the words of the great red dragon that it "serves the people" true or false? Satan always says that what it does is for the benefit of people, but it cannot supply people with the truth, nor can it guide people onto the right path in life. It only inculcates people with heresies and fallacies, getting them to indulge in a life of debauchery, to walk the path of evil, to pursue the world, pursue fame and gain, and to fight against and harm each other, not allowing people to walk the right path, and snatching people away from God's side. In the end, people realize fame and gain, but their bodies and minds are completely ruined; they are filled with Satan's heresies and fallacies, God is absent from their hearts, and they no longer believe that humankind was created by God. They begin to deny God and become hostile to Him. Is Satan doing this for the benefit of man? Isn't this harming and ruining people? Yet people who are not able to discern right from wrong cannot see through these things.

Some people say, "I have humanity and can discern right from wrong, and I have more of a conscience than most people." Then compare yourself with the content fellowshipped today and see if you have a conscience, if you can accept and practice the truth, if you feel remorse and guilt when you do wrong, and whether you have truly repented and changed. If you don't have these manifestations of life entry, it proves that your conscience has not

functioned despite having listened to sermons for so many years since you started believing in God. What is behind your conscience not functioning? There is only one reason that can explain this problem: You are a person without a conscience. Some people say, “Although I don’t have life entry, I understand all truths.” If you understand the truth, why don’t you practice it? Why haven’t you had any entry? How come even now your life still hasn’t changed? You understand the truth but don’t practice it—where is your conscience? Some people even argue, “I’ve believed in God for so many years. If I had no conscience, could I have forsaken so much, suffered so much, and paid so great a price? Could I willingly do my duty?” If you have a conscience, then what effect has it had after you’ve listened to so many truths? Can it restrain you so that you act according to the truth principles? Can it govern your behavior and your thoughts? You have listened to sermons for so many years, you can speak many doctrines, and you have suffered so much and paid such a great price—then why doesn’t your conscience play a role in governing your behavior, making you act according to principles, and preventing you from violating principles? If you have so much conscience and humanity, and you’ve understood so many truths, why can’t you put them into practice? How can you openly violate principles and openly disturb the church’s work? If you have a conscience, has your life changed after doing your duty for so many years? You haven’t changed, and you have no entry into the truth whatsoever; this shows that you have no conscience. Some people say, “Could I do my duty if I didn’t have a conscience?” You are not doing your duty; you are laboring. Laboring does not require conscience; exerting a bit of effort is enough. This precisely confirms the saying: People who labor are people without conscience; they do not pursue life entry or the truth, and they only seek to labor and are willing to exert effort. What are the characteristics of laboring? Being willing to suffer

hardship and pay a price, looking for one's joy, sense of importance, and value in suffering hardship and paying a price, trying to satisfy one's desire for blessings and one's ambition to make deals with God, and trying to gain blessings in exchange for their suffering and sacrifice. If you ask them to exert effort in work, suffer hardship and pay a price, they have plenty of vigor for this; but if you ask them to act according to principles and practice the truth, they become listless, perplexed, and don't know how to practice. Some people even feel they've been put in a difficult spot, thinking, "It's fine if you ask me to exert effort, suffer hardship, and pay a price. I can endure any amount of hardship, and I won't complain no matter how tired I am. But asking me to act according to principles—isn't that making things difficult for me? Being able to exert effort, and to suffer hardship and pay a price without complaints is already quite good—why do you still require me to act according to principles? Your demands on people are too high! Let people do things however they want; as long as the work gets done, that's good enough. If it's not done well, it can just be corrected over time!" They are just willing to labor, and they are very energetic when laboring, but they become listless when it comes to practicing the truth, and they become even more confused when it comes to life entry. Yet they still think they are good people. They often say, "I am a person with a conscience and I am kind. I put all the energy I've got into doing my duty and never hold back. I can forsake my family and career to expend myself for God. How can I be so driven? I am naturally a good person!" In fact, they do not understand any truth, much less can they act according to the truth principles. They only know to use brute force, yet they still think they are good. Even at this stage, they have no feeling in their conscience and reason at all. If you truly had a conscience, how could you have spouted such twisted arguments? How could you not have a pure comprehension of the truth? If you had a

conscience and humanity, how could you have not listened attentively to God's words, to what God's required criteria for people are, and to what principles should be followed in each thing you do? If you listen but don't understand, and you're numb to the truth, then you are someone without conscience and humanity. Do you think you can exchange your brute exertion for the truth and life, for salvation? This is impossible; that path does not work. Even if you are willing to exert effort, toil with sincerity, and can suffer a bit, and in people's eyes you are somewhat devoted, it's still hard to say whether you can be devoted to the end. There's no telling when your beastly nature will flare up, and you'll cause trouble and create disruptions and disturbances, and then you will have to be cleansed away. Weren't a few people just cleansed away from the church recently? People like this say very pleasant-sounding words, and anyone who hears them thinks they understand the truth, but they simply do not practice the truth. They say nice-sounding things but do not do real work. Not only do they set themselves against people, but they also set themselves against God's house. Isn't this resisting God? Can God's house accommodate them? If they are willing to do their duty, they should do it compliantly and in a rule-abiding way, but they do not do so. They try to be in charge and hold power, and they even cause disturbances and destruction. To what extent do they cause disturbances? Even when I'm doing something, they try to meddle, critique this and that, and obstruct and disturb. They try to disturb My actions—could I show them mercy? If you were only disturbing My personal life, I could put you aside and ignore you, but I am doing work in God's house, doing some real work for God's chosen people, and you still try to disturb and undermine it. What is the problem here? What should be done with such a person? (They should be cleansed away.) God's house has principles for handling people, and such people should be cleansed away. Some people say, "I have been wronged! I didn't

know this was offending You. I didn't know this was defying the Above and defying God. I didn't do it on purpose." The fact that you could do such a thing shows you were acting purposefully. How many years have you listened to sermons? Do you have a conscience—do you have humanity? If you were human, if you had humanity and possessed conscience and reason, you would not do such things, whether intentionally or otherwise. I am doing work, and they deliberately disturb it and try to undermine it. Are they even human? Are they not devils? If people truly have conscience and reason, and truly have humanity, even if it's an ordinary person doing something, so long as it's beneficial to the church's work and to the brothers and sisters, they know they should uphold it and not undermine it, let alone if it's something I'm personally attending to. Yet they insist on causing disturbances and trying to sabotage it, and no one can stop them. They've become thoroughgoing devils, haven't they? I say such characters' evildoing is serious—we mustn't be lenient with them; God's house has principles for handling people, and they should be handled by being cleared out. Is this an appropriate way to treat them? (Yes.) If it's only in their everyday lives that they follow their personal preferences, that is acceptable. For example, I might say, "I like to eat noodles," to which they respond, "I don't like to eat noodles. When I cook, I'll make some noodles for You, and I'll make rice for myself." This matter does not involve the church's work, nor does it involve any truth principles, much less does it involve one's humanity or conscience. Following your personal preferences here is fine, but when it comes to matters involving the church's work, it is not acceptable. If you recklessly commit misdeeds and cause disruptions and disturbances, you're violating the administrative decrees. What kind of person can brazenly violate the administrative decrees? What kind of person can openly defy the truth and God's house? (Devils.) Those foolhardy muddled people and beasts can defy and

disturb in this way, and devils are even more capable of doing so. No matter what God's house does, devils always try to disturb it—they cause disturbances as if they were possessed, without any regard for the consequences. They can disturb to such an extent and still not realize it, still feeling that they have not caused disturbances, that they are totally innocent, and even defend themselves. There is no need to fellowship anything with such people; just clearing them out is the right thing to do. People like this, who have no conscience and reason of humanity, are bona fide devils; they will never change. You are not required to pursue the truth, nor are you required to practice the truth in all things, but at the very least you must know to follow the rules. If you don't even understand the rules, and you don't understand the administrative decrees of God's house, and you don't even know it when you violate administrative decrees, then do you have humanity? You have no humanity; you are a devil. When devils do evil, they cannot help themselves. Their resistance to God, their judgment of God, and their blasphemy against God are natural revelations of their nature. Without anyone egging them on or indoctrinating them, they can naturally do evil like this. This is because they're dominated by their devilish nature.

Today, we fellowshipped on the issue of discerning right from wrong, which is part of people's conscience and reason. Through this fellowship, do you now see this aspect clearly? A true human has a conscience and can discern right from wrong; their conscience is functioning. No matter what people, events, or things they encounter, and no matter what issues arise, their conscience is, at the very least, the first line of defense. For one thing, your conscience will help you make judgments about and discern which things are positive and which are negative; for another, it can help you carry out vetting and check the path ahead of you so that you

do not fall below the minimum standards of self-conduct, and ultimately it will help you make trade-offs and choose the right path. Naturally, people who understand the truth or who have believed in God for many years and have a foundation in their belief will, under the influence of their conscience, ultimately choose positive things, and choose to seek and accept the truth. Therefore, conscience plays a leading role within humanity; it plays the role of guiding people toward the right path and regulating people so they choose positive things. If a person has no conscience, then it goes without saying that not only will they be incapable of choosing positive things and the right path, but in anything they do, they will lack the minimal restraint and regulation of conscience. Such a person is in great peril; they are very likely to do evil and resist God. If they are the reincarnation of an animal, they might do the things that evil demons do, and people who are evil demons and devils can do even greater evils, which is very frightening. So, possessing a conscience is very important. Is that clear? (Yes.) If a person has no conscience to regulate their behavior and guide them to walk the right path, then the path they choose will inevitably be a wrong one, and what they do will be negative things—the consequences will be unimaginable. If they can brazenly violate the truth and the laws of the development of things, and also recklessly blaspheme, judging the truth and all the work God does, even openly resisting God and violating God's administrative decrees, and audaciously cursing, condemning, and blaspheming God, then they are exactly the same as devils and Satan. They can commit all the evil that devils and Satan commit, do all the things that devils and Satan do, and utter all the fallacies, heresies, and twisted arguments that devils and Satan utter. These people are bona fide devils and Satans.

What have you understood from today's fellowship? (I've

understood that people with humanity possess conscience and reason, and can discern right from wrong. Regarding discerning right from wrong, God, using different examples, explained with utmost clarity what positive things and negative things are, so that when we encounter things, we can make accurate judgments and at the same time have the correct perspectives behind our pursuit—we should yearn for and pursue positive things, and hate and reject negative things.) The conscience and reason within humanity are the most basic conditions for a person to attain salvation. If you possess these two basic conditions but do not pursue the truth, and do not practice the little bit of truth you understand, and ultimately cannot achieve submission to the truth, then you will still be unable to attain salvation. Conscience and reason are merely the basic conditions for salvation; as for what path you walk, that depends on your own choice. If you are a person who truly has conscience and reason, you will have the opportunity, under the regulation of your conscience, to choose to embark on the path of pursuing the truth. If your conscience regulates and guides you so that you choose the right path, but you are unwilling to suffer and pay a price, unwilling to rebel against the flesh and let go of things related to your fleshly interests, and you have not embarked on the path of pursuing the truth, then you will still have no hope of gaining salvation. The hope of gaining salvation is, for one thing, directly related to the conscience of your humanity; for another, it is also directly related to the price you can pay in pursuing the truth, and your determination and desire to practice the truth. Conscience merely gives you a basic condition for being saved, and it also creates many opportunities for you to practice the truth, giving you the chance to embark on the right path under the regulation of your conscience. That is, your chance of embarking on the right path will be relatively high, and your hope of gaining salvation will also be relatively high, more than fifty percent—it will not, however, be

guaranteed. Therefore, even if you feel you have a conscience and humanity, do not be complacent about it, thinking that just having a conscience and reason means you are a good person and can attain salvation, that it's in the bag. If you think this way, then I tell you that there are deviations in your comprehension of this matter. If you possess a conscience and have humanity, this only confirms that you are someone God has chosen and called. However, the most important determining factor in whether you can ultimately attain salvation lies in your own pursuit. Even if your conscience is typically active, often regulating your behavior and regulating you so that you choose the right path, if you often violate your conscience and do not choose the right path, and do not choose to practice the truth, but instead frequently safeguard your personal interests, your personal reputation and pride, and often consider your personal prospects, ambitions, and desires, then your hope of ultimately attaining salvation will be very slim—little by little it will have been ruined by you. This would be a very tragic thing. Do you understand? (Yes.) Alright, that's all for our fellowship today. Goodbye!

March 9, 2024

How to Pursue the Truth (17)

Last time, we fellowshipped on the manifestations and characteristics of people reincarnated from humans—that is, they possess conscience and reason, and they can discern right from wrong and know what's correct and what's incorrect. Today, we will continue fellowshipping on the topic from last time. Before that, let Me tell you a story. A couple of years ago, I heard about something that happened. A pretty young woman was doing a screen test, and someone casually remarked, "Your legs are quite thick!" This young woman thought to herself, "You're saying my legs are thick, aren't you just saying I'm fat? Will I look good on camera if I'm fat? Won't that be embarrassing?" So, she began to ponder how she could make her legs less thick, so that she would appear slim and good-looking on camera. To achieve this goal, she applied herself to searching for all kinds of information and tried various methods to lose weight, such as only eating diet foods instead of full meals or only eating fruits and vegetables each day—in short, she ate whatever could help with weight loss. She heard that drinking coffee was a quick and effective way to lose weight, so sometimes she would only drink coffee. Some people said that sleeping less helps you lose weight quickly, so she would only sleep two or three hours a day. After a lot of fussing and trying, she really did see results. She lost weight, her figure became slim, and her legs became thin. She looked pleasing to the eye and presentable, but physically she started having some bad reactions. What bad reactions? She often felt dizzy and heavy-headed, and during the day while doing her duty she was always groggy. She would sway while standing, and felt weak all over while sitting. She couldn't make it through a day, and felt extreme physical anguish. Are most people curious about this young woman's current situation, and whether she is still alive and well? Do you want to hear about her

experience and thoughts on losing weight? (No.) Living in this world, people don't know how to live correctly and with regularity, how to treat various people, events, and things that they encounter. When they hear a remark or experience some event, they don't know which way of treating it is appropriate and can protect them from harm so that they live in a truly correct and dignified way. Not to mention nonbelievers, most believers don't know these things either. When faced with information and news, as well as various thoughts, viewpoints, heresies, and fallacies, from the outside world, people simply have no ability to discern them and no ability whatsoever to ward them off. Of course, they also have no correct thoughts and viewpoints, let alone a correct way of treating them from a positive perspective. Therefore, people live very pitifully. Take the young woman I just mentioned. Tell Me, is her life tiring? Is it pitiful? (It's pitiful.) Why is it pitiful? Where did she go wrong in acting this way? Don't all people pursue being beautiful and living presentably? Is it wrong to want others to find you pleasing and to be praised and appreciated upon meeting them? How do you view this matter? (What she did for outward beauty and to be praised was harming her own body. Because she didn't follow the laws established by God, it ultimately led to the impairment of all her bodily functions. Her dizziness and heavy-headedness were consequences she brought upon herself. I think this person is muddled.) Is that the case? (Yes.) People are born with their own tiny bit of human intelligence, cleverness, and thoughts. Then they acquire some knowledge, gain some skills, and learn a bit about how to appear like a good person. Are these things enough to deal with the various thoughts, viewpoints, heresies, and fallacies, and the various people, events, and things, that come from the outside world? Can they enable you to correctly face these things? (No.) Absolutely not. This is how pitiful and tragic people are when they do not understand the truth; it ultimately leads to a

slew of terrible consequences. They have no discernment toward any of the heresies and fallacies or thoughts and viewpoints from the outside world, nor do they have correct thoughts and viewpoints when it comes to the people, events, and things they encounter. When things befall them, they become confused and their foolishness shows itself in countless ways. When nothing has befallen them, they seem to understand some doctrines and have some human likeness, but when things do befall them, it's a different story—the distorted, ugly, absurd thoughts and viewpoints in their hearts are revealed. When it truly comes to conducting oneself, to survival, or even to a certain thought or viewpoint in life, people are so ignorant and obtuse, and their attitudes and viewpoints are so absurd. So, many people have believed in God for many years, have listened to sermons for many years, and are also doing their duties, and they have never intentionally done anything to cause disruptions or disturbances, nor have they intentionally spoken any words that oppose or blaspheme God—outwardly, no fault can be found with them, but when they're faced with various erroneous thoughts and viewpoints from the outside world, especially some relatively popular ones, in the depths of their hearts they are not repulsed by them, nor do they resist or reject them, but rather they feel fondness and approval, and as soon as a suitable environment or opportunity arises, they will unconsciously accept these things and apply them to their own lives. Isn't the young woman mentioned earlier a very obvious example? (Yes.) Is this a way of following evil trends? (Yes.) She didn't just follow them—she applied them very thoroughly. Doesn't the world today advocate being sexy, charming, slim, and having a graceful figure? These ideas are popular in every industry, in every group of people, and even among people of faith. There were a few older women who believed in the Lord, and despite being over 60 on average, they were still vying with each other over who looked better. They

asked a young girl next to them, “Which of us do you think looks best in this dress?” The girl replied, “All of you girls look beautiful in it!” Even though they were in their sixties, they had to be called “girls”; they were unwilling and not happy to be called “ladies.” Behind their backs, the girl told others, “They’re over sixty; how good can they still look?” But this group of older women were still delighting in it. Did they have any sense of shame? (No.) They believed in the Lord for so many years, yet still focused on those things. Isn’t their humanity abnormal? When people have no conscience and reason, they can do many absurd things, many things that people find contemptible and despicable, and many things that reveal their base character. Why is it that many people have no discernment regarding things in evil trends, and no ability whatsoever to ward them off, and are consequently misled and swept away by them? It is because they do not pursue the truth and do not understand even a sliver of the truth. No matter what befalls them, they cannot see through it, and as soon as they encounter a temptation, they are revealed and become mired in it. Look at what is being taught and what is popular in all strata of society today. A radio reporter interviewed a little boy and asked him, “What’s your favorite children’s song?” The boy scratched his head and said, “‘The Moon Represents My Heart.’” People who heard this didn’t know whether to laugh or cry. Why would they not know whether to laugh or cry? Is this a children’s song? (No, it’s a love song.) It’s a love song, but the child mistakenly thought it was a children’s song. From this incident, we can see what is popular in society. This is one of the phenomena of the evil trends in society, and both the elderly and children are deeply harmed by these trends and are deeply mired in them. Among those who follow God, there are surprisingly quite a few who follow these trends, and who also apply the thoughts advocated by these trends to themselves. And what happens in the end? Does it result in good consequences or

bad ones? (Bad ones.) It results in bad consequences—this is what comes of following evil trends. People are mired in the sexual desire of their flesh, in fleshly feelings, and in eating, drinking, and merrymaking, living in an indulgent haze. They have no correct thoughts or viewpoints, and no correct attitude toward existence with which to face life. They live in this state without any awareness and are powerless to resist it. In the end, they can only sink deeper and deeper, unable to extricate themselves. And what is the final result? They are completely devoured by Satan, becoming its food.

For everyone living among mankind, if you do not know how to discern what positive things are and what negative things are, then in this chaotic world, this complex human world, it will be very difficult for you to hold fast to the correct thoughts and viewpoints of life, and very difficult to hold fast to the correct path in life that you yearn for; you'll never know when you will be involuntarily swept away by evil trends from hearing a certain word or encountering a certain event. If people don't have the ability to discern right from wrong, they cannot even manage their own lives well, let alone the various major issues of right and wrong encountered on the path of survival, which are even more difficult for them to deal with. If people do not understand what positive things are and what negative things are, they will not know how to manage their lives and will not have a correct way of life. If they see various kinds of information about healthy living, they will not know how to discern them or which to accept and which to reject, how to absorb correct, positive statements, or how to reject wrong ones. It can even be said that such people cannot even safeguard their own physical health. Some people go from one extreme to the other, while others constantly live at one extreme. For example, some people hear: "Eating lots of fruit is healthy. It can provide

vitamins, and make your skin hydrated and smooth, making you loved by everyone." So, they believe it and start to eat all the fruit they can find, adopting abnormal eating habits. After a while, they constantly feel unwell, and a check-up at the hospital reveals they have high blood sugar. They're puzzled: "I usually eat quite healthily, so why is my blood sugar high? Others said eating lots of fruit provides vitamins, so how could I be wrong by following this statement and eating lots of fruit?" The doctor says, "Fruit contains vitamins, but it's high in sugar. It can't replace staple foods and can't be eaten as a full meal. You can eat it in moderation or sparingly. Even if you don't eat it at all, you won't lack any nutrients, because grains and vegetables already contain all these nutrients." The doctor's statement is appropriate. Doesn't this indicate that their lifestyle is problematic? (Yes.) This is precisely the kind of mistake that some people make. Do you think it's one they should make? (No.) Some people say, "I haven't complained about God, even though my blood sugar is high." What do you think of this statement? Is it not devoid of reason? Does your blood sugar being high have anything to do with God? Is this not something you bring upon yourself? You eat recklessly and without principles. You think fruit tastes good so you can't stop eating it, or you find that meat tastes good so you don't eat any vegetables, showing no restraint at all, and as a result, you develop illnesses. Is this not self-inflicted? Do you think that by not complaining about God, it seems that you're noble, that you love God, that you're pure? In fact, some illnesses are self-inflicted and have nothing to do with God, and they are caused by your own foolishness and ignorance. There are also some people who say, "Eggs, meat, and dairy products are nutritious and can supplement your protein intake. Rice and flour have little nutritional value, so one should eat more meat, eggs, and dairy." Some people, upon hearing this, say, "I happen to love eating meat. Since meat is said to be nutritious,

I'll eat it more. Others eat 4 ounces a day, but I'll eat half a pound per meal, for at least two meals a day!" They eat without restraint like this, eating more and more, consuming two or three times more food than others daily, with late-night snacks thrown in as well. Over time, their stomach capacity starts to grow, and the larger the stomach capacity, the greater the appetite. What happens in the end? They eat to the point of sickness, they become overweight, and they are always sleepy and feeling groggy. They have no choice but to go to the hospital for a check-up, and the results show they have high blood pressure, high blood sugar, and high blood lipids. They ponder, "Isn't it just that I ate a couple more bites of meat every day? Didn't they say eating more meat is good for the body and will allow a person to avoid malnutrition? So where did I go wrong? Why is my blood pressure high? This old flesh of mine is so hard to take care of! I can't even have a couple extra bites of meat!" You eat half a pound of meat per meal—is that really just a couple more bites? And you usually sit a lot and don't exercise, yet you eat so much. In the end, you develop health problems, and you start to feel discomfort in your heart. They even think, "This is God refining me. It's nothing, I'll be fine with time. I won't complain about God!" What right would you have to complain about God? Is your illness God's way of refining you, or is it self-inflicted? You get fat and sick from eating meat and think this is God refining you, and that God is testing your faith. Would God refine you this way? (No.) So how was this result caused? (It was caused by human foolishness.) People themselves have no discernment, don't know how to manage their own lives, do not understand what positive things are and what negative things are, do not know how to correctly treat their physical lives, do not know how to abide by the laws of survival God has established for humans, and do not know how to follow the laws of various innate physical conditions. They always engage in stupid and absurd practices, are always full of notions and

imaginings about God, and have no shortage of extravagant desires. What happens in the end? They always take detours, always make mistakes, and constantly misunderstand God. Is this not a very troublesome matter? (It is.)

Living in the flesh and in the material world, people will come into contact with lots of information, lots of thoughts and viewpoints, and also lots of different people, events, and things. If they do not know how to discern whether various people, events, and things are positive or negative, do not know how to choose what to accept and what to reject, do not know to hold fast to positive things and do not know why they're correct, and do not know to reject negative things—much less are they aware of the negative quality of these things—isn't living this way very dangerous? (It is.) It's no exaggeration to say that they're at risk of losing their lives at any time. People cannot even properly manage their own physical lives and health, such simple matters; they need others to worry about them, they need God to protect and watch over them, or else they'll keep making mistakes, either veering too far in one direction or too far in the other. Some women, having accepted the ideas of the evil trends of society, rack their brains for ways to make themselves beautiful, without paying any heed to the consequences. Some indiscriminately take traditional Chinese medicine, some indiscriminately take Western medicine, some recklessly take tonics, and some recklessly eat a certain food. As a result, they contract stomach issues, and they spend their days sighing and looking sickly and weak. Not only do they fail to make themselves beautiful, but they even become disgusting to look at. Some people have quite good skin but still aren't content, and they insist on slathering themselves with all sorts of cosmetics. At some point, they use low-quality cosmetics and end up disfigured, their faces all blotchy and unevenly colored, becoming terrifying to look

at. Some people get both beauty treatments and plastic surgery—some of them try to get their nose bridges raised and not only fail to have it raised, but wind up making it deformed instead, and some get chin fillers that go wrong, and they look ridiculous whenever they smile or yawn, making them afraid to ever do either—this is so miserable, it's such a tiring way to live! Are they not creating trouble for themselves by doing this? Some women, dissatisfied with their height, have their lower legs broken and then re-fused and extended, but the procedure goes wrong, crippling what used to be their perfectly fine legs. Isn't that tragic? (It is.) All manner of adverse consequences have occurred—such people never turn out well. Any thought or view advocated by evil trends is fallacious and wicked, it truly is extremely harmful. The tasty food and the beauty practices they advocate are not truly good; they're all wicked, and end up harming and entrapping people. These ignorant women are willing to suffer this harm, and they have no ability to ward off these wicked thoughts and views. They eat whatever they are told to eat and do whatever they are told to do, without discerning things even slightly, just following along blindly. How compliant they are! And what ends up happening? Barely any of them meet with a good outcome. Unless they become aware of their mistake midway and turn back in time to cut their losses, if they continue to follow these evil trends and accept these wicked thoughts and views, they will eventually become increasingly degenerate, increasingly unable to tell good from bad, and increasingly similar to devils in their appearance, devoid of their human likeness. It can be said that ninety-nine percent of people have no discernment toward positive and negative things, and willingly accept evil trends. Look at what women say when they're shopping for clothes together. Some say, "This doesn't look good on you; it doesn't make your face look fair or show off your figure. It won't turn any heads. I think that one looks sexy and will get heads turning!" Others say,

“This one isn’t alluring. You need to tease a bit of skin, you need to be sexy and pleasing to the eye—only that will do. If you’re always so prim and proper, nobody’s going to like you.” Some mothers even insist that their daughters become actresses. The daughter says, “The entertainment industry is such a mess! I don’t want to be an actress.” Her mother then scolds her: “Don’t you have any ambition? With your height, looks, and skin, you have such great natural conditions! If you don’t earn money as an actress, how are we going to put food on the table? So long as you can become famous and earn money, it’s okay to sleep with anyone. Otherwise, you’ll have wasted your good looks! We raised you to this age, and your dad and I have been waiting to bask in your success! If even that much is denied to us, what did we have you for?” Is it right for parents to educate their children this way? (No.) What are the consequences of educating children this way? (The children are harmed.) One day, when such a child comes to understand things, and they’ve gone through so much suffering and pain, they inevitably come to hate and resent their mother, saying, “It’s all your fault! You didn’t guide me on the right path! I said I didn’t want to act, but you insisted. Look at me now—I’m almost forty, I still can’t find a husband, and nobody wants me. Those who pursued me were just playing around and never intended to marry me. Isn’t my whole life ruined?” The children suffer so much, and the parents are the culprits and the root of the problem. They have brought harm upon their children.

If believers in God are just like nonbelievers in their inability to extricate themselves from evil trends, then this indicates a problem. If you have no discernment toward any evil trends, any wicked, negative statements, or any of the various practices people engage in, regardless of what they are, and you even follow them and knowingly try them out for yourself, then in God’s eyes, these are

all marks of shame. What will God say? He will say that as a person, you have no ability to distinguish right from wrong, you do not have the reality of accepting positive things, and even more so, you have not engaged in the actions and practices of rejecting negative things. He will say that you are not human, and that you do not meet the basic condition of having a human conscience and reason. He will say that you are not human, and that the kingdom will not accept you. If you are not human, it is impossible for you to accept the truth, because in your heart, what you are subjectively willing to accept is all wicked things from Satan, and your heart completely resists, opposes, and rejects positive things; you have never had an attitude of acceptance toward them. Therefore, God says that you are not human, that you do not have humanity. God does not want people without humanity. Don't think, "If God doesn't accept me, then I'll just suffer a bit more and pay a bit more of a price to move God, and change His attitude toward me." What God wants is not a certain way of doing things; what God wants is for you to have an attitude of accepting the truth from the depths of your heart, as well as the reality of accepting the truth and evidence of practicing the truth. You must be a person who truly has humanity—this humanity is not something that is feigned. If you truly have some signs of normal humanity, that is, if you have many manifestations of distinguishing right from wrong, if the facts show that you love positive things, and if there are instances of you having accepted positive things and rejected negative things, and it can be seen that you have the manifestation of living out the truth, then God will say that you have humanity and call you a human. If you say, "I also have humanity, I can discern positive and negative things," but you do not have the manifestation of living out the truth reality, and your words are not supported by evidence, then this is troublesome. Doctrinally you admit that, "What God says and does are all positive things and truths, and what Satan says and

does are all wicked, all negative things; all that comes from God are positive things, all that comes from Satan are negative things, and all that comes from people in society are wicked, negative things"—that is, doctrinally you speak correctly, without any problem, and no fault can be found in what you say—but when you are faced with real situations, you never accept positive things, never hold fast to positive things, and do not abide by the rules and laws of positive things. This proves that you are a person who does not discern right from wrong. People themselves are clear in their hearts about whether they have these manifestations or not. When you hear a wicked, negative thought or viewpoint, or hear information about an evil trend, what is your attitude? What are your thoughts and viewpoints? What is your inclination? Do you agree with it or are you repulsed by it? Do you plan to keep it in your heart and employ it when necessary, or do you have an aversion to it and condemn it in your heart, and absolutely refuse to accept it? In your heart, you ought to know what exactly your attitude is. If someone says they don't know, do they have a heart? Not being clear about even their own attitude—is this a normal person? If you know in your heart that you're no good, and you know that you're very interested in various evil trends and wicked statements, and always want to follow them and participate in them, but you only feel compelled to hold yourself back a little because you're constrained by the various truth principles of God's house and your own pride due to your belief in God, when in fact, in your heart of hearts, you are repulsed by and reject positive things, then even if you claim that you like positive things and dislike evil trends, that's going against your true feelings. Here's an example. Some individuals say, "Eating too much meat is not good, it's unhealthy. You should eat meat in small portions, and eat more rice, wheat-based foods, and vegetables." Some people can accept this. They don't feel that eating less meat is going against their will;

it doesn't make them feel upset or really aggrieved. Instead, they think, "This is the right thing to do. After experiencing it for some time, I feel it's good for my body. My overall mental state has improved, and I'm physically healthier than before. Eating this way is great!" However, some people's acceptance goes against their will. They've long since made up their minds: "What's unhealthy about eating lots of meat? Eating more vegetables doesn't necessarily make you healthier. However you look at it, meat tastes better and is more appetizing! It's okay to eat some vegetables if there's no meat—it's better than starving—but if there's meat, you should eat lots of it. You're all fools, you're all putting on an act. I'm the only one who's not putting on an act. None of you are as genuine as me. I say what I think. Meat is simply delicious!" At every meal, they eat very few vegetables, but quite a lot of meat. Tell Me, do they accept positive statements in their hearts? (No.) They don't accept them, nor are they capable of practicing them. They are utterly repulsed by them in their hearts. They say, "How can these statements be positive? How come I don't feel they're positive? What's good about them? What's wrong with me eating more meat? I haven't died, and none of you are living any better than me!" They don't accept the facts and don't admit that eating too much meat is bad for their health. They can't even accept correct statements, so how could they accept facts? That would be even less likely to happen. For such people, accepting positive things greatly goes against their will. They feel it is very painful and difficult to do. This shows that there is a problem with their humanity, and that they do not love the truth in their hearts. Some people, when they hear correct words that are positive things, can accept them with ease, saying, "I was just worrying about this and didn't know how to approach it, I had no path of practice. Fortunately, you shed light on this. As soon as I heard you, I felt that this take on things is correct, the viewpoint is pure, objective,

and practical, and it conforms to humanity." After hearing it, they can immediately put it into practice. Although they may occasionally be self-indulgent and willful, they will quickly return to the right path. They do positive things without needing others to watch them or keep them in check, and they don't feel that doing so goes against their will, nor does it make them feel distressed. It's like how sheep like eating grass. If you give sheep meat, they won't eat it, but if you give them grass, they will eat it with relish, because they are herbivores, and what they need internally is grass. But wolves are different. They specifically look for meat to eat; they don't eat grass, and they feel that nothing is as appetizing as meat. These are natural revelations of their natures, which no one can change. It's not something they acquire later, nor is it something that gets taught to them. Sheep are born to eat grass, and wolves are born to eat meat. No one can teach a sheep to become a meat-eating animal or teach a wolf to become a grass-eating animal. This is the manifestation of their essence. What you need and what you love are determined by your humanity. If your humanity does not have a need for positive things, you will not love positive things. If you like negative things, it means your heart needs negative things. This is determined by your nature essence, it does not need to be instilled in you by others. If someone wants to help you turn yourself around and fellowships some truth principles with you, you might be able to temporarily accept it out of concern for face or because you want to avoid embarrassment, and verbally express your agreement, but how you think and practice behind the scenes is entirely determined by your nature. You can't fake it, and your parents can't change you either. Whether your humanity has the component of loving positive things and hating negative things is not something anyone can decide; only your own essence decides it. Is this matter clear now? (Yes.) Therefore, whether one can discern right from wrong says a lot about their humanity. If your

discernment of right and wrong is a natural revelation, then you were born to be particularly interested in some positive things. You are very willing to listen when someone says something correct, and you would like nothing more than for them to say more, so that you can listen more and gain more, and take fewer detours or even no detours at all. And when you encounter some wicked, negative things, you are repulsed in your heart, and you avoid them and are unwilling to get involved—you don't even want to hear about them. You yourself don't know the reasons for this; you just can't bring yourself to like negative things, but you are very willing to listen when someone says something correct, and even if someone ridicules you, you don't care—you don't know where this drive comes from. Some people see this sincere drive of yours and despise and mock you, thinking you are a fool, but you disagree. You think, "As long as what someone says is right, I accept it. What's so difficult about that?" This is a natural revelation of humanity. Having this natural feeling of loving positive things and being averse to negative things in your humanity is a characteristic and manifestation of normal humanity. Only when you have this feeling and this kind of humanity can you be upright and kind, and can you say what should be said and do what should be done from the correct stance and status. When you possess the aspect of humanity of discerning right from wrong, you possess the basic condition to accept the truth and to accept the various explicit statements from God that involve the truth principles. If you do not possess the aspect of humanity of discerning right from wrong, then the conscience and reason in your humanity are absent, and you do not have the basic condition to accept the truth, to accept God's words, and to accept all the positive guidance and correct paths from God. You do not even possess the basic condition to accept the truth and to accept positive things, so any mention of you being able to submit is simply absurd, pure fantasy.

If someone doesn't know what positive things are and what negative things are, yet they still say, "I have a conscience, and I'm very upright and kind," doesn't this show an absence of self-awareness? Where does your uprightness come from? Your mind is filled with nothing but negative things—what can you use to prove that you're upright? Where is your proof? On what basis do you say you're an upright person? And how can you put your so-called kindness into practice? Inside you is nothing but wicked, negative thoughts and views. Can you be kind? You'd be doing well not to entrap or harm people. Some people, to prove that they have humanity and are upright and kind, give themselves names like Zheng Wang, Zheng Zhang, Zheng Zhou, Zheng Gang[a]—although the names certainly sound "upright," do they mean that a person is truly upright? Where does true uprightness come from? It comes from humanity. Only when a person's humanity possesses the ability or the basic conditions to discern right from wrong can they be upright. If you don't even know what positive things are, or if you simply do not love positive things and have never accepted a single positive thing or positive thought and view, yet you still claim to be upright, is this not shameless? On what basis do you claim to be upright? Some say, "My worldview, values, and outlook on life are all correct." Does this have anything to do with the truth? Does having a correct worldview, values, and outlook on life mean a person possesses the truth? Others say, "I have 'positive energy.' The things I say and do are down-to-earth and edify people. I never say things that tear people down, I never say anything disheartening, and I don't say things that embarrass people or make them feel negative and weak, or that discourage them. Everything I say encourages, motivates, or inspires people. Does this count as 'positive energy'? This term, 'positive energy,' is very popular in society now. What a magnificent, fashionable, and classy idea 'being full of positive energy' is!" Others say, "Look how

I brim with a spirit of righteousness. When I stand there, I look like a soldier—my eyes are bright and my gaze is piercing, I'm not flippant. Those local hoodlums, despicable villains, and evil people don't dare come near me. When they're before me, their true colors are revealed, they show their cowardice, and they appear lowly. When the average person is around me, they have to behave themselves and they don't dare to act recklessly. You see, this righteous spirit of mine can suppress wickedness!" Is this being upright? (No.) It's popular in society to rob the rich to help the poor, to act bravely for a just cause, to be kind and charitable, and to be a hero by rescuing damsels in distress. Some people, after doing these things, consider themselves heroes, and many others bow down before these heroes. Others say, "I never take advantage of people, I'm filled with a spirit of righteousness, I'm resolutely upright and impartial, and I can tell right from wrong. When two people are fighting and ask me to arbitrate the dispute, I give both sides equal punishment and show no bias. Look at this righteous spirit I'm filled with, everyone admires me!" Does this count as being upright? (No.) While the previously mentioned ideas of "correct worldviews, values, and outlook on life" and "positive energy" are popular Chinese sayings, this last one—being kind and charitable, accumulating merit and doing good things, and acting bravely for a just cause—is likely universally revered in all countries and among all peoples. People therefore consider this to be a spirit of righteousness, to be uprightness. Even most believers in God think that this is very upright, saying, "Look at our national hero, So-and-so. He laid down his life for the righteous and great cause of the nation, sacrificing himself to blow up a bunker to protect the nation. He was filled with a spirit of righteousness. Now that's what it means to have humanity!" Looking at this now, is this viewpoint correct? (No.) How is it incorrect? These kinds of uprightness, which are believed to be so by people or which people

revere, are assessed by standards based on a human yearning for things that are good and relatively positive. Due to people's fleshly notions and imaginings, and because they do not understand what positive things are, they regard those who can sacrifice their own interests for others and engage in good behaviors—or those who do not actively entrap or harm others, pose no threat to others, and have not brought about any bad consequences—as good people, and they revere them and characterize them as upright. This definition of "upright" is based on people's notions of uprightness, as well as on their hatred for evil trends and wicked humankind, and their yearning for wonderful things. Because the majority of people in the human race suppress, bully, entrap, and harm others, and because this world is so evil, dark, and without a trace of fairness or righteousness to be found, when such heroes or so-called good Samaritans and doers of good deeds appear, people tend to revere them, defining them with the best terms possible. Are the principles of this definition accurate? (They aren't.) The very principles and basis of the definition are in themselves inaccurate. For example, there's someone in a group who gets bullied by most of the others, but there's a certain individual who doesn't bully them. The person being bullied says, "The one who doesn't bully me is a good person." Is this statement accurate? (No.) Is it logical? (It is not.) Tell Me, what's wrong with it? (Perhaps the person who doesn't bully them just doesn't find them disagreeable, or doesn't bully them because the objective situation and circumstances are not suitable. It doesn't mean that this is a good person.) Their view contains a logical error. The idea that people who bully you are bad people, so people who don't bully you must be good people, is a logical error, isn't it? (It is.) Most people who bully others are not good people, but your standard for defining what it means to bully others is not necessarily accurate, so your definition that people who bully you are bad people is not necessarily accurate either, and

it is also not accurate to say that people who don't bully you must be good people. There may be several scenarios in which someone doesn't bully you. Perhaps they don't want to pay you any mind, so they can't be bothered to bully you. Perhaps they don't know you, so they can't bully you. Perhaps they feel that you're tougher than them, so they don't dare to bully you. There are several such possible scenarios. Your basis for defining them as a good person is built on the foundation that they did not bully you, so the basis of this definition is itself erroneous. What is the true basis for defining someone as a good person? If this person loves positive things, treats others fairly and with principles, and also has principles in how they do things, then even if they sometimes speak to you bluntly, with a harsh tone, or criticize you, they are not bullying you. They are acting according to principles and judging matters based on the facts. Thus, they are truly a good person, and they are capable of treating people according to principles. But some people are not like this. When they see that you have status and are tough, they fawn on you. When they see that you have no status and are disadvantaged, they bully you, trample on you, and always hurt you when they speak. If you do something right, they are jealous of you. If you do something wrong, they mock and belittle you. Such people are bad people. If you measure good and bad based on positive things and the truth principles, then your standards by which you measure things and the results of your measurements will be correct. The evaluation or definition of positive and negative things in the world and in society is itself inverted. Most people in society idolize leaders they love, famous people, or stars. No matter what these famous people, stars, and leaders say, they think it is correct, and no one exposes or opposes it. No matter how those people lord it over ordinary folks and ride roughshod over them, discriminate against or extort the poor, or even wantonly destroy human lives as if they were worthless, no one rises up to protest or

demonstrate against them. If they do a few good things to score political points, then many will sing their praises and extol them. If a person who fights for justice appears and exposes the satanic regime, or famous people and great figures, then the masses will attack them collectively, hoping desperately to eliminate them and make them disappear. What does this show? That society does everything in an unjust, perverse way; it inverts right and wrong. The standards by which corrupt humankind defines good and evil, and positive and negative, are all wrong, so the conclusions they draw are also unreasonable.

Let's look at an example. There are those who break into and rob homes—robbing the rich to help the poor. After they rob the wealthy of their possessions, they provide aid to the common people. When the common people benefit and take advantage of this, they are happy, and they praise these people as heroes and upright people of virtue. But if you analyze the things done by these so-called upright people of virtue, are they truly upright? Some wealthy people have acquired their wealth through diligent management and effort, and there are even some who have only accumulated their wealth through several generations of management and effort. By what right do you rob them of their things? You've robbed them of their private property—that's wrong. If you're capable, go and earn money yourself. Using money you've earned to aid the poor—that can be considered being charitable. But you rob the wealthy of their possessions, taking what belongs to others as your own, and then aid the poor. In the eyes of the poor, this is considered upright. Isn't this an utterly absurd view? The poor and the common people revere such people as heroes, and these "heroes" enjoy this title and this honor as if it were their due. Is this not shameless? Is this not utterly absurd? (It is.) They themselves don't have what it takes to earn money, and they harbor

resentment toward the rich, so they use violence to rob the rich of their wealth and distribute it to the common people, so that the common people praise them. In fact, the things they take are not at all what they've earned through their own labor, and what the poor enjoy is not things that belong to these robbers, but things that belong to the rich. So why should it be that, just because these things have passed through their hands, the common people and the poor have to be profoundly grateful to them? And is it right for the common people to enjoy these things with an untroubled conscience? Are these things what you deserve? Did you earn them through your own labor? You enjoy with an untroubled conscience stolen things you did not earn, and you even feel that the rich should be robbed, and that you should enjoy the stolen things. You get these things for free and without paying any price, and you enjoy them with an untroubled conscience. Is this not shameless? (Yes.) These so-called heroes enjoy this admiration from people and this honor. They do these things to satisfy their own vanity. The more people praise and idolize them, the more frenzied they become, and they even rob palaces, steal the treasure within, sell it, and then scatter the money in the courtyards of the poor. The way they aid the poor is by robbing the rich. Is this not utterly absurd? (It is.) To say nothing about whether robbing others of their possessions violates the law, in terms of morality and humanity, it's unacceptable, and it is not so-called uprightness. Those things they robbed are not at all things that they should own. They are things obtained through base, sordid, shady, illegal, and unorthodox means. They exchange them for some money and then aid those who do not need help in the first place or who they think should be helped, and then they receive acclaim from these people, and they enjoy this honor. Is this not shameless? Yet they are very proud of themselves and call themselves heroes who rob from the rich to help the poor. Such people are particularly popular in society. In

ancient times, there were some so-called “heroes” like this, and their stories still circulate to this day. Is this not absurd? (It is.) Among all of humankind, there are very few who truly understand what positive things are and what negative things are. People cannot discern these things. How many days can the common people enjoy the things robbed by the “heroes”? Is that what you deserve? Is it what you’ve earned? It’s neither what you’ve earned nor what you deserve—that’s called accepting undeserved gains. Is it honorable for you to enjoy these things? You are poor because you are lazy or lack capability. A person with conscience and reason should be content with having food and clothing, and they should enjoy only what they can earn. God gives you a means to get by, so you should be content. If you see someone who is rich, who has many things, who is wealthy, and you always want an equal share of what they have, is this reasonable? This idea is, in itself, not rational. Satan controls and holds power over society, so of course there is no fairness. In society, the poor are many while the rich are few—regardless of what caused this, the fact is, some people are rich and some are poor. Society is like this—you might not become rich even if you are capable, and you might actually be able to live the life of a rich person even if you are not capable. No one can explain these things clearly, but no matter what, there is also God’s ordination in this. Things robbed from others do not belong to you, and even if you obtain them, they are not yours, and sooner or later you will lose them. Look at those who, under the pretense of chivalry and justice, break into and rob homes, and rob the rich to help the poor. They do all kinds of bad things behind the scenes, such as engaging in eating, drinking, whoring, and gambling, and taking drugs, with some even committing murder or rape. Then, just for carrying out a few acts of robbing the rich to help the poor, they get revered as heroes by the common people. Isn’t this a case of vile characters prospering? The common people—the despicable

types, the lowly masses, and the rabble—feel happy whenever they get a little benefit, and praise whoever provides them with benefits. And what about those "heroes"? The common people give them some honor and reward them, and hold them up as heroes, and so they think that this is a crown of laurels, that they are truly heroes, and that they are peerless. So, they continue to rob, and as a result, they end up shot dead with a single bullet when they rob a royal palace. They really thought that they had great ability and were superhuman, that they were rarefied and above the common, but in fact, they didn't even have the ability to dodge a bullet, and ended up losing their lives. Wasn't this deserved? (Yes.) The act of robbing is in itself not honorable. It is low. To rely on robbery to secure the praise of the common people, to secure a good reputation, to secure a little honor—what a despicable thing this is. In the end, they even praise themselves: "The common people can't get by, and the people are in dire straits, all because of the officials. Look how much of a spirit of righteousness I possess; I have compassion for the lower-class common people!" Are such people upright? (No.) Common people also speak with a crooked tongue, and they smile when they get a little benefit. If they don't get any kind of advantage from you, no matter what predicament you find yourself in, they won't pay you any mind. But if you hand out favors to them, allowing them to gain something tangible, they will be happy and say, "You are such a good person! A person of great charity!" They say very nice-sounding things, but not a single word of what they say is true. They can't even say correct words. How are they upright at all? In fact, everything they say is deceitful.

Some people consider themselves to be filled with a spirit of righteousness, to be people with conscience and humanity. But is this righteous spirit of theirs even worth mentioning? What's more, it absolutely isn't a spirit of righteousness at all; it is a kind of

uprightness that they've fancifully imagined for themselves, which has nothing to do with the positive things God speaks of or with any of the truth principles. This is not uprightness; it is twisted reasoning, heresies, and fallacies. It can be said that the sayings they promote, such as positive energy, a correct worldview, values, and outlook on life, and unique, piercing insight, are seemingly upright and correct, but not truly so. To be precise, they are all pernicious trends and evil influences, twisted reasoning and heresies; they are all negative things, and they are all heresies and fallacies that are the exact opposite of positive things. Therefore, if you agree with these sayings of nonbelievers and always cling to these viewpoints in your heart, it proves that just like nonbelievers you are not an upright person, and that there is no uprightness in your humanity. You want to pass yourself off as an upright person, just as Satan tries to pass itself off as an angel of light. Satan says some pleasant-sounding things, wanting to pass itself off as God, as an upright person of virtue, and as something positive. You're also passing yourself off as something you're not; you're always saying that you have a correct worldview, values, and outlook on life, that you have positive energy and a righteous spirit, that you are a hero, a person with a piercing and unique insight, or that you are upright and have nothing to fear, that wherever you go, you carry a righteous spirit with you as you speak and deal with people—you always style yourself in this manner. Well, I say you are a person without much conscience at all, someone who wants to pass themselves off as having a spirit of righteousness, as being upright, and as having humanity. Since you're feigning these things, it means you don't possess them—otherwise, would you need to feign them? If you truly had humanity, you wouldn't need to feign it, nor could you possibly accept sayings such as so-called "correct worldview, values, and outlook on life," "positive energy," "having a spirit of righteousness," and "having a heroic spirit"; you would

not accept these negative things—it goes without saying that after having heard so many sermons up until today, you should have discernment of these things. If you had humanity, you would have long since rejected these negative things. If someone actually put forward these sayings and arguments, even if you had no discernment, you would not accept them from the depths of your heart. You would think that those things are too false, that the things advocated by so-called sociologists, educationists, and thinkers, so-called famous people and great figures, and those demons and devil kings of the world, were all things that tell people to put up a pretense. It's like a saying that's popular in society, "If everyone gives a little bit of love, the world will become a wonderful place." You see, evil devils say that everyone should give a little love, in other words, that the common people should all give love, all love evil devils, all compliantly listen to and obey their party, and not stir the pot or cause trouble for the country and their party, and then the world will be at peace. Actually, when are the common people ever the ones who stir the pot? Clearly, it's devils who foment turmoil and vie for power and gain. Humankind has been misled and corrupted by Satan; they all follow devils and Satan, and they all shun and oppose God. So, can this society know peace? Tell Me, does the saying "If everyone gives a little bit of love, the world will become a wonderful place" hold water? These are all words to deceive children. If you have no discernment of these words, and you believe, "There is still hope for the world, there are still more good people than bad in this human race, the world will become a wonderful place in the future, and this human race will move toward a beautiful tomorrow," then your thoughts and viewpoints are no different from those of the general public, and you are simply a non-human. One characteristic of non-humans is that they particularly love to disguise themselves, using pleasant-sounding, flowery, hypocritical sayings to disguise their

appearance, while the depths of their hearts are especially filthy and dark, and their despicable, sordid tactics follow one after another. They have no love at all for fairness and righteousness; they just love to use tactics. They say very pleasant-sounding things; they hide daggers behind their smiles and commit every bad deed imaginable. Such people are devoid of humanity. These are precisely the manifestations of those who are devoid of humanity. Is this a manifestation of uprightness? (No.) Since these people are not upright, do you think they could be kind? (No.) Never mind being kind, it would be a cause for celebration if they even committed one less bad deed, a blessing for everyone on earth. And yet they call themselves upright! That's them just singing their own praises! They don't even know what positive things are, and even after hearing about positive things, in their hearts they do not like them and are even repulsed and disgusted by them. And yet they still say that they are upright and kind. Who do they think they're fooling? Humankind's so-called uprightness, kindness, and reason are not based on positive things, nor are they based on the truth criteria. Thus, the uprightness, kindness, rationality, and conscience and reason of people as defined by humankind are all inaccurate, have no basis in the truth, and are all twisted reasoning and heresies.

If a person has conscience and reason, then, firstly, they are someone who can discern right from wrong. Secondly, they know what's correct and what's incorrect. Let us first talk about discerning right from wrong. Assess yourself, and then assess your parents and your siblings—are any of you people who can discern right from wrong? Are you such a person? If you are someone who can discern right from wrong, then in the future your acceptance of and submission to the truth will be a matter of course. By applying some effort, enduring some hardship, and paying a bit of a price, you will be able to achieve it—there is hope for your salvation,

then. If you are not someone who can discern right from wrong, and in the past you were averse to the truth, couldn't accept it and were unwilling to practice it, and at the mention of accepting and practicing the truth you became thoroughly annoyed and felt like you'd gotten your head stuck in a vice clamp, anguished and lacking in freedom, then in the future you will have the same feeling about accepting and practicing the truth; you will not accept the truth. Your inability to accept the truth and your aversion to it are not because you have believed in God for a short time, nor because God has not disciplined you or not taken responsibility for you. These are not the true root causes. What is the true root cause? You do not have the ability to discern right from wrong, this basic condition, so in the future you will still be unable to accept the truth, and you will not be able to achieve submission to the truth. Some people say, "If I cannot accept or submit to the truth, can I still gain salvation?" And what do you say—can they? (No.) My answer is, "It's very difficult to say." Why is it very difficult to say? With Me having now said so much and listed so many manifestations, it's not certain whether you can match yourself up to them or recognize them in yourself. Furthermore, it's also not certain whether you can comprehend these matters and these aspects of the truth that I have spoken of. Therefore, even if I don't tell you whether you can be saved, each of you can ascertain it based on your attitude toward the truth and toward positive things. There's no need for Me to tell you so clearly and so candidly; you already know in each of your hearts.

Now that we've finished fellowshipping about discerning right from wrong, we should next talk about knowing what's correct and what's incorrect, yes? (Yes.) Knowing what's correct and what's incorrect is definitely different from discerning right from wrong; otherwise, there'd be no need to discuss them separately. Knowing

what's correct and what's incorrect means that, from the perspective of humanity, one must know which viewpoints and which words are correct, and which are incorrect. What is correct should be upheld, and what is incorrect should be let go of. In the minds of normal people, there are some thoughts, viewpoints, and bases for discerning what's correct and what's incorrect. They will persist with what is correct, and will oppose or even reject what is incorrect. If one cannot even do this, it shows that there is something lacking in their humanity; it can also definitively be stated that people like this are devoid of humanity. As a person, if you say that you have humanity, but you don't even know what's correct and what's incorrect, then how can you conduct yourself? How can you conduct yourself properly? How can you speak every word and perform every action within humanity? If you don't know what's correct and what's incorrect, then every one of your words and actions is not spoken and performed within humanity. What does it mean to not act or speak within humanity? It means that you do not speak these words and do these things rationally, based on the correct thoughts and viewpoints that humanity should have —this is what it means to not speak or act within your humanity. Some people say, "If one doesn't speak or act within their humanity, then on what basis do they speak and act?" Roughly speaking there are two bases. One is speaking and acting within a demonic nature, living by a satanic disposition. People who understand the truth can see that the thoughts, viewpoints, and attitudes of these people in their words and actions are the same as those of devils, and that these things mislead, harm, tempt, and misguide people, and are not positive. This is one basis: speaking and acting within one's demonic nature. The other is speaking and acting as a beast, and beasts are even more devoid of humanity. Being devoid of humanity means speaking and acting without conscience or reason; it's as simple as that. The words that beasts

speak are a pile of muddled, foolish, twisted words; all they say are some distorted doctrines. You see, the words they speak are the same as the thoughts and viewpoints of animals—they are twisted and foolish, stupid and muddled. After listening to them, you don't know whether to laugh or cry, and you say, "How can he say that? It's as if he were a three- or five-year-old child, preposterous and not knowing any better. These aren't words that an adult should say! His words don't hold water, they're laughable—they're too embarrassing to say in front of people!" That is an animal, a beast, speaking. They are speaking and acting within the nature of a beast, without any sense to speak of, or any reasonableness, much less any conscience and reason. That is, their speech is highly irrational, without any logic behind it. You don't know where the things they say come from, and after hearing them, you are completely confused and at a loss. The more you listen to their words and their narration of things, the more chaotic it seems to you, and you have no way of understanding them. When they speak, they always go around in circles, jumble things up, repeat themselves, and they ramble on and on about the same thing and still do not know how to wrap it up in the end. This is a beast, an animal speaking. Such people have a characteristic, which is that no matter what they do, what they say, what thought or viewpoint they possess, or what thought or viewpoint they absorb, they do not even know themselves whether it's correct or incorrect. This is a characteristic of their humanity. The characteristic of their humanity is ultimately determined to be that such people have no humanity, that is, they have no conscience and reason. They don't even know what's correct and what's incorrect, so do you think they can speak and act with conscience? Can they possess the conscience and reason of a normal person if they don't know what's correct and what's incorrect? Can they have the thinking of a normal person if they cannot discern what's correct and what's incorrect? They will never

have it. Normal people cannot communicate with such a person. Why do I say this? Is it because you are unloving? No, it's because you have no common ground, you don't share any thoughts or viewpoints with them. Communicating with them is like communicating with an animal, with a devil; it's impossible. Tell Me, if you talk to devils and Satans about the truth, can you get through to them? If you say to devils and Satans, "You should believe in God. God created humankind. As created beings, it is only right and proper that people should worship God," what will they say? "Worship god? I want people to worship me! How much money will I get for worshiping god? I'll do it if I get paid." What kind of words are these? Can you communicate with devils? (No.) What about with animals, can you communicate with them? (We also cannot communicate with them.) You see, some animals are extremely protective of their food when they eat. After finishing their own food, they'll even try to snatch the food of other animals. If you tell them, "Don't fight over food, just eat your own," can they take this in? (No.) When it's feeding time, they'll still snatch food from each other, and even start fighting and biting one another. You simply can't communicate with them. In order to protect them and prevent them from fighting over food, you have to take measures and manage them strictly, feeding them separately when it's time to eat. Only this is the proper way to manage them. Why? Because they're animals, they have no rationality, and even less self-control, and they cannot judge whether what they do is correct or incorrect, and so no matter how correct what you say is and how much it holds water, and no matter how beneficial it is to them, they won't get it. People who are reincarnated from animals are also like this. No matter how clearly the truth is fellowshipped, they don't understand it, so they never act according to correct principles. Even if they do something wrong, they don't think it's wrong, and they will persist in it, and even do so for a lifetime. Are

they not animals? Such people who cannot understand human language are just like animals—hardly any better, if at all.

Let's not talk about animal and demonic nature now, but just focus on the aspect of humanity of knowing what's correct and what's incorrect. Knowing what's correct and what's incorrect is a manifestation that a person with humanity should have, but in fact, many people lack it. People often express twisted reasoning, say twisted words, and even do fallacious things, doing them with particular tenacity, and they can even spread their twisted reasoning to others, passing it on to them. The reasoning they express is seriously twisted and yet they still pass it on to others, not only harming themselves but also others. For example, if they don't like eating rice, they'll say, "Rice isn't nutritious. We should eat noodles, steamed buns, and bread." They say that rice isn't nutritious. Is this statement correct? (No.) Are you a nutritionist? Have you tested it? What is your basis for saying that rice isn't nutritious? For instance, there are places where they only grow rice and not wheat, and the people there eat rice their whole lives and live quite well, with many reaching a ripe old age. But based on their own taste, people who express twisted reasoning can say that "rice is not nutritious," even saying this as though it were sound reasoning. Is this actually sound reasoning? (No.) Let's not go into whether this statement conforms to the truth—it's not even sound reasoning. How can they bring themselves to express such twisted reasoning? Are they human? (No.) This statement is obviously erroneous; it is clearly a statement spoken due to selfish desires and bias, a statement from someone who speaks in a twisted way. They themselves don't even know if it's correct or not, yet they still announce it very openly, proclaiming it everywhere. Some people like to eat rice and dislike wheat-based foods. When they see someone eating wheat-based foods, they say, "Wheat-based foods

aren't nutritious, rice is nutritious. People who eat wheat-based foods are worthless, while people who eat rice are noble!" They use this theory as a basis to measure all kinds of people. If you like eating wheat-based foods, they consider you lowly and not as noble as them. This statement is so obviously wrong, yet they somehow can't discern this and even speak it everywhere. Tell Me, do such people have humanity? (No.) When they no longer like eating rice and start to like wheat-based foods, they say, "Rice isn't nutritious, wheat-based foods are. Look how strapping people who often eat wheat-based foods are; we should eat more noodles and steamed buns! Rice is a cooling[b] food, it's not good for the body!" Is this statement correct? (No.) Isn't this a bias? (Yes.) This is a bias; it's not a fact. On what basis do they say this? On the basis of their own preferences and biases, on the basis of their fallacious thoughts and viewpoints. But they don't know that this is incorrect, and even say it and proclaim it as if it were correct. If anyone raises a different opinion, they will argue back, and still persist in their fallacious viewpoint. Isn't this ignorance about what's correct and what's incorrect? (Yes.) They don't even know what's correct and what's incorrect in such a simple matter—tell Me, is their conscience able to function? Can they be upright? An upright person must know what's correct and what's incorrect to be able to uphold justice and uphold principles; only then is what they uphold correct. If a person doesn't know what's correct and what's incorrect and persistently clings to an erroneous statement or an erroneous thought and viewpoint, is their so-called uprightness true uprightness? It is not uprightness; it is distortion, absurdity, and twisted reasoning. So, tell Me, does the conscience of such people exist? (No.) They have no conscience to speak of. Some people, when something comes upon them and selfish desires arise within them, can realize it in their hearts and be restrained by their rationality. They know that selfish desires are incorrect, so they can rebel against the flesh and

let go of them. But some people are different; in particular, those who don't know what's correct and what's incorrect and who are prone to expressing twisted reasoning will persist with erroneous viewpoints foolishly and obstinately. For example, some people are not good at dancing; when they dance, they're uncoordinated, they have no sense of balance, and they can't keep to the beat, always making a fool of themselves. So they say, "People who don't like to dance are steady individuals. People who love dancing are all unsteady, they have bad personalities and are dissolute. If you marry such a person, your life will definitely be unstable." Is this statement correct? (No.) Why is it incorrect? (Loving to dance has nothing to do with being steady or not.) Without going into whether they say this out of selfishness, jealousy, or an attempt to slander, regardless of what their intention is, do their words align with objective facts? Are people who can dance and who are good at dancing necessarily unsteady? Are such words based on the essence of these people's humanity? Is it a fact that they're unsteady? (No.) Furthermore, what does being steady refer to? Does being steady mean one is a good person? Is being steady a manifestation of being upright and kind, of having humanity? At best, it is a merit of one's humanity or a strong point; it cannot indicate that someone has normal humanity. They speak their viewpoint as if it were sound reasoning, as if it were a correct statement. Is this not expressing twisted reasoning? (Yes.) The fact they can utter those words proves they don't know whether what they're saying is correct or not. Tell Me, do such people have humanity? (No.) Aren't they very troublesome? (Yes.) If it were someone with normal humanity, even if they were jealous of someone who dances well, at most they would say, "Look how nimble their hands and feet are when they dance. I want to dance too, but I don't have this gift, this strength; I'm not good at dancing. I'm really jealous that they are able to dance well! If only I had

their arms and legs!" Putting it this way is still barely acceptable; this is called speaking the plain truth. At most, there's something of a corrupt disposition in this, but it's not a manifestation of having unsound humanity. The problem of expressing twisted reasoning, however, is a serious one. They say, "People who dance are all unsteady and frivolous. You can tell at a glance that they're not people who can do great things." The fact they can say these words exposes that there is a big problem with their humanity. What big problem? Their humanity lacks the basic condition of knowing what's correct and what's incorrect. They can say wrong things, distorted things, and twisted things as if they were sound reasoning and correct words. This is enough to show that they have no humanity. They say whatever they want, without being regulated by their conscience. They are even able to express twisted reasoning in such an open manner, with such a sense of justification, while not even knowing the nature of these words or what the consequences of saying them will be. This is a manifestation of having no humanity. People with no humanity often openly say such erroneous things and absurd things. This is their natural revelation. They don't only say these things when it comes to one or two matters—they speak this way in all matters, expressing some kind of fallacious thoughts and viewpoints, and believing they are so in their hearts. They never accept correct or positive statements, nor do they ever seek correct or positive statements, but instead persist in speaking this way and in conducting themselves this way. So, such individuals are certainly people with no humanity. They insist on speaking this way, which fully exposes a problem, a fact: They do not know what's correct and what's incorrect, and they think that all heresies and fallacies are correct. If you ask them, "What is incorrect?" they'll say, "Whatever is contrary to these statements is probably incorrect." And if you ask them further, "What about those words that conform to the truth principles, that

conform to objective facts? Are they correct?" they'll say, "Who cares? Who knows if they're correct or not? Anyway, the words I say are correct!" Not knowing what's correct and what's incorrect—is this a manifestation that a person who truly possesses conscience and reason should have? (No.) The answer is very obvious: It certainly is not.

Someone who liked doing business used to buy some clothing on clearance from nonbelievers and then sell it to the brothers and sisters, making some profit off it. Later, someone else bought some rayon, gauze, and other such fabrics for summer wear and stored them in the warehouse. I said, "It's not suitable to keep them there. If they're put there too long, they might get chewed by rats or become moldy from the humid weather, which would be such a shame. We wouldn't have to worry about that if we made them into clothes for the brothers and sisters to wear, right?" Later, I started to organize this. As we were doing it, the person who sold clothes stood up to object: "No, we can't do this! Black fabric absorbs heat. The brothers and sisters often work in the sun; they'll be too hot if they wear black clothes. Who'll take responsibility if the brothers and sisters fall ill because of the heat or suffer heatstroke?" Does this sound correct? You don't know, do you? There is an objective fact here: These fabrics were very thin and breathable, they were very cool to wear. Even if black fabric is slightly hotter to wear, as long as the clothing was made a little looser, it wouldn't cause people to fall ill from the heat as some claimed. Besides, these fabrics weren't all black; some were in light colors. In fact, the person who said this had ulterior motives. Why do I say this? If you don't know the context, you might really think he was being considerate of the brothers and sisters. But if you knew the context, you would know that he had an agenda in saying this. If the brothers and sisters were to wear those cool clothes made of rayon,

he wouldn't be able to sell the clothes he'd purchased; the brothers and sisters wouldn't buy them. The clothes he bought were all from street stalls and clearance sales, of a poor quality; you'd look like a beggar wearing them. Most importantly, his prices weren't cheap. Now that you know the context, can you get a sense of whether what he said was correct or not? (Yes.) Why did he say this? (He was afraid his goods wouldn't sell.) He didn't say he had selfish motives; he used the facade of caring for the brothers and sisters and worrying that they'd fall ill because of the heat to obstruct the making of those clothes, to obstruct this work. There is another objective fact, which is that he himself wore black jeans and black clothes in the summer heat and never said he felt hot. What was going on? What he said didn't match the facts! We wanted to make some clothes for the brothers and sisters with rayon fabric, and he said, "No, black fabric is too hot, it'll cause the brothers and sisters to fall ill from the heat." The black jeans he wore were much thicker than rayon, so how come he didn't feel hot? So, was his statement that black clothes were too hot and would cause the brothers and sisters to fall ill from the heat, correct? Was he being sincere when he said this? He was not being sincere; he was going against how he really felt. So, was what he said correct or not? Did it conform to the facts? (It did not conform to the facts.) Then why did he say this? It was precisely because this matter conflicted with his business. He was anxious inside but couldn't say it outright, so he could only use these words to sabotage the matter, to achieve his goal of protecting his own interests. It was I who organized this, and he openly disrupted it like this. If he had any objections to what I organized, he could have brought them to Me directly, but he didn't do that. Outwardly he put on a great act, seeming to have no objections at all, but behind the scenes he undermined the work, not holding back at all. What did he say? "The brothers and sisters all have clothes to wear, and they're dressed quite well. Is it

necessary to use so many people and put in so much effort to make these clothes?" He didn't say a word in front of Me; he just undermined the work like this behind the scenes. When he said these words, did he know in his heart whether they were correct? If he had done this to an ordinary person, and he knew in his heart whether it was correct or not, and only did it because he was blinded by greed and was driven by personal motives and aims, this would only be a problem with his character. But he was targeting Me with this action, and after he said these things to undermine the work, he didn't know whether they were correct or not, he had no awareness of this in his heart, nor did he feel any self-reproach, and he didn't know the nature of his actions. What kind of person is this? Does he have humanity? (No.) He committed such a grave act yet felt nothing in his heart. Tell Me, did he have a conscience? (No.) He had no conscience, that's clear to see. Even if it's an ordinary person attending to proper matters, doing something beneficial for the brothers and sisters in God's house, you should support it and not undermine it—everyone should cooperate harmoniously to get it done. That is to say nothing of this work that I initiated; yet he still dared to undermine it behind the scenes, and dared to extend his demonic claws. The nature of this is too serious! After he undermined the work, he still pretended to be a good person, as if nothing had happened. Tell Me, did he have a shred of conscience? He still claimed he believed in God, too. Is that the likeness a believer in God should have? Is that the conscience and humanity a believer in God should have? He didn't even know who he believed in, and couldn't discern between correct and incorrect. What duty could he do? Such a person still hoping to be blessed—isn't that a joke? If he had targeted Me personally with remarks about Me, and I saw that he was not intentionally disturbing and disrupting the church's work, and that his performance of his duty was acceptable, I would have tolerated it for the time being and

continued to observe him. But I was doing something that ought to be done for God's house and for God's chosen people, something that was beneficial to everyone, and he came out to disturb and undermine it, preventing Me from carrying on. Tell Me, should I go easy on him? If he were someone of small stature who didn't know any better, but his performance of duty usually bore fruit, then I could tolerate it and give him a chance to repent. If he was willing to repent and willing to render service for God's house, I could spare him and not deal with him. If he didn't know what was good for him and continued to release heresies and fallacies, and continued to disturb and undermine things, then I wouldn't show him any courtesy, and would deal with him according to principles. All that can be done with evil people is to deal with them according to principles. When all the different kinds of vermin that disturb the church are cleansed away, the church will be much more at peace. When these non-humans are dealt with, it will be so peaceful! Livestock such as pigs, cattle, horses are not suitable to be kept inside. If they are, what will the consequence be? Most certainly, it will make the house a foul place, a place of chaos. If you say you could tolerate this, I'd like to see how many days you could go. Things that are not suitable to be kept inside must be let out. They should stay wherever is suitable for them, and the problem is thus resolved. Tolerating is not a solution; only resolving the problem is a solution, right? (Yes.) No matter how clearly you fellowship with these non-humans, they just won't put any of it into practice. They may have believed in God for ten or twenty years, but when things befall them, they are still like nonbelievers; they do not accept or practice the truth at all, they have no life entry, and when things befall them, they just disturb and sabotage things. When such people haven't shown their true colors, they reluctantly render some service. But once their true colors are revealed, they should be cleansed away quickly—don't show them any courtesy. If you do,

you are being cruel to those who truly have humanity, pursue the truth, and are devoted in doing their duty.

One obvious characteristic of people who are devoid of humanity is that they don't know what's correct and what's incorrect when they act and speak; they always express twisted reasoning. We say they don't know what's correct and what's incorrect, yet they just never say or do what's correct. They only say incorrect things; they can say anything regardless of how incorrect it is. For example, there was once such a person who bought a piece of clothing that didn't fit him, and he saw that someone else's clothes fit them well, so he got angry and said, "This doesn't fit me—how come your clothes fit you so well?" He desperately wanted no one else's clothes to fit them either—then he would be happy. He was even capable of saying such things—isn't this twisted reasoning? (Yes.) If he couldn't fall asleep at night and saw that you were sleeping quite soundly, he would become unhappy and say, "I can't fall asleep, so how can you sleep? This isn't reasonable! You are sleeping so soundly, is it because you have no sense of burden in doing your duty? I have to report this to the church leader, to the above!" Isn't this twisted reasoning? (Yes.) I'm not joking, this is exactly how those who have no humanity and don't know what's correct and what's incorrect speak. Why do I say he didn't know what was correct and what was incorrect? He reported this to Me. When I heard what he said, I thought, "There's something off about what this person is saying; it's not sound reasoning! This isn't what someone with humanity should say. He's not at all young, and he has believed in God for more than ten years, yet he doesn't even know whether what he's saying is correct or not; he even takes it to be sound reasoning for reporting that person. This guy is not only unable to discern right from wrong—he doesn't even know what's correct and what's incorrect. He's no

good." If he had relayed this matter to you, you truly might not have been able to discern it, and some of you might have fallen for what he said, believing his reasoning was correct. Now that I've described it in this way, can you tell whether it's correct or not? (Yes.) Aren't such people twisted and absurd? (Yes.) They don't know whether what they're saying is correct or not, yet they still say it. They are clearly taking incorrect statements, thoughts, and viewpoints as positive thoughts and viewpoints to express and convey. This is not knowing what's correct and what's incorrect. They are not feigning ignorance, nor are they using these words to mislead people, to fool children—it's clear they don't know what's correct and what's incorrect. Thus, I say they have no humanity. They can't even distinguish what's correct from what's incorrect in such a basic matter—do they have true reason? Can they still be upright people? They say incorrect things as if they were correct, which is equivalent to saying that black is white. Can they still be upright in their actions? Can they treat people fairly? They can't treat people fairly, so aren't they harming people? (Yes.) Is that being kind? (No.) Perhaps they don't want to be evil people, and they also want to be friendly to others, but they don't even know what's correct and what's incorrect, they can't even distinguish black from white, so how could they be friendly to others? This is beyond their reach. Only when one's conscience and reason are sound, and one has the ability to discern and is able to choose the correct principles of practice, can one be kind. If you say you're upright and kind, where are the manifestations of this? If you don't even know what's correct and what's incorrect, how can you be upright and kind? Don't kid yourself! Right? This is called deceiving oneself and others. Such people also particularly admire themselves, thinking that their character is upright, that they are kind and do not fear authority, and that whenever they see someone who's done something wrong, they can immediately criticize them. What is

your basis for such criticism? If you criticize them based on your own incorrect thoughts and viewpoints, you'll end up tormenting good people, twisting the truth principles of God's house. Isn't that misleading people? If such a person holds power in the church, that means Satan is holding power. If Satan holds power, do most people benefit or suffer? (They suffer.) Most people will be seriously harmed and have no way to live.

The topics we've been discussing all relate to some common manifestations in people's daily lives. How do you feel after hearing these topics discussed? Do these topics have anything to do with the truth? Are you willing to listen? (Yes.) Is this just gossip? Is it speaking ill of people behind their backs? (No, it's to help us learn how to discern people.) Now that you've heard these fellowships, are you able to discern people? (I feel I'm able to discern people a little better than before.) You should now be able to discern people somewhat. Now that I've fellowshipped the truth and discussed examples in this manner, if you still can't discern people, then your caliber is too poor and the truth is beyond you. Of course, there are certainly people like this. No matter how they listen, they don't get it, and even think, "What You're talking about are all just matters of daily life—I won't listen! I want to hear the profound truths of the third heaven. What You're fellowshipping isn't the truth, it's all just gossip. I won't listen!" If you truly don't want to listen, you don't have to. But the topics we're discussing are all necessary. Whoever can understand the truth within them will be able to discern people. If you can truly understand, then you are a blessed person. If you can't understand no matter how you listen, and the more you listen, the more muddled you become and the more it gives you a headache, then this manifestation is not a good sign or a good omen for you.

Just now we spoke about the characteristic in humanity of

knowing what's correct and what's incorrect. There are many different manifestations of people not knowing what's correct and what's incorrect. If people knew what's correct and what's incorrect, that would be good, and we wouldn't need to talk about this topic. But many people don't know what's correct and what's incorrect, so it's worth it to bring up some examples to discern why this type of person doesn't know what's correct and what's incorrect, why they can't discern things that are so obviously correct or incorrect. This type of person is actually able to say such absurd words and do such ridiculous things—what is really going on here? This is worth fellowshipping on and discerning. Knowing what's correct and what's incorrect is a condition that one's humanity should possess. Not knowing what's correct and what's incorrect is something that shouldn't occur in a person. If one really doesn't know what's correct and what's incorrect, that's quite a pity; it means they are devoid of the conditions a person should have. We just talked about some specific examples and manifestations, and for some people, it really is the case that they obviously don't know what's correct and what's incorrect. If someone is just saying some unreasonable, provocative things or some fallacious words to people, or expressing some twisted reasoning to people, this doesn't need to be specially brought up to fellowship and discern, because those manifestations are directed at ordinary corrupt humans. But some people's manifestation of not knowing what's correct and what's incorrect is directed at God, at the truth, and at positive things. For this type of person who doesn't know what's correct and what's incorrect, if I don't bring up some examples to fellowship on, everyone might still not be able to discern them, and they won't see through to the essence and seriousness of this type of problem. So it's necessary for Me to talk about it. Many things have happened—if they involve the truth, I must tell it like it is, bringing up these negative examples to help people understand the truth and gain discernment,

and also let everyone learn lessons from them. If some matter involves a certain person, those involved shouldn't feel embarrassed. If you feel embarrassed now, then you shouldn't have done those things back then. To what grave extent do some people not know what's correct and what's incorrect? The things they do—which result from not knowing what's correct and what's incorrect, and which are of a very serious nature—are not directed at any person, but at Me. I'm not familiar with and don't know most people in the church, and there are some leaders and workers that I have only met once or twice, but I rarely have one-on-one, heart-to-heart talks with people face to face, because I don't have that much free time. Among these people, I can get along with some of them fine enough, but some are impossible to communicate with. Why is this? Let's look at a few examples next.

One autumn, the potatoes grown on a farm were harvested, and the person who was responsible for cooking went to the farm and brought back a basket of them. The potatoes on top appeared to be roughly the size of a fist, which looked passable. However, the ones below this were all small, and some were rotten. I was astonished. "How could they give us such potatoes? Shouldn't potatoes like this be used as animal feed? Did the person at the farm pack them by mistake?" If it were really a mistake, why were the potatoes on top good and normal, while those below were small or rotten? This incident left a deep impression on Me. Outwardly, the person who packed the potatoes didn't have a squint and his appearance was ordinary. I had seen him a few times and exchanged a few words with him, but we had no real interaction. I could almost say that I didn't know him, so there was no question of criticism, rebukes, or pruning. So why would this person treat Me this way, giving Me such small and rotten potatoes? If he didn't know they were for Me, why would he put good ones on top and

rotten ones below? He clearly knew. So, knowing they were for Me, why would he still put in rotten potatoes? Was he in a daze at the time? Or did a devil control his hands? Or was he possessed by an evil spirit? This is not very likely. If he were truly possessed by an evil spirit, he would have become mentally deranged and simply wouldn't have brought Me potatoes. So if he wasn't possessed by an evil spirit, why would this person who appeared to be quite normal do such a thing? Didn't he know that doing this was an act of deception? If he harbored hatred for Me in his heart, then he should have left God's house instead of doing his duty here. Besides, if he did harbor hatred for Me, what was the reason? What reason was there to hate Me? If we look at it in terms of humanity, first, I'd only seen him a few times; I didn't know what he was like. And second, I had never had any real contact or dealings with him. I only knew that he worked the land. So why did he treat Me this way? There is only one possibility: He could only have done such a thing if he had very strong notions about Me and a great deal of prejudice against Me, or if someone had incited him. That this person could do such a thing, that he could bring himself to do it—don't you find it inconceivable? Even if you were dealing with an ordinary person, could you bring yourself to do such a thing? Even if you were running a supermarket, you couldn't cheat and swindle people; you'd have to be trustworthy to keep your customers and not sabotage your own path. What's more, now you're doing your duty, and to do such a thing, especially to Me—tell Me, is this justifiable? (No.) Then what is the nature of such a person? Did he know what's correct and what's incorrect when he did this? He had no awareness whatsoever. If he truly had awareness, when he was about to pick up the rotten potatoes, he would have thought, "No, I can't take the rotten ones, I have to take some good ones. Doesn't everyone have to eat good food?" And that's not to mention that they were for Me to eat—the thought of taking rotten potatoes

shouldn't even have crossed his mind, let alone acting on it. Now, isn't the answer very clear? Why was he able to do this? It is because no matter whether such people are reincarnated from devils or from beasts, in their humanity, they don't understand what's correct and what's incorrect. In their humanity, there isn't anything that can distinguish or vet what correct actions and thoughts are and what incorrect actions and thoughts are. If they're not reincarnated from animals or devils, then they're walking corpses. Then what is the meaning of such a person believing in God? They say, "It's god I believe in. You're just a person, what can you do to me?" Is there any reason in these words? Is this true belief in God? Does treating God this way align with God's intentions? God does not want this kind of belief. Perhaps they'll also say, "Whether god wants me or not is not for you to say!" I say, "What you are saying is not correct. If the words I speak are God's words, then there is a problem with you treating Me this way. Your outcome is determined by God's words." They say, "I will go to the third heaven and report you!" I say, "If you can really go to the third heaven, then hurry up and do so." Tell Me, are such people not terrifying? Who would still be willing to associate with such a person? Let's not go into who he was targeting for now. If he wasn't targeting Me, but a person, would his actions have conformed to the standard of conscience? (No.) What kind of problem is it that he was capable of doing such a thing to Me? Since he was capable of doing such a thing even to Me, could he also do it to an ordinary person? How should this matter be assessed? I was very astonished that this person could do such a thing. Why could he do it? If he did this to an ordinary person, I would also have a characterization for him. It was wrong of him to do that. It's not that doing this to others is correct while doing it to Me is incorrect—this kind of statement is not fair and does not hold up. If he could do this to Me, then he can do it to others, to anyone. What is the reason for this?

This is worth pondering deeply. He said he believed in God and that he was a member of God's house, so why could he still treat Me this way? How could he do such a base thing? How could he do something so incomprehensible? He considered himself very kind, so how could he give rotten potatoes to others to eat? Why didn't he eat them himself? Those rotten potatoes, small potatoes, and underdeveloped potatoes are for feeding animals, so why did he give them to people to eat? Even if I don't measure him by the truth, just from a moral standpoint his actions were not acceptable, so I say he is non-human. Is this characterization accurate? Is it fair? (It's accurate and fair.) He did such an obviously wrong thing and still didn't know it, and he even felt at ease, and didn't have a shred of self-reproach in his heart. Why is this? He had no conscience, he didn't even have a soul; like a devil or a beast he had no awareness. He was not a human, so, he had no conscience. He didn't know what's correct and what's incorrect, and no matter how serious a wrong he committed he always felt that his actions were perfectly justified, and he never admitted his mistakes, and insisted on continuing to act the same way. When others characterized him, saying that what he did was wrong, he still thought that he was very much in the right and felt wronged. I say that's not wronging you at all. It's not condemning you or characterizing you as having no humanity without having a handle on the facts. Rather, with such serious facts there for all to see, who could still say you had humanity? With these facts as evidence, no one could deny it. I'd have liked to say that you had humanity, that you were kind and upright, but the nature of what you did is too vile; it is of the same nature as Satan deriding God, it is inverting black and white just as Satan did by showing God the riches and glory of the world and saying to Him, "All these things will I give you, if you will fall down and worship me." Everything in the world and all things, were created by God. God created all that there is and everything; God

should enjoy all of this, you should not, you are not qualified to do so. What you enjoy is what God has bestowed upon you. You should worship God, not have God worship you. This guy didn't even understand such an obvious and simple concept, and even thought I had to gauge his mood and see whether he was feeling happy or not just to get a few potatoes. If he was in a bad mood he would give Me some rotten potatoes, as though he were dealing with a beggar. I was supposed to endure mistreatment from him—is that possible? Could I put up with that? (No.) How should such a person be dealt with? (He should be cleansed away promptly.) Such a person should be dealt with by administrative decree. And this is indeed not the only incident of its kind. Some say, "Are there even more serious incidents than this?" Of course there are, otherwise why would I say that people are different from one another? If everyone who believes in God could worship God, then there would be no need for each to be sorted according to their kind. It is because many people do not sincerely believe in God, and because there are evil people and muddleheaded people who disturb the work of the church, capable of committing any bad deed, that as the church's work comes to an end, everyone is revealed and sorted according to their kind.

Let's talk about another example. The corn on a farm was ripe, and someone was going to bring some to Me. A person nearby said to him, "Rats have crawled over that corn, don't take it!" He gave it a thought and said, "So what if rats have crawled over it? Isn't it still edible? It's fine if I take it over!" He clearly knew that the corn had been crawled over by rats and was not fit for people to eat, yet he insisted on bringing it to Me. What is the nature of this? Does such a person have humanity? (No.) Then what kind of person is this? (Not human, but a devil.) Tell Me, would he agree to giving the corn that rats had crawled over to his parents or child to eat?

(No.) Why not? (He knew it was not clean, that eating it would be bad for their health. He wouldn't be willing to let his family eat it.) He knew he couldn't give it to his family, yet he insisted on bringing it to Me, and others couldn't stop him. So did he know whether this was correct or incorrect? (He didn't know.) In fact, he knew in his heart that this was incorrect. So why did he still want to bring the corn to Me? Am I his enemy? Had I tormented him or harmed him? No, I hadn't done any of these things. I wasn't familiar with him, yet he insisted on bringing Me corn that had been crawled over by rats. Tell Me, what is the nature of this? This was actually something done by someone who believed in God. It really opens your eyes and broadens your horizons, it really makes you gain discernment, and makes you see that there truly is no end to the bizarre in this vast world. Tell Me, when he got that corn ready for Me, did he have any awareness in his heart? Did he know that what he was doing was incorrect, that he should have brought some good corn, at least corn that hadn't been crawled over by rats? Did he think like this? (He had no awareness.) He had no awareness when it came to such things. If such contaminated corn were brought to his mother or his child, he would have awareness. He didn't have the awareness of conscience that humanity should have, so did he have humanity? What sort of creature was he? (Not human.) You see, in his belief in God, he did his duty, he suffered and paid a price, he could do physical labor, and he also attended gatherings and read God's words, but why was he so unfriendly to Me? Why was he so repulsed by Me? I hadn't ever exchanged more than a few words with him, so in what way had I offended him? Some of the people I've had contact with are quite good, and they are quite friendly to Me. Not everyone is like him. But I had not offended him, nor had I done harm to him, so why did he hate Me so much? You have the answer to this in your hearts. He didn't just hate Me; he treats everyone this way. This is precisely the sort of

creature he is. If he were to do business, he would definitely cheat and swindle, and do all sorts of bad deeds. He has no boundaries of conscience and no principles in his interactions with people; his heart is consumed by these dark things. It is very obvious that this was his consistent method and principle when it came to dealing with people; this was his means and manner of handling things. Some people say, "The fact that he could do this means he didn't treat God as God." Is this statement correct? (No.) Why is it incorrect? Even if you were treating Me like an ordinary person, you shouldn't have done this to Me. Even if you were just abiding by morals, you shouldn't have done this. If food has really been crawled over by rats or gnawed on by some animal and has bacteria, it cannot even be sold at the supermarket. What if someone eats it and something happens to them? Regardless of whether others know or not, it wouldn't sit right with your conscience. Since you know, you shouldn't let people eat it. This involves one's nature, and it involves the principles of conducting oneself. You don't even possess the most basic moral standards of self-conduct, yet you think you are human. You are not human at all. Even a beast knows it should protect whoever feeds it and raises it. Take a dog, for example—if you always feed it, it will be good to you. If a stranger comes to the house and wants to take something, it will stop them and protect you at every turn. Even a dog can be loyal to and protect its master, so how could that person fail to reach this level? Isn't he worse than a dog? (Yes.) If you say that he is a devil, he might really refuse to accept it. So let's put it objectively now: Such a person has no humanity, because he has done such an absurd thing, such a morally corrupt thing, and yet he has no awareness of conscience, and he also never regrets it and doesn't feel distressed about it. Even if someone treats an ordinary person this way, they should have the awareness of conscience, they should feel distressed inside, and they should know that what they

were doing was incorrect and should stop. This is even more so the case when it comes to him treating Me this way, which is even more unjustifiable. Of course, I was not hurt because he treated Me this way. My heart is not so easily hurt. It's just that I saw the principle by which he handled things was too despicable. Not only did it not meet the standard of conscience, but it was also too base and too disgusting. This person had absolutely no humanity! He committed such a wrong act in such a self-justified, open manner, and no one could stop him. Me saying that he has no humanity is not wronging him at all, because this is precisely the sort of act—an act devoid of humanity—that those without humanity commit. This is all too in line with his essence and his identity. If someone does things appropriately, and they have humanity and conscience, then saying that they have no humanity is wronging them. But if they really commit acts that are devoid of humanity, then saying that they have no humanity very much corresponds with their essence. Saying so isn't wronging them, right? (Right.) Some people, when they hear Me say these words, have some thoughts and say, "You always talk about these things and it makes us lose face. Who doesn't make mistakes?" Is it right to think this way? (No.) Everyone makes mistakes, but the nature of the mistakes is really different. Many mistakes involve problems with humanity, and many mistakes involve the nature essence of a person. Some mistakes are just revelations of a person's corrupt disposition and do not mean that there is a problem with the person's essence.

Let's talk about another example. One day, I went to a farm, and it just so happened that the people there were picking pears. Someone brought Me a few. At a glance I saw that these pears were quite green and not very ripe, but I saw the person picking the pears holding a bright yellow pear and eating it, saying as he ate, "So sweet, this pear is delicious!" He kept the ripe ones for himself

to eat, and the ones he picked for Me were basically all unripe. Putting aside the matter of whether the pears were ripe or not, the person picking the pears wasn't stupid. He spent day after day by those pear trees, and he knew which ones were ripe and which were not. I just so happened to go there, and he picked the unripe pears from the tree and gave them to Me. In fact, I don't like to eat raw fruit or fruit of a cooling nature, and I especially can't eat unripe fruit, as it upsets My stomach. But he gave Me unripe pears, while he pulled out a ripe pear and took a bite. This incident left a deep impression on Me. I knew that he could tell the difference between unripe and ripe pears. He assumed others were stupid and couldn't tell, and thought, "It's good enough of me to be giving you an unripe pear. I'm even giving you several. You don't know whether the pears are ripe or not, you don't have that knowledge! You may preach the truth clearly and logically, but you definitely still think I'm good and that I'm treating you well after I've picked so many unripe pears for you." The person who did this thought that others were stupid, and in particular that I was stupid. Did he have any awareness in his heart when he did this foolish thing? (No.) He had no awareness. He thought he had fooled others and that he was very clever. Was he clever? (No.) If he were truly clever, how could he have done such an utterly foolish thing and still have no awareness? This proved that he was not clever, and that he was instead petty-minded. He picked the unripe pears and gave them to Me to eat, while he himself held a ripe pear and ate it. Wouldn't this action look ridiculous? I let it slide, but what he did left a deep impression on Me. The fact that this person could do this to Me—isn't the nature of this very serious? In terms of his viewpoint, principle for handling things, and approach in this matter, what was his humanity like? Did he know that what he did was incorrect, that treating people this way was incorrect? (He didn't know this.) He thought he was very clever. "Look how smart

I am, I gave you unripe pears and you couldn't even tell! I kept all the ripe ones for myself, and you won't get to eat a single ripe one! If you come again, I still won't pick ripe ones for you, I'll just give you the unripe ones!" Just the matter of picking pears revealed him. Is this person not good for nothing? (He is.) He is good for nothing and doesn't know what's correct and what's incorrect. Tell Me, what kind of humanity is this? In My view, he's a beast, and he only has the appearance of a human, when in reality, he's not worthy of being called human. The thing he did and this mistake he made were utterly wretched, no better than what an animal would do. People always say that humans are higher animals, but the way I see it, many people are even worse than animals! Just from what he did, from the principles and approach of his actions, besides having no humanity, he is not even as loyal as a guard dog to its master. We have a dog at home. One time, it was eating a pig's ear, and I teased it, saying, "You're really enjoying that, aren't you? Why don't you give Me a bite?" It put down the pig's ear and pushed it toward Me, as if to say, "Go ahead." Meat and bones are the most delicious things for a dog. Even if its pup wanted it, it wouldn't give the pig's ear to it, but I said I wanted to eat it, and it immediately offered it to Me. You see, when you own a dog, you can see from it what makes dogs lovely. You take care of it and treat it well, and to it, you are its family. If you ask it for the best thing it has, it will give it to you. It has affection for you. People are incapable of this —so how are they higher animals? Devils say that humans are higher animals. This is pure fallacy, it's twisted reasoning and heresy. If a person has no humanity, living in this satanic world, they can commit any bad deed—they can be as bad as bad gets, as base as base gets, as ugly as ugly gets, and as despicable as despicable gets. If they don't have the function of conscience and don't know what's correct and what's incorrect, they can commit any bad deed, and let any incorrect words, twisted reasoning, and

heresies leave their mouths. Humans are more dreadful than animals. Animals are actually not dreadful; they are very simple, very pure, and very straightforward. The little dog I own, when it was young and eating a pig's ear, became so happy upon seeing Me that it started shaking its head and wagging its tail. It knew to make Me happy. But if I teased it and asked for its food, it wouldn't give it to Me, and it would quickly hide and come out only after it had finished eating. Since reaching two or three years old, it has behaved differently, it's sensible now. When I ask it for something it likes, it gives it to Me. It is being genuine when it gives it to Me, making no demands of Me or harboring ulterior motives toward Me. And when it doesn't give it to Me, it is also being genuine, with no malice toward Me. Whether it gives it to Me or not, it is being genuine. These are its innate attributes and instincts. Animals do not have corrupt dispositions. They do not possess anything that has been processed by Satan, and their revelations are all natural, and very direct and simple. You don't need to guess at their intentions, and you don't need to guard against them. If an animal gives something to you, it's giving it to you, and if it doesn't, then it's not. If it's happy, it's happy, and if it's not, then it's not. It won't become controlled by its emotions, and won't hold ill intentions toward you. People are different. People are dreadful. Wearing human skin, if they don't possess conscience or reason, they can't possibly be better than animals, but they can be as bad as bad gets. How bad can they be? So bad that you'll feel you've seen a living demon, making you feel it's inconceivable, shocking your conscience, striking at and afflicting the depths of your heart. When I feel these things, I sigh inwardly, thinking, "Is this something a human should do? How can people be so bad? He believes in God, how can he still do these things?" Once a person loses their conscience and reason, they can be as bad as bad gets. Not only can they be as bad as they are now, but they can grow even worse, and they can continue to

degenerate. That people do not know what's correct and what's incorrect is the beginning of humankind's degeneration, the beginning of humankind's fall.

If someone doesn't know what's correct and what's incorrect, they have no conscience or reason, and thus they have no humanity, and it's possible they have a demonic nature. No matter what they reveal afterward or what they live out in their lifetime, in short, they will not be redeemed, they will never be redeemed. If someone has no conscience and no reason—to be precise, no humanity—then they're incorrigible and cannot be redeemed. This is truly how it is. If they don't even know what's correct and what's incorrect, how can they do anything that accords with conscience and reason? That would be absurd to suggest. Some people are prone to jealousy and conflict. If it is conflict with other people, you might think the nature of this is not very serious, but some people enter into conflict with Me. Who do these "believers in God" actually believe in, then? The fact that they can be in conflict with Me makes this problem serious. Some people never forget it when I point out some problem of theirs, and afterward they ponder what method they can use to find some leverage and retaliate. For instance, I once said to a person such as this, "You always cook so much, why don't you make just the right amount?" He thought it over, "You say I don't have a good grasp of the amount of food to make. Isn't this implying I'm not sharp-witted, saying I'm no good? Why don't you cook a meal, then!" After I cooked and there was also a little bit left over, he didn't say anything out loud, but inside he thought, "You can't cook just the right amount either, can you? I've found a chance to retaliate against you. You exposed my problem, so I'll expose you too!" He was always trying to find ways to target Me. Some people say, "Is it the case that You hold a grudge against whoever targets You? So it's okay for others to be

targeted, but not You?" Are they right to say that? (No.) On another occasion, I asked someone to tidy up the table, and he said, "I wasn't the one who made it messy!" I said, "Even if it wasn't you, you can still tidy it up." He said, "Even if I tidy it up, I have to make it clear that it wasn't me who made it messy." I asked him to tidy up the things in the cabinet, and he said, "The things in there weren't bought by me!" I said, "You weren't the one to buy them, but can't you tidy them up? Why is it that when I say something, it carries so little weight? You just have to figure out who bought them before you can tidy them up?" Did he know what he was saying was correct or incorrect? He was expressing twisted reasoning, wasn't he? (Yes.) I said that he was expressing twisted reasoning, but he remained unconvinced at heart, thinking that My special status meant others had to put up with whatever I said, as if I were throwing My weight around. Was his thinking correct? (No.) Later, I saw that he did not accept the truth at all, and no matter what I said, he would not accept it in his heart, so I no longer wasted My breath on him—he could do whatever he wanted, and I would excuse and tolerate him. Although I have this identity and status, there are too many people who do not listen to Me and oppose Me. I have personally seen many brothers and sisters who are disrespectful to Me. There are many people who are defiant toward Me and resentful of Me, many people who are jealous of Me and hate Me in their hearts, many people who look down on Me and belittle Me, many people who judge Me behind My back, and many people who ridicule and mock Me in the open. How have I treated them? In My thirty-some years of work, I have not retaliated against a single person. I have not hated anyone, nor have I tormented them after I assumed My status because they were disrespectful to Me when My identity was not openly revealed. Not even once have I done such a thing. Moreover, these people have done some rude or hurtful things to Me, and I have never held them

accountable. However, I do have to fellowship on these kinds of problems by relating them to the truth to help everyone have discernment—this is beneficial to everyone. But many people have no discernment regarding the things these people have done. They don't take such things seriously, as if they are not worth mentioning. Isn't this a problem? So it is all too necessary to fellowship on such matters to help everyone have discernment. Since you say you believe in God, I treat you as a believer. I make demands on you based on the duty you are doing, so shouldn't you do it? Shouldn't you have submission? (Yes.) I have this identity, and I am making demands on you with this identity and status, so you should treat what I say with the attitude of a created being. You are doing your duty; you should not make any other remarks, you should not utter twisted reasoning, and you should not contradict Me. This is the minimum rationality and manifestation of humanity that you as a created being should have. But this person not only lacked such an attitude, but he also employed twisted reasoning. Did he know what was correct and what was incorrect? He did not. People who don't know what's correct and what's incorrect are devoid of humanity, are they not? (Yes.) It can be said with certainty that they have no humanity. If an ordinary person asks you to tidy up the table and organize the cabinet, and you don't want to do it or you feel that the other person is an ordinary person and has no right to ask you to do it, then you can choose not to do it. But the two things you said, "I wasn't the one who made it messy!" and "The things in the cabinet weren't bought by me!"—is this what a person with conscience and reason would say? Isn't this being overbearingly unreasonable? (Yes.) You act defiant when an ordinary person speaks to you like this, but now it is Me speaking to you, and you still dare to employ twisted reasoning with Me and defend yourself with specious logic. What does it say about your character that you can employ twisted reasoning like this? You said,

“I wasn’t the one who made it messy,” meaning, “Whoever made it messy should tidy it up; in any case, I won’t do it!” You refused to do the task you should have done, and you even employed twisted reasoning. Is this the way a person with normal humanity should handle things? If this task is what you should do, shouldn’t you not say this? For you to be able to say this, doesn’t it mean that you don’t know what’s correct and what’s incorrect? In order to refuse and not do this thing, you even vented your personal anger, saying that you weren’t the one who made a mess, nor were you the one who bought the things, so you wouldn’t tidy it up. You came up with excuses and used twisted reasoning to avoid doing it. Isn’t your reasoning too twisted? You could let such twisted reasoning escape your mouth, and you did so with brazen self-assuredness and even overbearingness. Such a person doesn’t know what’s correct and what’s incorrect, do they? They don’t have humanity, do they? (Yes.) It’s not because I have this identity and status and you targeted Me that I have characterized you like this. Even if someone else asked you to do this and you refused and tried to argue, as a bystander, I would still evaluate you in this way, because what you said is not in line with humanity, it is incorrect, it is twisted reasoning, it is heresy and fallacy. You didn’t think it was incorrect, and you even took it to be sound reasoning; this is enough to show what’s inside your humanity. You couldn’t hold it in just then and blurted it out. This is a natural revelation, and a natural revelation represents one’s humanity and essence. Why do I say it represents one’s essence? You harboring such thoughts and viewpoints is not something temporary, and they were not triggered by something I said; rather, these thoughts and viewpoints are what you’ve been thinking for a long time, for days and months—on top of this, because some things were not to your liking, you developed notions, your heart swelling with dissatisfaction and defiance. Your control slipped for a moment and the contents of your heart were

exposed. What was exposed? That you have no conscience and reason, and that your humanity is too evil, too terrifying. If you were to ask the abovementioned person to accept the truth, he could not do it. If you were to ask him to know his corrupt dispositions, that would be even less possible for him. One who has no humanity is on the same level as a beast. It is not because he accidentally did something wrong to Me or said something fallacious to Me that I have characterized him this way; it's because this is simply the nature of what he did. To characterize him this way is not unfair or unjust. Even if he had targeted someone else with these words, I would still evaluate him in this way if I saw it. This is an objective, fair statement. He could say such absurd things, utter such preposterous reasoning, and his doing so was a natural revelation. Tell Me, isn't this an exposure of his nature essence? Isn't this an exposure of his true humanity? This has revealed him. What has it revealed? It has revealed that he has no humanity. People with no humanity do not know what's correct and what's incorrect, and they can come out with any twisted reasoning and heresy, saying these things with such brazen self-assuredness. After they have spoken, they never know that their words are incorrect, and they never admit what was wrong with their words. They never reflect upon themselves or accept being pruned, and in the end, what do they say? "I didn't say that deliberately. Wasn't it just that I let it slip in a moment of anger?" Does it even need to have been deliberate? You have already revealed it naturally, and what your humanity is like has already been exposed. The fact that you can say it without thinking it over proves that these words have dwelt in your heart for a long time, and when you encounter this kind of environment, they are naturally revealed. This can completely represent your character. If you had thought about it before saying it, it might not necessarily be true, and it could even be a pretense, whereas this exposes your character more. People

with no humanity do not know what's correct and what's incorrect, and they even invert right and wrong, and express twisted reasoning as if it were sound reasoning. No matter how you present the facts and reason with them, they just won't admit that they have done wrong. "How can I be wrong? It's you who are wrong! You look down on me, you see that I'm meek, have no gifts, and have no influence or status in society, and you bully me!" They spout a whole bunch of twisted reasoning and heresies, but never say the nature of the wrong things they did and the twisted reasoning they uttered. No matter how many wrong things they do, they don't admit to them. Would a person with normal humanity have this kind of manifestation? We don't even need to mention people whose conscience and reason are very sound—anyone with even a bit of conscience and reason will definitely realize that people make many mistakes in their lifetime. In particular, some people say or do some things they shouldn't, and then feel regretful and distressed their whole lives, feeling self-accusation and self-reproach in their conscience. As they grow to an age of greater sensibility and maturity, they increasingly know what words should be said and what things should be done, and what words should not be said and what things should not be done. Their conscience and reason will constantly regulate their behavior and thoughts. Especially if a person can accept the truth, after they have accepted some truths, their conscience and reason will develop in a positive direction, and the incorrect words they once said, the fallacious viewpoints they once expressed, and the wrong things they once did will, little by little, keep appearing in their minds. They will constantly reflect upon, think about, and ponder them, and then seek God's words and compare themselves to God's words, and they will increasingly feel that they are just an ordinary person, that they have made many mistakes and said many incorrect words, that they have many fallacious thoughts and viewpoints, and that they have

done many foolish, ignorant, and stupid things, and things people find loathsome, in the past. Without even looking at it from the level of God's words and the truth, and just viewing it with the understanding that a person has gained from many years of experience, they can also constantly summarize these problems in their humanity, and these mistakes and transgressions. This is normal, and these are the experience and gains that a person with humanity who knows what's correct and what's incorrect should ultimately have after reaching a certain age and accepting some truths. But those who don't know what's correct and what's incorrect, even if they live to be sixty or seventy, remain such foolish, ignorant, stubborn people, and they will not change. If you expect such people to change, then you might as well be expecting a pig to fly. It will simply never happen. Such people will never change, because they don't even know what's correct and what's incorrect. If you were to ask a person who doesn't know what's correct and what's incorrect to accept the truth, that would be making things difficult for them, because it is simply beyond them, and they don't know what the truth is. It is impossible for them to accept the truth. It would be like asking a color-blind person to paint a picture. Would they be able to paint a picture with normal colors? (No.) If you were to ask a tone-deaf person to sing, they would always be out of tune. No matter how they sing, they can't sing in tune, yet they still think that their singing is in tune and that it's others who are out of tune. Their standard of measurement is not correct, so they will never know what's correct and what's incorrect. Do you understand now? (Yes.)

What fact does this content that has been fellowshipped tell people? It tells them that because people who are devoid of humanity lack conscience and reason, this basic condition, they do not have the basic standard for measuring and regulating their

humanity. As a result, their manifestations seem very strange to those who have conscience and reason. They are always expressing twisted reasoning and heresies, and expressing baseless views. You're unable to understand just what's going on. You've found the answer now, haven't you? (Yes.) If this type of person reaches the point where they are impossible to get along with, then you should no longer associate with them. If they haven't reached this point yet and you can still get along with them to a passable degree, then try to speak and converse with them as little as possible to avoid feeling fed up. Right now, there's a heavy workload in all areas of work, with many tasks that require energy. Some people feel they are too busy and have no time to bother with these heresies and fallacies. This viewpoint is also incorrect, as it is not conducive to gaining discernment. When you hear a heresy or fallacy and feel there's something off about it, you should make a note of it. Afterward, seek the truth so you can discern it clearly and know exactly what's wrong with this fallacy. If you train and practice in this way, you will gain discernment. But for this type of person, there is no need to fellowship the truth with them to correct their viewpoints, because they simply cannot understand it. It's like someone who sees an egg fall from a tree and then says that eggs grow on trees. In fact, there was a hen in the tree laying an egg. He didn't see the hen, only the egg falling, so he came to this conclusion. No matter what you say to him, he doesn't get it, and insists that eggs grow on trees. Isn't this foolish? (Yes.) Can you get through to such a person? (No.) If you can't get through to them, then don't say any more. Don't waste your breath. Over these years, I have seen too many absurd people. Most of these people are quite enthusiastic; they can do some duty, and are not deeply treacherous or evil. So I casually say something to them, and what's the result? If I say a few words of truth, it's beyond them. If I talk about external matters, they can't stand listening. So I no longer want to

say anything to these people, because talking with them is too tiring, and I have too much work to do, too many proper topics to discuss. I can't even get through all the proper topics, so how could I have the mind to bother with these people? Now that the truth has been fellowshipped to this extent, many things have become clear, the true facts have come to light, and different types of people will truly be sorted according to their kind. For this type of absurd person, just let them be sorted and that's it. We don't have the time to reason with them or correct their fallacious viewpoints, right? (Yes.) Then let's end our fellowship here for today. Goodbye!

March 16, 2024

Footnotes:

a. The name "Zheng" has connotations of moral uprightness in the original Chinese text.

b. "Cooling" is being used in the context of traditional Chinese medicine. In this context, "cooling" is not referring to low in temperature, but instead to a property of certain foods believed to reduce internal heat, restrain yang energy, and impact the functions of the stomach and spleen if consumed in excess.

How to Pursue the Truth (18)

The content of our fellowship recently has been quite special. It has involved people's origins, their essences, and their classifications. We have discussed the manifestations of three types of people, each with a different classification—being reincarnated from animals, being reincarnated from devils, and being reincarnated from humans. For most people, this has had some impact on their mood. How do most of you feel after having heard the fellowship in this aspect? Are there any among you who are unwilling to hear this content and say, "These matters don't seem to be related to the truth. Is there any use in knowing about these things?" When new believers hear these words, are they likely to develop notions? Are they likely to become negative and weak? Regardless of how people feel after hearing these words—whether they develop notions or become negative and weak—in any case, fellowshipping these words is beneficial to people. It at least enables people to gain some insight and discernment, to understand the correct thoughts and views for conducting themselves, and to understand the basic principles of how to conduct themselves. It benefits people so much in terms of how to conduct themselves and how to live. In particular, it helps people know how to treat others according to principles. In this way, they will be able to cut down on doing many foolish things and take fewer detours. The content of our fellowship recently has involved people's origins and their inner essence, and we concluded by talking about the manifestations possessed by those who are reincarnated from true humans. Those reincarnated from true humans mainly possess two characteristics. What are they? (Discerning right from wrong, and knowing what's correct and what's incorrect.) These are the two primary manifestations and characteristics that one's humanity should possess. Broadly speaking, they are what we often refer to as

conscience and reason. However, people often don't know how to discern whether someone has conscience and reason, or whether a person truly has one or the other, whether their conscience and reason are normal, or whether they are the conscience and reason possessed by normal humanity. When people don't understand these facts about normal humanity, their views on or understanding of conscience and reason are all very general, so we used two aspects of specific manifestations to explain what human conscience and reason are and to confirm whether a person has humanity. The first one is discerning right from wrong, and the second is knowing what's correct and what's incorrect. We already fellowshipped on these two aspects twice. Discerning right from wrong and knowing what's correct and what's incorrect are qualities of humanity, lived-out aspects of humanity, and specific revelations and manifestations of humanity that humans possess. For these two aspects—discerning right from wrong and knowing what's correct and what's incorrect—I accordingly listed some real examples and discussed some specific manifestations of people within these two aspects, and had you discern whether or not they are manifestations of having humanity, and whether those who possess them are people who can discern right from wrong and know what's correct and what's incorrect. Regarding discerning right from wrong, we fellowshipped on some cases to dissect how people treat positive and negative things, and we also fellowshipped on how to discern negative things and non-human manifestations. Although I did not give more specific examples to tell you what positive things are and what negative things are, by dissecting and exposing some of people's manifestations toward positive things in their daily lives, I showed how one should treat positive things and what attitudes one should have toward them. I also gave some examples to expose people's attitudes and manifestations toward negative things, so that you can learn to discern what the nature of the attitudes and manifestations

of these negative characters is, whether their humanity is true humanity or not, and what the essence of their humanity is. In our last two fellowships, we didn't specifically explain what positive and negative things are, but judging from the facts that were exposed, shouldn't you now be able to define positive and negative things? After having listened to the fellowship, have you summarized what exactly positive and negative things are? If, after listening to this specific content of the fellowship, you have a definition in your heart, knowing what positive things and what negative things are, and understand the truth in this regard, then you will know how to discern and treat positive and negative things, right? (Yes.)

What are positive things? Is this not an issue that should be understood? Perhaps you can give some examples of positive things, such as God's righteous disposition, God's loveliness, God's work, God's intentions for man, God's requirements for man, as well as all the truths God has expressed to humankind, every detailed and specific truth principle contained within the truth—these are all positive things. You can give some specific examples of positive things, so can you give some specific examples of negative things? Is traditional culture a negative thing? (Yes.) Are evil trends negative things? (Yes.) Is pursuing an official career a negative thing? (Yes.) Is pursuing great wealth a negative thing? (Yes.) These are all negative things. What else? (That's all I can think of.) You never ponder these things in your hearts; you are always zoning out. And yet, you usually feel that after believing in God and doing your duty for many years, having eaten and drunk many of God's words, you have come to understand a great deal of the truth. Why, then, when it comes to specific matters, do you have no viewpoint? Where has all that you understood gone? If you are asked to use the truths you understand to dissect the essence of an issue and explain

its essence clearly, and thus help people understand the truths involved and God's intentions, so that they not only discern the negative things but also know what the positive things and the truth principles involved are, you come up with nothing, not knowing what to say. Isn't this a manifestation of not understanding the truth? (Yes.) Then what are all those understandings you usually talk about? (Words and doctrines.) They are all words and doctrines. Some people, when writing spiritual devotion notes, find their thoughts flow like a spring, and they write as if divinely guided; they write in a highly structured manner, and move themselves to the point that their eyes well up and tears stream down their faces. However, when they're asked to apply what they have written to real life to discern various people, see through various things, and resolve various problems, they are incapable of it. They understand many doctrines, but they just don't understand the truth. As a result, they can't see through any matter they encounter, and they can't resolve any problem they discover. What is the use of them understanding so many doctrines? People who don't understand the truth are so pitiable! Those arrogant and self-righteous people understand many doctrines yet cannot resolve any real problem. This is so pitiful. Getting back on track, let us continue our fellowship on what positive things are. This aspect of the truth must be made clear. If we make a general statement and say, "Everything that comes from God is a positive thing," are these words correct? (Yes.) "Everything that comes from God is a positive thing" is a truth, but if you don't understand what this statement specifically refers to or what the truth within it refers to, then what you understand is doctrine. If you have an appreciation and a true understanding of this statement in many matters, and can also communicate some details to substantiate your viewpoint, then your viewpoint has God's words as its basis, and this proves you understand some of the truth. Many people say, "Everything that

comes from God is a positive thing." Theoretically, this statement is correct, and it is also one aspect of the truth. So, specifically, what are positive things? There should be a specific explanation for "Everything that comes from God is a positive thing." What things, then, are positive things? Everything that comes from God is a positive thing: All things created by God, ordained by God, or under God's sovereignty are positive things. Is this explanation correct? Does this make it specific? (Yes.) This way, the statement "Everything that comes from God is a positive thing" doesn't just stay on a theoretical level, but becomes a truth principle. Is putting it this way clear? (Yes.) Then read this sentence defining positive things. (All things created by God, ordained by God, or under God's sovereignty are positive things.) How do you feel after reading this sentence? Has the definition or scope of positive things started to become clear in your hearts? (Yes.) Then read it again. (All things created by God, ordained by God, or under God's sovereignty are positive things.) When you read words of truth, you must learn to read them slowly and to savor them carefully. You must learn to read them with measured cadence, reading them out seriously and solemnly at a comprehensible pace, so that after everyone has heard them, every word and sentence is engraved in their hearts and leaves a deep impression, and from then on, this statement becomes a basis and criterion of God's words by which they measure a certain type of thing inwardly. How great that would be. Read it again. (All things created by God, ordained by God, or under God's sovereignty are positive things.) That was still a bit fast. Tell Me, when reading God's words, should you not be serious, and also pious? (Yes.) If you read God's words as frivolously and quickly as you would an article by a nonbeliever, how would listeners feel? (They wouldn't feel any piety.) Then, to read God's words with piety, how should you read them? What should the pace be like? (We should read them seriously and earnestly, word by word, in a

sonorous and powerful manner.) Correct. Then read it again, and strive to make it sonorous and powerful. (All things created by God, ordained by God, or under God's sovereignty are positive things.) Now that this sentence has been read several times, you must have memorized it, right? (Yes.) This sentence emphasizes three things. What is the first? (What is created by God.) What is the second? (What is ordained by God.) And what is the third? (What is under God's sovereignty.) And what are all of these things? (They are all positive things.) You've memorized it, right? (Yes.) Memorizing the truth and engraving it in one's heart is incredibly beneficial for understanding all the truth principles, for discerning all kinds of people, events, and things, and for having the correct stance and viewpoint on them, and for being able to choose the right path and practice according to the truth principles to satisfy God.

We just talked about what positive things are. All things and events within the scope of what is created by God, ordained by God, or under God's sovereignty are positive things. In that case, there are a vast number of positive things. First, all kinds of living and non-living things that God has created are positive things. Living things are life forms that are capable of action, that can breathe, and that possess vitality. No matter what their life structure is, or what the laws and rules of their life are, as long as they are created by God, as long as they come from God, they are positive things. Even if you don't like them, even if they don't accord with your notions, and even if they are of no benefit to people or can even cause them harm, as long as they are made by God and ordained by Him, they are positive things. But some people have notions about this. They believe that bad animals and animals that can harm people—like foxes, wolves, or man-eating beasts—are not positive things but negative things. This viewpoint goes against God's desires and is completely and utterly wrong. In fact, whatever is

created by God, so long as He does not condemn it, is a positive thing. People should not discriminate against it, nor should they condemn it and resort to killing or any other cruel means to deal with it because they find it repulsive. People should let it take its natural course. Even if you do not protect it, you should still leave it space to survive, and you should not do it harm, because it comes from God. This is the attitude that people should have toward all the various creatures made by God. As long as something is created by God, regardless of whether you like it or not, whether it is beautiful or ugly, whether it is friendly toward you or poses a threat, whether it is invisible to the naked eye or you can see it, whether it has an impact on your life, or what relationship it has with human survival, you should hold it and all such things in equal regard, treat them according to principles, and respect them; give them space to survive, respect their ways of survival and their laws of survival, and also respect all their activities. You should not harm them. At a minimum, you should be able to coexist with these creatures, and you should not interfere with one another. This is something that people should understand and apprehend, and it is, of course, even more so a principle that should be adhered to in how one treats various creatures; one should absolutely not approach them with notions that come from human will or even with impetuousness. This concludes our fellowship on matters related to all things created by God.

Another aspect regarding the definition of positive things relates to what is ordained by God, and the scope of what is ordained by God is quite large. In broad terms, for example, the lifespan, appearance, innate nature, and genes of various living things, as well as their ways of survival, their patterns of activity, their methods of securing food and reproduction, and their living patterns for adapting to the four seasons, which involve their

migration directions and activity ranges; in addition, the four seasons, locations of mountains, rivers, and lakes, and forms of existence of various living or non-living things on earth ordained by God, and so on—people should also respect these things that fall within this scope, give them space to survive, and not use human will or artificial means to eradicate, interfere with, or damage them. For example, tigers are born to eat herbivores; zebras, antelopes, elk, and some small animals are all prey for tigers. This is a creature's way of securing food, and the scope in which it does so; this is a rule of its survival. So, what does this rule of survival involve? It involves God's ordination. Since it is ordained by God, no matter how people view it from a notional perspective—whether they see it as wonderful, or as bloody and cruel—it is certainly a positive thing. This is absolutely certain, and you cannot deny it. Even if you feel in your heart that a tiger hunting animals is very bloody and cruel, and you can't even bear to see such a tragic scene unfold, you should respect the way of survival in the animal world. You should not hinder or restrict it, much less artificially interfere with or damage this ecological environment. Instead, you should let things take their natural course, and protect the survival environment of the animal world. You should not strip various animals of their right to survive. Carnivores hunting and devouring herbivores or other animals is a rule of their survival, and this rule of survival was created by God and ordained by God. Mankind should not interfere with or damage it but should let things take their natural course. What does it mean, then, to let things take their natural course? It means that when you see a tiger or any other carnivore hunting an antelope or other prey, if you have enough courage, you can watch from a distance and not interfere. If you are timid and cannot watch this scene of bloody, deadly combat, then don't watch, but you should not condemn the hunting behavior of these carnivores because you can't bear to see the

bloody scene, much less should you complain that it was a mistake for God to create these carnivores; this is an act lacking in reason. It is normal that you do not understand this, but you should not strip carnivores of their right to survive. Some people ask, “Then should we artificially protect them?” By not doing anything to interfere or cause damage, you have already fulfilled the responsibility of a human. There’s no need to artificially protect them, because animals are also creatures made by God; and given that they were created by God, God has already endowed them with the ability to survive—they do not need you to interfere or help. Besides, can you help them? Can you replicate the ferocity with which they hunt their prey? People don’t have what it takes. At most, people can only use weapons to kill a few prey, which is far from meeting the needs of animals. Moreover, some animals do not eat dead prey; they only eat live, fresh meat. You should not interfere with or damage the survival rights of carnivores, nor should you protect herbivores from harm; it is enough that you do not harm or hunt them. The survival of all kinds of animals has its laws, and they will reproduce and live on according to the rules ordained by God and the laws established by God. They have their own laws of survival, and their own abilities to survive, and in many ways, their survival abilities are even superior to those of humans. Although they cannot make or use weapons and tools, their ability to survive independently is still superior to that of humans in some regards. If humans were to live in the wild, it would be difficult for them to survive; some would even die of thirst, starvation, or cold, or be eaten by wild beasts. It is clear that the ability of humans to survive independently in the wild is inferior to that of animals. And why is this? This is also related to God’s ordination.

Regarding what is ordained by God, the principle people should abide by is not to artificially interfere with or damage it.

Take the treatment of animals, for example: People do not need to protect them out of kindness. As long as you don't disturb them, damage their living environment, or undermine their rules and laws of survival, you have fulfilled the responsibility of a human. If an animal is injured or encounters some difficulty and seeks help from humans, should people help them? (Yes.) This help is not considered artificial interference, but rather is a responsibility people should fulfill. Why is this a responsibility people should fulfill? Because this is something humans are capable of doing. In this situation, people should show love and do their best to help, because both humans and animals are creatures. It's just that in God's eyes, mankind is the object of His salvation, a higher-level creature, distinct from others. Since all live together in this material world, in this space, helping each other in times of need does not violate any principles. This is a character that humans should possess at the very least, and it is something they should be able to achieve. If there really is some injured animal that comes to you for help, it only does so because it holds you in high regard and trusts you. The fact that it can seek your help proves it is not foolish; it is capable of thinking, and it knows that although humans are different from them, humans have ways to help it survive. Since other living things hold humans in such high regard, should humans not play the role of the master of all things well and fulfill the obligations they ought to? (Yes.) This is the principle of practice. To play the role of the master of all things well, it's not enough to just have this wish—it requires practical action. When other living things face difficulties or have needs, you must extend a helping hand to assist them. If they are destined to die or to face some great calamity, and you cannot help, then there is nothing to be done, and you should just let things take their natural course—you just need to do your best. If you see them encounter difficulties or danger, that is when you should fulfill your responsibility and

obligation. If you don't see it, there's no need to take pains to search it out—that is not your responsibility. They have their own destiny, and you need not proactively make an effort in this regard. Conversely, if they are faced with difficulty and seek your help, it is your bounden duty to extend a helping hand; you'd better not refuse. For example, should you encounter a wild goose on the road blocking your path and trying to stop you from leaving, if you have a loving heart, you should realize that the goose is in trouble and has come to you for help. What should you do at this time? (Follow the goose to see what's wrong, and help if we can.) That's right. Follow the goose, see where it leads you, and what difficulty or danger it has encountered that requires human assistance. You should do all you can to help it—you can't just leave it in the lurch. This is the sense of responsibility that humans should have. To cherish the various living things created by God, to cherish all things that God has created—this is the character of loving positive things that people should possess. Some people ask, "Is this accumulating merit and doing good?" No. The saying "accumulating merit and doing good" is not valid. There's no need to spout such high-sounding words. To put it bluntly, the whole idea of accumulating merit and doing good is nonsense! This is fulfilling the obligations of a human; it is the most basic sense of responsibility people should possess. Once you have helped the goose, your responsibility is fulfilled. You don't need it to thank you, nor do you need it to repay your kindness—what you did was something humans are obliged to do. To fulfill this obligation and have this sense of responsibility is to follow God's words—all things created and ordained by God are positive things, and we should cherish them. God's charge is to cherish all things He has created. This is part of the common sense of humanity that humans, as the masters of all things, should possess at the very least. Specifically, it is the sense of responsibility that they should possess at the very

least. Do not interfere with other living things, do not undermine their rules of survival, and do not strip them of their right to survive; additionally, there's no need to artificially help them live a certain way or guide and regulate them to survive a certain way. Instead, respect their laws of survival and their rules of survival. When they need help, if you see it, you should not evade them or turn a blind eye, just watching on as they are harmed and die, but should extend a helping hand to fulfill the responsibility and obligation humans ought to fulfill. By helping them out, you save them. This won't tire you out, nor will it require you to pay a great price or expend a lot of energy, much less to lay down your life to protect them. It's no skin off your back; it's something that you are supposed to do as a human. If you were asked to protect them with all your might, that would not be easy to achieve, but you should be able to let things take their natural course—not interfering with them, not damaging their living environment or undermining their rules of survival, and not stripping them of their right to survive. If you cannot even do this, then you are non-human, you are not the reincarnation of a human, and you have no humanity. What does having no humanity mean? It means you lack even the conscience and reason to protect animals, care for them, and respect the living things God has made. If you are always thinking of harming them, eating them, and stripping them of their right to survive, then you are not a human but a wild beast. Is this clear now? (Yes.)

Regarding what God ordains, there are some other situations. For example, the rules of survival of some animals are somewhat different from or even opposite to those of other living things, such as owls, bats, and some other animals whose rule of survival is to sleep during the day and become active at night. This was ordained by God, and even if special circumstances occasionally cause these animals to temporarily change this routine, under normal

conditions their laws and rules of survival basically don't change. People are always thinking about changing the rules of these animals, making them diurnal like humans. They conduct research into the genes and blood serum of these animals, their activity patterns, and so on, thinking of every which way to change and undermine their rules of survival and activity patterns. Is this good? (No.) Is this kind of behavior, this kind of thinking, a positive thing? (No.) This is a negative thing, and something non-humans do. Through scientific research, these living things do get changed somewhat, but they end up living extremely painfully and abnormally. Normal people can't bear to see this. There are also some people who say, "There are so many rats now; it would be great if dogs could catch rats. Dogs could guard the house, and we could save on dog food because they'd eat rats, and we wouldn't need to keep cats. It'd be three birds with one stone. Wouldn't that be great?" Then they research how to merge the genes of cats and dogs, so that dogs have both dog and cat genes and become a dog-cat hybrid that can both guard the house and catch rats. Is this idea good? (No.) Why not? (Because they always want to undermine what God has ordained and violate the laws ordained by God. This is exactly what Satan does and what corrupt humankind does.) Such ideas are wicked. Where do wicked ideas come from? They come entirely from Satan and evil spirits. Thus, such corrupt people are non-humans. They always want to change the positive things that God has ordained, and to change the original functions, activity patterns, and laws of survival of various living things ordained by God. They always want to undermine the forms of survival of living things ordained by God, they always develop some wicked and outrageously rebellious ideas, thoughts, and viewpoints, and they always want to undermine the various things ordained by God. Such people are non-humans; they have no humanity. Their thinking or actions are never within the scope of conscience and

reason, but rather, they always want to exceed the scope of normal humanity—this is a manifestation of being non-human. They do not, within the conscience and reason of normal humanity, respect or uphold the rules of survival and forms of existence of all things ordained by God. Instead, they always want to undermine, disturb, and change the rules of survival ordained by God, to change the ways of life of other living things. They want to make cats no longer cats and dogs no longer dogs, turning them all into aberrations, wicked things, making them develop in a wicked direction. They always want to undermine the existence of positive things, and always want to undermine the forms of survival of positive things. Are they not non-humans? (They are.) The thoughts and viewpoints produced and possessed by non-humans are negative things, and they are antagonistic to positive things. Since their viewpoints are negative things and are antagonistic to positive things, are the items they produce and the results they bring about in their professions not negative things? (They are.) These things are negative things. Although some things do not directly have any adverse impact on or cause any harm to mankind, as long as they are antagonistic to what God has ordained, as long as they violate the laws and rules ordained by God, and as long as they have a different way of survival or a different law and rule that has come about as a result of man's artificial interference, processing, and undermining on the basis of the laws and rules ordained by God, then these things are negative things. Regardless of how many people accept and acknowledge the existence of such a thing, or how many people's lives or survival it brings physical pleasure to, if it's not in the original form ordained by God, and if it's not in the original state ordained by God, but rather the ordained structure, form, or the laws and rules of its survival have been changed and undermined, then it is a negative thing. This is because it has been processed, damaged, and changed by Satan, and has been infused with

concepts, thoughts, and viewpoints from Satan, and even some of Satan's poisons or Satan's schemes. Even if people cannot see through this, it is still a negative thing. In short, so long as it's something that goes against the original thing ordained by God, something whose original form, structure, or the laws and rules of survival as ordained by God—whether a living or non-living thing—have been undermined and changed, and which has at the same time had various additional things from Satan infused into or added into it, then it is a negative thing, and it has already been denatured. No matter what kind of quantitative impact it has on the physical life or survival of mankind, as long as it's undergone a qualitative change, and its quality has been altered, then it is a negative thing. This is absolute, and not at all false. As long as something is a negative thing, no matter how long it has existed in this world or how long it has been accepted by mankind and society, if it is not the original thing ordained by God, it is not acknowledged by Him, and if it is not acknowledged by God, then it is a negative thing.

Some people ask, "Apples and pears are both original fruits ordained by God. If the two are grafted together to make an apple-pear, is that a negative thing? Should we eat it or not?" This is something that could be encountered in daily life, no? Tell Me, should you eat it or not? If you eat it, will you be poisoned? Will it cause you physical harm? Will it impact your lifespan? Will it affect how God views you? Will it affect your outcome? How should this matter be viewed? This tests whether you understand the truth principles, and whether you understand what we fellowshipped about earlier. If you understand this aspect of the truth, and you have grasped the truth principles in this regard, then when you encounter things in real life, you will know how to practice, you will know what actions violate the truth and what actions uphold

the truth and are within the scope of the truth principles. Should you eat apple-pears? (No.) Is it that you wouldn't dare to eat them, or that they shouldn't be eaten? (We wouldn't dare to eat them.) You say you wouldn't dare to eat them, but haven't you eaten quite a few of them in your daily lives? And what happened after you ate them? Were you physically harmed? First, let's determine whether an apple-pear is a positive or a negative thing. You said that it should not be eaten. The subtext of this statement is that an apple-pear is a negative thing, and so it should not be eaten. Is that what you meant? (Yes.) Then is this understanding correct? Should the matter of apple-pears be perceived in this way? If I hadn't given you the example to fellowship, you would have thought that apple-pears should not be eaten, that eating them would poison you—just like how Eve, when she violated God's commandment and ate the fruit of the tree of the knowledge of good and evil, was tempted by Satan into sin and fell inextricably into Satan's hands. You would have thought that, especially given that now is the critical moment of God's salvation of mankind, and time is running short, you must be careful and not eat things indiscriminately, that if you do, you might violate the principles and transgress the administrative decrees, leaving you without an opportunity to be saved, and by then regret would be useless. You cannot see through this matter; you have been stumped by such a small thing. You think that apple-pears should not be eaten and wouldn't dare to eat them, that doing so would be violating the principles and transgressing the administrative decrees, which would be terrible! Isn't this what you all think? So, should you eat apple-pears or not? (God, we just discussed this and think that we can eat apple-pears, because man is only improving apples and pears and has not changed the laws ordained by God for them. So eating apple-pears does not involve a transgression of the administrative decrees.) After your fellowship, you've gained some clarity, and now understand that the laws

ordained by God have basically remained unchanged in relation to the apple-pear, so you can eat it. What you just said is accurate; it's just that you didn't explain it clearly. Let's not discuss the question of whether apple-pears can be eaten or not for now; let's first talk about why they don't violate the laws ordained by God. Apple trees and pear trees are both plants created by God, and people can eat the fruit they bear. When these two plants are grafted together or cross-pollinated, another kind of fruit is produced. Whether this is done artificially or naturally, basically the origin of this fruit, the form of its survival, and the laws and rules of its survival remain unchanged from what was originally ordained by God. Even if man artificially grafts the branches of an apple tree and a pear tree together, it is on the basis of their original laws and rules of survival, on the basis of their original forms of life, that a fruit with the shared life characteristics of both is produced. This fruit is called an apple-pear. Man just uses his ability to survive and his way of thinking, his intelligence and cleverness, to graft two plants together to produce another kind of fruit, but this fruit, the apple-pear, does not go beyond the scope of what is ordained by God. This is one aspect. On the other hand, even without human intervention, if apple and pear trees grow together in the same forest, can they avoid cross-pollination? In very natural circumstances, when the flowering season arrives, they will be cross-pollinated, and their root systems underground will also intertwine. Whether the pollen is spread by bees or through the wind and air circulation, apples and pears will receive each other's nutrients, and the apple-pear fruit will be produced very naturally. Then can you still say that this apple-pear is man-made? (No.) It's a living thing that grows naturally in the natural environment ordained by God; it is something within the scope permitted by God, so this apple-pear does not violate any laws. Regardless of whether it has the characteristics of an apple or a pear, in short, it

is not a negative thing; it is still a kind of fruit that God has prepared for mankind. You can set your worries aside and dig in—it will definitely not cause you any physical harm. However, when I just mentioned man artificially grafting apple and pear branches together, you couldn't ascertain whether an apple-pear is a positive or a negative thing, and you wouldn't dare to eat it, thinking, "An apple is an apple, without the genes of a pear, and a pear is a pear, without the components of an apple; only these can definitely be eaten!" Isn't this way of comprehending things distorted? (Yes.) It is distorted. Various living things exist together in a common space; it is inevitable that they will influence and provide for each other, drawing from each other's strengths to make up for their own weaknesses. Within this, there are many details, and there are mysteries. In short, the emergence, existence, and effect of all this is for the survival of the human race that God has created. This is the value and significance of the existence of positive things; ultimately, it is to maintain the normal survival of mankind and the reproduction and continuation of mankind. Is this matter clear now? (Yes.)

Next, let's discuss another matter, something people often encounter in their daily lives. Take a look and consider how it should be discerned and approached. To meet mankind's demand for food, people invented nonorganic grains, increasing yield by modifying the genes of various seeds and fruits. Initially, the goal was actually to reduce pests and diseases, avoid using more pesticides, and thus grow various plants needed by mankind while reducing labor and avoiding interference from pests and diseases, and at the same time increase yield to supply mankind's need for food, which resulted in such a product being made. What is this product called? Nonorganic food. The emergence of nonorganic food has greatly satisfied mankind's demand for food. People

believe that the yield of organic food is relatively low and cannot meet mankind's needs. Since the emergence of nonorganic grains, the yield of grains has greatly increased, people's income has also increased, and the problem of hunger for many people has been resolved. Thus, mankind has "fortunately" been able to eat nonorganic food. So, is nonorganic food a positive thing or a negative thing? Does it violate the principle of "what is ordained by God" or not? Should nonorganic food be eaten? What are your viewpoints and opinions on nonorganic food? How do you define the positivity and negativity of organic and nonorganic food? (Organic food is natural, and is ordained by God. It's a positive thing. Nonorganic food is produced through scientific processing and genetic modification. It goes against the original laws created by God. So nonorganic food is a negative thing.) (The original genes in nonorganic food are damaged, and it goes against the laws created by God. Moreover, the original nutritional value of food has been undermined in nonorganic food; eating it provides no benefit to people's health. Nowadays, the appearance of health problems is widespread in lots of people who have been eating nonorganic food for many years, so I think if conditions permit, we should try our best not to eat it. But in today's society, most food is nonorganic, so in order to survive, we definitely have to eat nonorganic food.) What you have said is all in line with the principles, and the key points are correct, but it's too simplistic, and there are some details that have not been explained clearly. Some people say, "Nonorganic food and organic food look similar on the outside, and taste more or less the same. Nonorganic food is basically not any different from the original forms of food ordained by God. Some nonorganic food even looks better and has a higher yield than organic food, and the taste is not necessarily much worse than organic food. So why is organic food a positive thing and nonorganic food a negative thing?" Although you just said you are certain that organic food is a

positive thing and nonorganic food is a negative thing, you don't understand why they are distinguished in this way; you still don't understand the details here. There is a key point you must know: Why is it that, with two things that look the same on the outside, one is a positive thing and the other is a negative thing? Some people say, "That's because nonorganic food is scientifically processed and has been damaged by science." Is this statement correct? In terms of doctrine, it is correct. It sounds like this is the case. But people still don't understand after hearing it. So, in terms of their essence, just what is the difference between organic and nonorganic food that allows them to be defined as positive and negative things, respectively? What is this definition based on? How does God view it? What is the truth in this? This gets to the essence of the issue.

Organic things come from God. They are what God created, and man has named them "organic." Let's not concern ourselves for now with the origin or source of the word "organic" or why people named it so. We still need to look at this from the perspective of God's creation and ordination. Within God's creation and ordination, there is a subtle yet crucial point, which is that when God created a seed, He put into it all the nutrients and components it should have, as well as its functions. What is the basis for the principles of determining what things were put into the seed? They were based on the needs of the human body, on the receptivity of the functions of the human body's internal organs and the nutritional components required by these organs. Since the food grown from such a seed is for human consumption, then the effects this food will have on the human body after it is eaten, and the nutrients humans can absorb from it to maintain their normal physical growth and survival, and to prolong the life of their body, are all things that God must consider when creating a seed or a type

of food. It's not casually creating a seed that can grow in the soil and leaving it at that, no, God has put thought into it. As for what effects the skin, pulp, and germ of this kind of seed will have on the human body, what results these things can achieve, what the human body needs, and what nutrients humans should absorb from this type of food after eating it, these are all things God must consider. Since God has such considerations, when He creates this type of seed, He must create it according to the nutritional proportions humans need, and this seed thus comes into being in God's thoughts. This is looking at the impact of a seed on humans from the perspective of its nutritional components and structure; this is one aspect God considers when creating this seed. Additionally, God considers the size and shape of this type of seed or fruit, the length of its germination time, its form of survival, the type of soil it is suitable for growing in, how many nutrients it absorbs in which type of soil, how many nutrients humans can absorb from it when they eat it, and so on. All these details are things God has to consider. The various factors that God considers when creating a seed ultimately boil down to one point, which is to provide for mankind's need for food, to achieve the normal physical growth and survival of mankind. This is the most important point. There is another point that is also crucial. If a seed has no life force, and it's a dead thing, like a grain of sand or a stone, unable to sprout when planted in the soil, then this means that after people eat this food this one time, it won't be available again. Such a seed is far from being able to satisfy mankind's need for food. Therefore, in addition to the components it should have, such as its skin and kernel, this seed must have a germ. Of course, this germ may not be a characteristic of life present in all seeds. In short, in addition to its skin and kernel, this seed must have life force. In human language, it is called life force, but in God's terms, it means that this seed must have life. What does "having life" mean? It means it can

continue to reproduce; through sprouting and growing, it must be able to bear fruit. A seed, through sprouting, growing, and flowering, must be able to produce more fruits, and like the seed itself, its fruits must also have life force, and be able to reproduce and bear more fruits, as only in this way can it supply mankind's need for food without end. These are the two most basic and most important things in God's creation and ordination of a seed: One is the various nutrients it contains and its functions, and the other is that this seed must have life force, that is, this seed must be living. In human terms, if something is "living," it is called "organic." This organic food, from the time God created it, actually has life. If you bury it in soil, and water and fertilize it, it will sprout, grow, flower, and then bear fruit, and each of its fruits has the same function it has. This same functionality ceaselessly provides for mankind's need for food, for the physical survival of mankind, and for the reproduction and continuation of mankind. In addition, this seed integrates with the soil and bears fruits, and these fruits—like the seed itself—bear more fruits to supply mankind, and go through the same process of reproduction and flourishing, generation after generation. In this way, mankind has an endless supply of food. With a supply of food, with a source of food, the physical life and survival of mankind continues without end, and they will never be without food. From this fact, it can be seen that for mankind to have survived to this day, the contribution of the various seeds created by God cannot be overlooked. The root of their being able to make such a contribution to mankind is God's creation and God's ordination. But if the two most important things ordained by God for a seed are destroyed—one being the nutrients and functions of the seed, and the other being its original life force—if these two things are gone, when the seed falls into the soil, it will no longer sprout, no longer grow, no longer flower or bear fruit. It can only disappear into the soil, and the source of mankind's food will be

lost from then on. What will mankind face then? (Death.) They will face hunger, famine, and then death, and they will not be able to reproduce and continue. This is one aspect, and it is very serious. Another aspect is that, when a seed is artificially processed, its nutrients are greatly reduced, from originally containing many kinds of nutrients to only a small amount. In addition, its functions also change. For example, a certain kind of food used to be able to nourish the brain, replenish physical strength, and give people vitality, but now, after undergoing artificial processing, these functions are greatly reduced, or even lost. Even if someone eats a lot of this type of food, they feel physically exhausted, their thinking becomes sluggish, and their memory declines. Although they're not old, they become like an elderly person. Their legs feel heavy, their body becomes stiff, and their skin ages. They appear to have grown physically larger, but inwardly, they feel different from those who eat organic food. If the original functions of a food are weakened or even lost, not only does it not positively aid or benefit the bodies of people after they eat it, but it also has many negative effects on them. The various nutrients needed by the body cannot be replenished in time, and at the same time, many functions of the body gradually degenerate and disappear. As a natural consequence, on the basis of this vicious cycle, people's thinking becomes sluggish, and they may even develop some extreme behaviors or ideas. Such manifestations are some of the negative effects and consequences brought upon people by nonorganic foods. Nonorganic foods have lost the components they should have as created by God, and they have also lost their original functions. They are different from the original things created and ordained by God. They have all been artificially processed and changed.

Although people create nonorganic food to satisfy mankind's demand for food, such food introduces all kinds of adverse factors

to human health and reproduction, which affects the procreation and survival of mankind. Therefore, you must have discernment regarding nonorganic food. For thousands of years, mankind has been enjoying organic food. Why do we say that organic food is a positive thing, while nonorganic food is a negative thing? What is the greatest point of distinction? What is the crux of the matter? The crux is that organic food is prepared for mankind by God; it is ordained by God. It possesses the original components and functions created by God, and most importantly, it has the life force that God has endowed it with, whereas nonorganic food has lost those original components and functions, and also lacks the life bestowed by God. Because it lacks these two most important things ordained by God, it violates the principles of the positive things created and ordained by God. Nonorganic food is a type of thing that has been processed, damaged, and altered by human science, and no longer possesses the characteristics of a positive thing. This is because it lacks the components and essence of the positive things created and ordained by God, and instead goes against the functions and essence of the positive things created and ordained by God. What does it mean to go against the functions and essence of positive things? It means that when God created a certain seed, its function was for mankind, it was to serve and benefit mankind, and to sustain the normal physical needs and survival of mankind, whereas nonorganic food damages and disturbs the normal survival of mankind, and at the same time brings a series of irreversible negative effects and consequences to people's normal lives and survival. So, it's not at all unjust to call nonorganic food a negative thing. Isn't that so? (Yes.) Is this issue clear now? (Yes.) Why is organic food a positive thing, while nonorganic food is a negative thing? Broadly speaking, organic food comes from God, benefits and serves humanity, and contributes to human life and survival; it serves an irreplaceable function in man's life and survival—nothing

can substitute the role it plays. But is nonorganic food beneficial to human health? (No.) Quite the opposite: It is not beneficial to human health; rather, it harms human health, and brings much pain and trouble to the physical lives and survival of human beings. For example, it causes various discomforts in the body, such as slowing of blood circulation, limb stiffness, heaviness in the legs, and wooziness, and leads to the premature onset and flare-up of many diseases; people's allergic reactions are also becoming more and more severe. Adverse reactions of varying degrees affect a range of things from the skin to the internal organs. These are the various troubles and pains brought to the physical life and survival of mankind by nonorganic food. Since the human body was created by God, only God best understands its structure and needs. Thus, God created all kinds of food for mankind based on the structure and needs of the human body. From south to north, from east to west, God created various foods that are conducive to the life and survival of the local people. The original forms of all the foods created by God are meant to provide the necessary food sources for human life and survival; they are all essential for the physical lives and survival of human beings. That is to say, for a person's body to live and be sustained, it cannot be without these plants created by God. As long as these plants and seeds come from God, they are in their original forms, possessing the necessary functions and components created by God, as well as the life force endowed by God. No matter where a seed is—even if it falls into the cracks of rocks where there is no soil—as long as it has life force, it can sprout, grow and mature normally, and produce more seeds. Only in this kind of broader environment where all things reproduce and survive can people obtain a source of food for their bodies, continuously engage in various activities, and continue to reproduce and live on. If various plants and seeds lose the original functions created by God, it is equivalent to mankind being deprived of food,

and the source of mankind's food being taken away. Even if people create and produce some foods which are not in their original forms that can temporarily satisfy their hunger, because the original forms of the foods are changed after undergoing processing and they lose their original functions, after people eat them, their physical functions and sensations will change accordingly. Over time, people's bodies will also experience some adverse reactions; they will develop some illnesses and pains, and there could even be some serious consequences. This goes against God's original intention in creating food for humanity, and it also goes against the laws and rules of survival that God ordained for mankind. So, no matter how you look at it, as long as something goes against God's original intention in creating a living thing and the laws and rules ordained by God, it has lost the function God created it with and the role it should play, as well as the life force bestowed upon it by God, and so its essence has changed. The emergence of nonorganic food goes against God's original intention in creating food; when scientists scientifically process and alter the seeds of food, it causes the essence of the food to change. Thus, nonorganic food is a negative thing. Regardless of whether its appearance becomes more vibrant and beautiful, or it becomes larger, or its quantity increases—no matter how it changes, so long as it goes against God's original intention in creating it and loses its God-given functions and life force, then it is a negative thing. This is certain beyond all doubt. No matter what it is, and no matter in which period or by whose doing it emerged, so long as it was not created or ordained by God, but rather goes against God's creation and ordination, then it is a negative thing. Is this matter clear now? (Yes.)

Now that the matter of nonorganic food being a negative thing has been fellowshipped clearly, there is another issue that needs to be fellowshipped. Some people ask, "Since nonorganic food is a

negative thing that goes against God's creation and ordination, how should we treat it? Should we eat it? Is it that we shouldn't eat it, or only eat a small amount? What is the appropriate way to practice?" Some of you just pointed out, "Most of the food in society today is nonorganic, and it's not easy to find organic food if you want to buy some—in some countries and regions you can't even buy it at a high price. Even if we know the benefits of organic food and the harm of nonorganic food, what can we do?" This is just how the broader environment is. This is Satan's world, and it prevents people from eating the food endowed with life force that God created. Some people say, "We know that eating nonorganic food is harmful to our bodies, but we don't have the means to eat organic food. What should we do? Are we supposed to just starve to death?" You cannot starve to death. For the sake of living, you still have to eat nonorganic food. Even if eating it is harmful to the body, it still beats starving to death. Even if you continue to live with such difficulty, as long as you don't die and can fulfill your duty, hanging in until the last moment and attaining salvation even if you are sickly, then you have triumphed over this world and prevailed over Satan. Others say, "Since nonorganic food is so harmful to people and the effects are irreversible, I simply won't eat it. I'll find a way to grow some organic food in my own yard." If you have the means, that's of course fine. But what if your home has no yard and you can't grow vegetables and grains, and you are an ordinary person who can't afford organic food? Then all you can do is eat nonorganic food. Some people say, "If I eat nonorganic food, it can at least keep me going for some years, and I won't die in a short timeframe. Even if I get some weird diseases from it, there's nothing to be done about it." Are you afraid of getting all kinds of weird diseases and having your lifespans shortened? (Yes.) What should be done about this? Some people say, "Then we can only resort to the last option—settle for what we can. In order to survive, we have

no alternative but to eat nonorganic food." Is this principle correct? (Yes.) Is it? You can't discern whether it's correct or incorrect. Is doing this settling for what you can, and having no alternative? It's not settling for what you can, nor is it having no alternative. Rather, this is living by faith. Isn't there a line from God's words? "So long as you still have one breath, God will not let you die." People's lives are in God's hands. How long a person lives and their physical condition depend on God's ordination, not on what they eat. It is enough for people to have the correct thoughts and viewpoints about nonorganic food and to have discernment of it. However, people should treat the objective environment that exists correctly. If you lack the financial means or the environmental conditions for growing your own food, then eat whatever is available. So, will you worry about getting sick or dying? There is no need to worry. Why? We have the truth of God's words in our hearts as our support and basis: "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God," and "So long as you still have one breath, God will not let you die." A person's life, physical condition, and lifespan are all held in God's hands. Whether a person gets sick, when they get sick, and when they die—all of this is in God's hands. There is no need to worry or be afraid. If you can't get organic food and can only eat nonorganic food, then eat it with peace of mind. Eat whatever is available. Some people say, "If You said that nonorganic food is a negative thing, then why are You telling us to eat it with peace of mind?" How can you live if you don't eat? If you eat too little, can your body really get what it needs? Nonbelievers now also say that nonorganic food is far less nutritious than organic food; although you eat a lot, it doesn't provide much nutrition. This is also a fact. There is another point they don't know: The proportion of nutritional components in organic food is appropriate. After you eat it, it will help your body produce many nutrients, promote blood

circulation, and perform its original functions inside you to ensure good health. However, nonorganic food lacks nutritional components, so your body can't use it to synthesize nutrients to meet its needs. Most importantly, nonorganic food does not possess life force and lacks many nutritional components; it cannot make you healthy. After eating it for ten or twenty years, people will develop all sorts of illnesses and weird diseases, and some will even lose the ability to reproduce. Such consequences are too severe. That is why some people feel, "I've eaten plenty of food and vegetables, so I shouldn't be lacking in nutrition. But why do I feel weak all over?" This is the difference between organic and nonorganic food; in fact, you have already felt it. Why do you have this feeling? It is because nonorganic food has no life force. You eat a lot of it, but it doesn't bring much nutrition, so you feel physically weak and lacking in vitality. But anyway, you still have to eat; if you don't, you'll go hungry and be unable to work or survive. People mustn't do foolish things, nor should they go to extremes. They should approach everything according to God's words and practice according to the truth principles in all things. This is what people should be clear on and understand. In short, it all comes down to how people should treat nonorganic food. After understanding the negative effects and subsequent impacts that nonorganic food brings, people should not be constrained by it, nor should they worry or be fearful, because everything is in God's hands. People's lives and everything about them are all held in God's hands, subject to God's sovereignty and arrangements. Right? (Yes.) If you comprehend it this way, your thoughts and viewpoints are correct. Having heard all this, do your hearts feel brightened and liberated? (Yes.) This is a real-life issue that people should see. If you can't see through this matter, you are too foolish. Regarding whether or not to eat nonorganic food, we just discussed several principles of practice. You should treat it accordingly based on your

objective environment and actual conditions. In short, you should view all things according to God's words, and you should also act according to God's words. As long as your motive is to ensure your normal physical survival and function, so that you can do your duty normally, not deviate on the path of following God, and fulfill your duty and embark on the path of pursuing the truth, then what you're doing is correct. This is the content of our fellowship on the aspect of what God ordains.

We have used two examples to fellowship on the aspect of what God ordains. Has it been basically explained clearly? (Yes.) Then, can you distinguish between positive and negative things? Can you apply this aspect of the truth to assess the various people, events, and things you encounter? If we hadn't fellowshipped on these two examples, would you have been able to apply this aspect of the truth concerning the positive things we defined today to measure them? (I might be able to discern simpler ones, but I couldn't discern the two relatively complex examples that God spoke of.) It's a good thing we fellowshipped on this, otherwise you might have missed out on eating such delicious food as the apple-pear, right? (Yes.) Some people who are more inclined to abide by regulations might look at an apple-pear and want to eat it but dare not, thinking that eating it would violate the principles ordained by God and go against God's words, so they restrain themselves and do not eat it, and as a result, they miss out on so many opportunities to eat this delicious food. However, for some obviously negative things, because people lack discernment, they greatly praise and deeply approve of and accept them in their hearts. Regarding nonorganic food, they even think, "Nonorganic food greatly satisfies mankind's demand for food, and at the same time, it can help reduce deaths from hunger. This is truly a great contribution of science to mankind in the history of human development! This is truly done

by God; it is God who has promoted this matter." Such a simple statement exposes a fact. What fact? That you do not understand the truth. This is secondary; there is an even more serious problem here, which is that you have spoken words that are outrageously rebellious and blasphemous to God, and this makes God feel loathing and disgust. If such a problem becomes so severe that you go against God's intentions and deliberately resist and blaspheme God, then you might lose your hope of salvation, and it will affect your destination. Therefore, understanding the truth is very important. If we hadn't used examples in our fellowship, some of you might have thought, "Nonorganic food is the result of scientific research, and the development of science contributes to humanity, so such a contribution is most likely ordained by God, it's most likely orchestrated by God." Through fellowshipping in this way, is it clear now? Is this statement correct? (No.) Should one understand things this way? (No.) If a person says this, they are in for trouble; this is outrageously rebellious! Before you have a clear understanding of what things really are and of their essence, do not rashly define them, and do not easily accept or like things that have been scientifically processed. Especially for things that are revered and popular in evil trends and liked by most people, you must be strictly on guard—discern them according to God's words and the truth, and absolutely do not accept them. Some people say, "Our caliber is poor. When we see various kinds of information spreading online, we think it's a social trend and can't be wrong. After looking at it, it has an effect on our hearts. If we lived in a vacuum, we wouldn't be misled." Is this statement correct? (No.) You live in the real world, in the current society, and you will inevitably hear many strange voices and strange sayings and theories. These arguments will inevitably enter your heart, where they will have an effect, changing your thoughts. People think that as long as they live in this society, as long as they live among people, they will be

involuntarily influenced, unless they live deep in the mountains and forests or shut themselves up in a little room, neither listening, looking, nor thinking about these things, in which case their hearts will be clean. Is this view correct? (No.) Obviously not. Then how can this problem be resolved? You must pursue the truth and understand the truth. If you have a clear understanding of all aspects of the truth, when you encounter these things, you will know what their underlying essence is. You will be able to quickly discern and define them as either positive or negative things, and—on the basis of having conscience and reason—you will quickly accept the positive things, and resist or reject, criticize, and condemn the negative things. In this way, you will be protected, and you will not feel helpless, nor will you need to be so worried or fearful. Why? Because with God's words as your basis, you will have the basic ability to discern positive and negative things, your views and opinions on various positive and negative things will be based on God's words, and you will be able to determine whether they are positive or negative things; therefore, the matter of what you should do will be a very easy one. Is that not the case? (Yes.)

Do you understand what we just fellowshipped? If we hadn't fellowshipped on it in this way, would you be able to understand it? (No.) Then if you experience for a few more years, would you be able to discern positive and negative things? (Without the truth, we cannot discern these things; sometimes we even admire and advocate negative things. So, it's not like we become able to discern just from having more years of experience.) Do these matters involve mysteries? (No, they don't.) If they don't involve mysteries, why do people not understand them? Are these external matters? (Yes.) If they were just external matters, they should be easy to understand, but in fact, these matters also involve some truths and people's viewpoints on various things. Once something involves

viewpoints on things, and the essence and nature of issues, it involves the truth, and when it involves the truth, you cannot see through it, and you become confused. So, do you think it's necessary to fellowship in this way? (Yes, it is.) Hopefully, after you listen to this fellowship, you won't focus your attention on the matters themselves or learn to abide by regulations, but rather, through the fellowship, you will come to understand the truth and God's intentions, be able to discern what positive and negative things are, and make progress in terms of the truth, and your ability to discern things will improve. This will mean that you have gained something. Regarding positive things—everything that falls within the scope of what is created by God, ordained by God, or under God's sovereignty—are you now able to discern them all after we listed the two special examples before? Or is it that you can only discern things of the same kind, and you're still unable to discern things that are different from these two examples? (I can probably discern things of the same kind to some extent, and different things that are relatively simple as well, but I still can't clearly discern things that are too complex.) This is a fact, isn't it? If you still can't discern, then you should grasp a principle. First, look at whether a certain thing goes against the function it should have as created by God or the significance of its existence as ordained by God; see if it goes against this aspect. If it does, then it is a negative thing. If it does not go against God's creation and ordination, but its form of existence and the value of its existence cannot be said to have a positive or negative impact on people—it only serves some purpose and provides some convenience in people's lives, with few benefits but no harm, meaning it does not undermine or disturb the form of survival and normal life of the mankind created by God, nor does it bring any adverse consequences, and its existence cannot be considered meaningful to mankind, and people could still live just fine without it—then it cannot be considered a positive or a

negative thing. It does not fall into that category; it is just a type of thing or an object, so we will not define it as positive or negative. For example, a horse-drawn carriage is a means of transportation. It is pulled by a horse, which is a living thing created and ordained by God. The carriage pulled by the horse is man-made, not created by God; it is a tool made by man with the survival ability endowed by God. It can transport goods and carry people to different places, making people's lives and travel more convenient. So, do you think a man-made horse-drawn carriage is a positive or negative thing? Does a horse-drawn carriage consume energy? Does it emit exhaust fumes and pollute the air? (No.) A horse-drawn carriage does not cause any adverse effects on people's lives and survival, and it also makes people's lives a little more convenient. However, if it didn't exist, people could also travel on foot, which would just be a bit slower; it's not that people couldn't survive without it. It is something that is not essential. So, is this thing a positive or negative thing? (My understanding is that it is not a negative thing, but it is not a positive thing either; it just cannot be said to be positive or negative.) It comes from the hands of man, and it can't be said to be positive or negative. If you were to discuss whether a horse-drawn carriage is a positive or negative thing, it would pretty much be making a mountain out of a molehill, splitting hairs.

Some people say, "Trees are created and ordained by God, and their rules of survival and forms of existence come from God, so they are positive things. Then, if a tree is cut down and processed into lumber, is this a positive or negative thing?" Lumber provides some convenience for mankind's daily needs, such as being used to make various kinds of furniture like tables and chairs, and it can also be burned for cooking. It gets transformed from a plant into an object. Is it a positive or negative thing? (It can't be said to be either positive or negative.) That's right, now you understand,

you've got it. Only things within the scope of this principle—what is created by God, ordained by God, or under God's sovereignty—are positive things. Anything that violates this principle is a negative thing. For things outside these two categories, if you discuss whether they are positive or negative, it's basically like you're splitting hairs, making a mountain out of a molehill, and not attending to your proper work. For example, some people ask, "Are man-made curtains a positive or negative thing?" Some people say, "That depends on the source of the fabric. If the curtains are made from processed raw cotton, without dyeing or bleaching, and with no chemicals added, then they are a positive thing. If they have been dyed, bleached, and printed, or have had some chemicals added, then they are a negative thing. Negative things are what we should eliminate and discard, so we cannot use them. Only in this way are we abiding by the principles of God's words, and being people who love positive things and the truth. Therefore, we denounce everything that is not a cotton product, and we denounce everything that does not come from a natural source." What are the things that come from a natural source? Cotton, silk, and also linen. According to the opinion of these individuals, apart from these few things, there is nothing else that people can wear—if you want to avoid violating the principles, and want to achieve being able to love positive things and reject negative things, then you must wear these things, because only these things are in their original forms created by God. Is this view correct? (No.) Some people will say, "According to this view, then, anyone who wears scientifically processed textiles is not a person who loves positive things, is not a person who practices the truth, but is a person without discernment and without principles, a person who is greatly rebellious and detested by God, and such a person is finished!" Is this statement appropriate? (No, it's making a mountain out of a molehill.) Such people have ulterior motives in their words, and they can even

condemn others, blowing things out of proportion. What kind of people are they? (People who abide by regulations and have no spiritual understanding.) They are absurd people, absurd types. In expressing these heresies and fallacies, they are making mountains out of molehills and using the topics at hand to voice their own opinions. Their minds are full of these heresies and fallacies, and they can spout them endlessly, but when you ask them to fellowship on something related to the truth, they have nothing to say. When you ask them to fellowship on what positive things are, they say these heresies and fallacies. Don't you think it's disgusting? Many things are not related to the positive things that are created by God, ordained by God, or under God's sovereignty. Strictly speaking, they do not violate the principle of what is created by God, ordained by God, or under God's sovereignty, and their forms of existence do not cause any adverse effects or harm to the livelihood and survival of mankind. So, when you speak, it's best to have conscience and reason, and not make mountains out of molehills or issue condemnations at will. The things within the scope of what is created by God, ordained by God, or under God's sovereignty are worthy of our fellowship, and worthy of our acceptance, understanding, adherence, cherishing, and protection. Apart from these, for things that do not fall into this scope, it's best not to make mountains out of molehills and treat them as major issues to fellowship on, fellowshipping on them with great enthusiasm, and even fellowshipping on them very seriously over several gatherings. This should not be done. Often, absurd people, people who have no spiritual understanding, evil people, antichrists, and devils like to do these things to show off, to let people see how clever they are. People without discernment think that this is fellowshipping on the truth, and even though they don't get any edification, they feel compelled to endure and listen. In fact, those people's words are all heresies and fallacies, and have nothing to do with the topic of

positive things that I am talking about. Therefore, if you hear people of this kind raise these topics and arguments that are not related to positive things, you can refuse to listen. If you understand the truth and have discernment, you can refute them and stop them. How do you stop them? You say, “Alright, be quiet! The things you are talking about are not related to the truth, nor are they related to positive things. What you are saying is devilish words, and no one wants to hear them. Don’t disturb everyone here, and don’t interfere with everyone doing their duty!” If they have ulterior motives in their words, and they issue condemnations at will and do not have a positive effect, you should stand up and stop them from causing a disturbance, while also exposing them to let everyone gain discernment. After listening, everyone will understand that their words are heresies and fallacies, which bear no relation to the truth, that they are nitpicking, splitting hairs, misleading people, speaking words and doctrines, and spouting high-sounding ideas, and that they have ulterior motives and want to cause trouble, and as such should be restricted and silenced. Suppose that most of the people present at that time are muddled people who have no discernment of evil people and devils, and can’t tell that they are spreading fallacies and misleading people. When these muddled individuals and those evil people and devils gather together, they all get along like they are cut from the same foul cloth. After hearing God’s words, not only do they not accept the truth, but they also spread some fallacies with grandiose words and high-sounding but empty talk. In that case, you can stand up and leave silently, without needing to express any views. Let the devils show off and put on a show. Don’t debate with them, so as not to disturb your mind and affect your performance of your duty. Why? Because a devil is always a devil; an animal is always an animal. They have no rationality, cannot discern right from wrong, and don’t know what’s correct and what’s incorrect; no matter how you fellowship, it’s

impossible for them to understand the truth. Devils will always speak words and doctrines, shout slogans, and spout high-sounding but empty talk, while those who are reincarnated from animals—people without spirits—do not have any discernment at all. Wherever there is a disturbance by Satans and devils, they will follow and get involved in the mess. If you teach them to discern, they cannot learn it. Only those who understand the truth possess cleverness and wisdom, and will hide when they see trouble. They will be able to discern when they see a devil causing a disturbance, and will not get involved in the mess, knowing to stay away from evil. Wherever devils put on a show, wherever animals gather, that place will reek of foulness and disorder. They are cut from the same foul cloth and enjoy getting together. No matter who says some absurd and vile words, they like to listen, and they even echo them with great delight. Isn't this a gathering of devils? If you are a clever person, then upon seeing such a situation, you should quickly steer clear and not get mixed up with them. Why should you not get mixed up with them? Why should you not debate with them? It's because no matter how you fellowship on the truth, they won't accept it; no matter how many words you say, it'll all be in vain. Those who are of Satan and devils do not accept the truth at all, and those who are reincarnated from animals can't make sense of the truth, so no matter how much you say it's useless. Do they read God's words? Can they make sense of God's words? Have they ever sought the truth? They don't even accept the words I say, so can the few words you come up with refute them? Can they make them change their minds? Can they accept your words? So, don't do foolish things. Leaving silently is a wise choice. If you question a devil, "Why don't you practice the truth? Why do you always lie and engage in deceit?" the devil will brazenly refute you; they will argue and use twisted reasoning to defend themselves, and not admit at all that they are lying and engaging in deceit. If you ask

those who are reincarnated from animals why they always abide by regulations, they will also use twisted reasoning to defend themselves, saying that they are practicing the truth. When you face this kind of situation, you should be able to see clearly that devils and those reincarnated from animals do not accept the truth at all, so you should stop fellowshipping with them and stop doing foolish things. No matter how many words you say or how many things you do, you can't change their nature essence, so no amount of talk will help. You should fellowship on the truth to those who can accept the truth. Only such people easily accept the truth—only with them can you have a normal conversation. For devils and people reincarnated from animals, no matter how much truth you fellowship or how much work you do, it's all in vain. At that moment, you may be able to refute them to the point where they are speechless, and they may feel that what you said is right, but afterward, they will have a change of heart, and even prepare some words to refute you and make you feel ashamed. You see, can those who are devils accept the truth? (No.) Absolutely not. Those who are devils and those reincarnated from animals do not accept the truth at all. Even if they accept it at a certain moment, it's only lip service, and they will go back on what they said afterward. So, can you achieve any results by fellowshipping on the truth to them? You want to change them so they have conscience and reason, and so they know that they don't understand the truth and should accept and practice the truth—this idea and this motive itself is wrong; you should never have it. Do you understand now? (Yes.)

Let's return to the topic of positive things. The scope of positive things is defined as being within the category of what is created by God, ordained by God, or under God's sovereignty. No matter what we are dealing with, we should consider, "Was this created by God? How is it related to God's ordination?" If it was not created by God

and has nothing to do with God's ordination, then we should treat it with caution. If we still follow the world's trends and heap praise upon it, isn't that foolish? If something is not within the scope of what is created by God, ordained by God, or under God's sovereignty, then it cannot be called either a positive or a negative thing, and so there's no point discussing it. If you do discuss it, is that because you want to accept it as a positive thing? Or because you want to characterize it as a negative thing and reject it? What benefit does accepting or rejecting it have for your life and for your self-conduct? Is it beneficial for your acceptance of the truth? If there's no benefit, then there's no point treating it as a topic for fellowship and discussion; that would be being foolish and doing foolish things, right? (Yes.) For example, the horse-drawn carriages, textiles, beds, and chairs we just talked about—if you always make a mountain out of a molehill and want to discuss them: "Is this a positive or negative thing? Should we accept it or reject it? Should we cherish it or despise it? What is the appropriate way to treat it?" this is a manifestation of being distorted. People who are prone to distortions can't grasp key points; they always put effort into forms, doctrines, and regulations, and never understand how to put effort into the truth. Since many things do not involve the issue of positive and negative things, there is no need to fellowship on them. This is because, being neither positive nor negative things, they have little impact on your life entry and the path of life you walk, and so you don't need to delve into them. Make use of them if you can, and it's fine if you don't. If there are some chemical-based products that affect people's health, and their smell or chemical components will cause some harm to people's bodies, then you should find a way to stay away from them, and use such everyday items as little as possible or not at all. In this way, you can eliminate or lessen the harm they cause. It would be impossible to completely avoid these harms, but as long as they do not harm your

lives for the time being, do not cause you to get sick in the short term, and do not affect your belief in and following of God, or your performance of your duties and pursuit of the truth, that is enough, for that's just how the real environment is. Is this principle clear now? (Yes.)

We have fellowshipped a bit on the aspect of "what is ordained by God." So, shouldn't we also fellowship on the truth concerning "what is under God's sovereignty"? (Yes.) Is there a subtle difference between "what is under God's sovereignty" and "what is created by God and what is ordained by God"? (Yes.) What does God's sovereignty involve? It is often said that God is sovereign over people's fates. Regardless of what kind of fate people have, is the matter of fate itself a positive thing? (Yes.) No matter what a person's fate is like, whether it appears good or bad on the outside, as long as it comes from God, is ordained by God, or is under God's sovereignty, then it is a positive thing. Then how can it be determined that people's fates are positive things? People have all kinds of fates. Outwardly, some seem to live blessed lives, while others suffer; some people are prosperous all their lives, while for others things never go smoothly; some people live in affluence, others in extreme poverty; some people have happy, blissful families, while others have unhappy marriages and unfilial children; some people are alone their whole lives, while others enjoy being surrounded by their children and grandchildren; some people are plagued by illness and pain all their lives, living in great anguish, while others are strong and healthy, living a comfortable, free life, and eventually die peacefully at a ripe old age. Are these not the fates of different kinds of people? (Yes.) Then is fate under God's sovereignty? (It is under God's sovereignty.) In people's notions, they think, "Since fate is under God's sovereignty, then people's fates should all be good. Why are there so many bad ones?" There is

an even more baffling fact, which is that most people's fates are not as they would wish. Look—how many people don't suffer any hardship their whole lives, are born into wealth and status, and are showered with affection from all sides? How many such people are there? Only those born into elite families have such a fate. Most other people suffer all their lives and endure innumerable hardships, running into hurdles at each step—things are extremely difficult for them and don't go smoothly at all. Although in theory you acknowledge that people's fates are all under God's sovereignty, and that all things under God's sovereignty are positive things, you still don't understand in your heart: "If it's said that it's a positive thing for those who are born into incredible privilege to have good fates, in terms of doctrine, this is acceptable. But for 80 to 90 percent of people, things don't go smoothly and they suffer their whole lives—so why are such fates also positive things and also under God's sovereignty? This feels somewhat unacceptable. Whether out of a sense of moral justice or out of sympathy, fates like this cannot be classified as positive things. It doesn't add up. Could it be that this definition is wrong? If it truly is wrong, then the part about people's fates should be removed from what God is sovereign over. But if it's removed, that would be denying the fact that God is sovereign over people's fates. Wouldn't that be outrageously rebellious? But how should we understand the fact that all things under God's sovereignty are positive things, and that bad fates are also positive things?" People become a bit perplexed. This presents a difficult question for you, does it not? (Yes, it does.) Then you tell Me. Let's see who can explain this matter clearly. (I think it's wrong for people to regard encountering hardships as a bad thing. In fact, the fate God ordains for someone, regardless of whether it is one of hardship or ease, is most beneficial for them. Suffering, in particular, is even more capable of shaping people. In addition, these things are related to the reincarnation of people's

souls. Perhaps because of evildoing in their previous life or some debt owed from their previous life, one must suffer in this life to repay it. This is all subject to God's ordination and arrangement.) Then what is the positive thing in this? Can you explain it clearly? (No.) You see, if someone really were to ask you about this, you wouldn't be able to explain it clearly; you'd get stuck right here. If you did not take it seriously, you would just let it pass, but this would affect your acceptance of the truth that "all things under God's sovereignty are positive things," it would affect your use of this truth to characterize which things are positive, it would affect your acceptance and recognition of any positive thing, and it would also affect your attitude toward all things within the scope of "what is under God's sovereignty," which, of course, involves whether you accept or condemn them—this issue is very serious. If you can't see through the matter of fate, you are likely to regard it as a negative thing and characterize it as such. But people's fates are under God's sovereignty and are ordained by God. If you characterize the fates of people, which God is sovereign over and has ordained, as negative things, what is the nature of this issue? (Blasphemy against God.) This is condemning God and blaspheming God. In human terms, it means "You've committed a great sin, so go and confess your sins immediately!" We won't say much more about this.

We just fellowshipped on "all things under God's sovereignty are positive things" and we mentioned people's fates. Although the scope of this content is vast, it is also very specific; it relates to the life of every person and all of mankind. People's fates come in every different kind, but the fates of most people, as people see it or as experienced by themselves, can be described with one word: ill-fated. "Ill-fated" means one's fate is full of rough patches and frustrations; such a person lives a particularly difficult life, and most of the time things don't go as they wish. Regardless of whether

one is subjected to smooth or rough experiences, regardless of what they see or come to realize, one undeniable point is that although the vast majority of people find their fates to be not as they wish, everyone's fate is under God's sovereignty. This should never be denied. Since God's sovereignty over people's fates has produced such a reality that is difficult for people to accept, it is necessary to fellowship on what the principles and root of God's sovereignty over people's fates are, and what God's motive is in holding sovereignty over people's fates—that is, why God holds sovereignty over people's fates in this way, and why He arranges such fates for people. First, let's look at what God's motive in holding sovereignty over people's fates is. Do people come into this world to muddle through or to fritter away their time? (Neither.) In terms of God's motive in arranging people's fates, it is not for them to come into the world to just stroll around a bit like walking corpses and be done with it. Rather, it is for people to live in the flesh and experience life, and to go through all sorts of living environments, as well as different circumstances in various periods. Speaking of experiencing life, man's flesh has an attribute: If a person lives in a comfortable environment without going through any rough patches, difficulties, setbacks, or failures, it is not easy for them to grow and mature. It is like a plant growing in a greenhouse without being exposed to wind and sun; its life is very fragile, because it is not easy for it to absorb various nutrients from nature. Once it is exposed to the scorching sun and strong winds, it is very easy for it to snap and die prematurely, and then its life cannot continue. Therefore, in terms of the nature and instinct of man's flesh, mankind should not be like flowers in a greenhouse that do not experience wind and rain, but should endure various setbacks, rough patches, and disappointments from the human world. In such a living environment, mankind will make use of their God-given free will and thoughts, and they will—by every means possible,

independently, tenaciously, and without fear of any difficulties—keep going and keep living. This will stimulate people's various instincts for life and survival, and people will be able to use their God-given instinct for survival to live independently and to face every environment, as well as all the people, events, and things around them. For one thing, from the perspective of the objective instinct of man's flesh, people need the stimulation and impetus of this environment to generate the desire to survive, so that they can live with fortitude. On the surface, living like this seems difficult, but amid the stimulation and blows of this environment, people develop a stronger desire to survive, and so they will keep going, and they will gradually grow into maturity, gradually adapt to living with others, and become less fragile, having instead perseverance, endurance, and tenacity, being able to remain unafraid of any difficulties. This is God's initial motive in arranging people's fates; this is the basic concept of people's fates which are designed based on the original form of the instinct of their flesh. This is one aspect. The other is that—building on from this basic concept—when people make their journey through this world, going from childhood to old age, in the process of gradually growing older, they experience life events, gain life experience, and gain some principles and paths for facing various difficulties in life. In this way, people gradually grow into maturity, and become increasingly capable of living independently between heaven and earth, and among others. They will not be so fragile, and they will not feel discouraged or disappointed—or even feel that there is no hope in living—when they encounter a little setback or failure. Rather, after experiencing various rough circumstances, they will be increasingly capable of viewing life and death correctly, and increasingly capable of realizing which duties are those that they should perform in life and are what they need most, and in this way, they will feel increasingly at ease in life. In this process,

people gradually grow into maturity; that is, they gradually get to the point of not fearing hardships and danger, not fearing death, and not fearing any difficulties. At first, when people are young, they cry and are unable to sleep when they hear some unpleasant and heart-piercing words or encounter a little difficulty or setback, and feel there's no hope in living. Gradually, they reach the point where they have a certain amount of immunity and resistance in their hearts when they hear heart-piercing words and encounter difficulties, and they no longer feel there's no point in living, nor do they think of death. Later on, when they hear even more heart-piercing words and encounter setbacks and failures, they can endure them in their hearts without being greatly affected, and feel that it is very normal for people to experience these things in life, and they no longer need the comfort, encouragement, or assistance of others in order to carry on with their lives. In this way, don't people gain more and more fortitude? People have the ability to survive independently, and also the motivation to survive independently. Everyone must go through the stage of being young and naive. It's not until after the age of forty or fifty that they gradually reach a state of maturity and become adults. Even if someone hasn't started a family, built a career, or become a parent, judging from what they've gone through in life, from the words they speak, and from the realizations, understanding, and attitude they have toward their life, toward living, toward the difficulties they face, and toward things that go or don't go as they wish, you will find that this person has grown up and matured. What is all this thanks to? It is thanks to the various difficulties, disappointments, and even setbacks and failures that appear in people's fates as ordained by God. Therefore, from this perspective, it is beyond doubt that God's sovereignty over people's fates is a positive thing, and people should accept this truth to the fullest extent. Can it be said here that God truly has painstaking intentions

in His sovereignty over people's fates? (Yes.) Regardless of whether one believes in God or not, as people grow into maturity starting from their births, those with good caliber can even reach a point of understanding that they are subject to fate and of seeking God. Judging from this fact, isn't the original intention of God's sovereignty over people's fates a positive thing? (Yes.) You see, when I say this, you all nod and acknowledge that it is a positive thing. Why is that? Because what I am saying is a fact, and I have explained the essence of this matter clearly, and you have also experienced it, right? (Yes.) Mankind has indeed benefited from the fate that is under God's sovereignty. No matter what your background is, or where you come from, and no matter what role you play in this society, in short, as long as you live under God's sovereignty, you have received benefits from God. Some people say, "That's not right. God has to be sovereign over the fates of God's chosen people, over the fates of humans. God is not sovereign over the fates of those who are reincarnated from devils or animals." Is this statement correct? (No.) Anything that is a created being is under God's sovereignty. As long as it is a created being, it has a fate. You are a created being, so you have your fate. God has arranged a fate for you, so your fate is not something you have chosen, nor is it something you have created; it comes from God's sovereignty. Therefore, no matter what role you play, whether you are reincarnated from a human, an animal, or a devil, since you now appear to be a member of the human race, you certainly have a fate, and your fate is definitely under God's sovereignty. Based on this point, isn't God's sovereignty over people's fates a positive thing? (Yes.) Why do we say that God's sovereignty over people's fates is a positive thing? Because God has painstaking intentions behind the fate He arranges for any created being; it's all for mankind to be able to live normally and in an orderly way in this world, with the various innate conditions endowed by God. God

does not treat any person unfairly. As it is said, the sun shines on the good and on the evil. This is God's sovereignty. Otherwise, why would we say that only God is the Creator of mankind, and only God is sovereign over mankind? Because this is what God does, God has this ability, and He has this essence and this authority. This point makes it clear—God's sovereignty over people's fates is a positive thing, and this can neither be denied nor doubted. That is to say, given the laws of the fleshly life of mankind, the fates of hardships and rough patches that God arranges for people can help them gradually grow into maturity and be able to complete their journey through this life smoothly. From this perspective, God's sovereignty is a positive thing.

Looking at another aspect of people's fates, many people live difficult, disappointing lives. They don't appear to have done anything bad, but it seems they're being punished. For example, some people lose their fathers in their youth, their husbands in middle age, and their sons in old age, their families torn apart by death. Some have accidents, such as car crashes or plane crashes. Some have disabilities: Some are blind, some are deaf, and some have lost arms or legs. Some are reduced to abject poverty from being cheated, and others spend their whole lives repaying debts. When these various unfortunate things befall people, many say, "Heaven is unfair. This doesn't seem like something Heaven should do. If God is sovereign over people's fates, how could He make them so miserable? How could He let innocent people suffer such blows and encounter such misfortune?" If people look at it from the perspective of the Creator's original intention in ordaining people's fates, the Creator's intentions for mankind are painstaking, and God's sovereignty over people's fates is a positive thing. But when some special things happen in people's fates that seem tragic from the perspective of the conscience of humanity, people can't wrap

their heads around why God's sovereignty over people's fates is a positive thing, and they can't figure out what's going on. Many people believe that there are unfair aspects to the Creator's arrangement of people's fates, and feel it doesn't quite make sense to say that all things under God's sovereignty are positive things. Therefore, some people have come up with a common saying: "Those who build bridges and repair roads end up blind, while those who do many evil deeds are blessed with big families." Some people say, "This is unfair. Building bridges and repairing roads is accumulating merit and doing good. People who do that should have big families and be very wealthy. How could they end up blind? Could it be that such a fate is also under God's sovereignty and is also a positive thing? This doesn't make sense!" If people don't understand the truth and don't have knowledge of God, they really can't figure out or make sense of these things. Nonbelievers always say, "Heaven cherishes living things." What does this mean? It means that if there is a God, if there is a Heaven, then God should care for His populace. If He is the Creator, He should care for His created beings and treat them kindly; He should not let them suffer these pains. As people see it, if mankind lived under the power of Satan and devils, it would be understandable that they may suffer these pains, but since mankind lives under God's dominion and under God's sovereignty, they should not suffer them. Especially when it comes to this kind of fate being under God's sovereignty, people are even more unable to understand what's going on. If people don't understand the truth, it is very difficult for them to recognize that there is meaning behind each thing that God exercises sovereignty over and arranges; they can't wrap their heads around some things, and get stuck on these special situations. If someone has a bit of a God-fearing heart, they will say, "If we can't explain this matter, then let's not talk about it, we shouldn't judge it at will." They can be considered to have a bit of reason. Some

people have no conscience or reason, much less God-fearing hearts. They are audacious and have the gall to judge wantonly when they encounter things that don't go as they wish, "Humph! People say Heaven cherishes living things, so why do some people who seem to be quite good die at a young age? And they die violent deaths, leaving behind a bunch of children. It's so pitiable, so tragic! And people still claim God's sovereignty is a positive thing. If people having such tragic fates is under god's sovereignty, then god is not righteous!" These people judge God so wantonly. People's fates are undoubtedly under God's sovereignty. This can never be questioned or denied at any time. The statement "People's fates are in God's hands" is sound at all times and is a fact at all times, because God's sovereignty over people's fates is a positive thing, and this will never change at any time. So why do people encounter such tragic situations? There is one thing that people don't know about, or they may understand it in terms of doctrine but can't explain it clearly, which is that every person's fate has a cause and effect. What kind of fate you have and what things you suffer in this life may be the effects of your previous life, and may also become causes in your next life. It's just like nonbelievers say, "What goes around comes around." In your previous life, you may have sown certain causes and effects—if God arranges for you to be reincarnated as a human and become a member of the human race in this life, then you must pay the price for the causes and effects you sowed; you must make up for them. Whether you are going to make up for them and whether you should is not for you to decide. No one who has done evil is willing to accept punishment. Only the Creator can arrange this matter, has the authority to do this, and, of course, has the power to do this. So what is the Creator's principle in doing this? It is to reward the good and punish the evil. Although mankind does not understand God's sovereignty, does not know God, and does not comprehend the fundamentals and principles of God's sovereignty,

for God, because He has a righteous disposition and because of His identity as the Creator, He has established heavenly rules and laws for mankind and for all things. What are these heavenly rules and laws based on? They are based on God's righteous disposition and on God's authority and power. The establishment of these heavenly rules and laws is reflected in a phenomenon in the human world, which is the reincarnation of humans. The process of human reincarnation is often directly related to cause and effect, and this causality is reflected and manifested in some special things in people's fates. In addition, in the process of human reincarnation, people receive God's rewards as well as God's punishments. God punishes those who do evil; that is, He has them encounter all kinds of misfortunes and mishaps, and all kinds of punishments that people view as undeserved and unreasonable. Some of these punishments are even particularly tragic in the eyes of man, but there is a background to why this tragic situation befalls them. It is not something that God has inflicted on them for no reason, but a punishment they must suffer because they have done a myriad of evil deeds. When people can't see through the ins and outs of this matter, they talk nonsense and complain about Heaven and God, which is very stupid. So what's the situation with those who enjoy God's grace? Because they accumulated merit and did many good in their previous life—many things that benefited mankind, and many things that did not earn them condemnation but rewards according to God's heavenly rules and laws, they enjoy many blessings in this life. Let Me give you an example. Say there's a woman born into a happy family—although the family is not very rich, it has many male children and no female children, and God arranges for her to be in this family. As soon as this baby girl is born, she becomes the apple of the family's eye—so precious that they seem afraid to even breathe near her for fear of harming her. This girl is beautiful, smart, and lovely, and her parents and elders all like her. Her whole

life is smooth sailing. No matter what she does or what difficulties she encounters, there are always nice people to help her, and all her difficulties are resolved easy as pie. She has no worries and lives a relaxed, happy life. She is truly blessed! What's going on here? Is the Creator partial to certain people? (No.) Then why can some people enjoy such great blessings? It is stipulated in the heavenly rules and laws that a certain type of person who has done things that are beneficial to mankind should be rewarded, and she may be one such person. Having received the reward from the Creator, she enjoys such great blessings in the human world. She never has to worry about food and clothing; wherever she goes, there are nice people to help her, and wherever she goes, people like her. Even when she is in her forties or fifties and her children are grown up, her parents still treat her as the apple of their eye; any time they have something good, they save it for her. Others are envious when they see her enjoying such blessings, and some feel it's unfair because they cannot enjoy such blessings. If you also want to enjoy such a fate arranged by the Creator, and enjoy such luck and blessings as she does, then you should also accumulate more merit and do more good, and you should also do more of the things that are stipulated by Heaven as accumulating merit and doing good—then you'll also be able to enjoy such blessings. What does this phenomenon, this fact, tell people? No matter what kind of fate a person has in the human world—whether they enjoy blessings or encounter mishaps, whether their whole life is smooth or they encounter many misfortunes and calamities—it has a certain relationship with their past and present lives. Ultimately, then, what their fate is is related to the heavenly rules and laws set by God. If everything they did in their previous life was in line with the provisions of the heavenly rules and laws that result in being rewarded, then their fate in this life may be, in people's view, glamorous, smooth sailing, and very good. If what they did in their

previous life violated many heavenly laws, and just happened to match up with the provisions of the heavenly rules and laws set by God that result in punishment, then the fate that God arranges for them will, in people's view, be that they lead a particularly miserable, pitiful life, as if this life is just for them to come and repay their past debts. They never enjoy any good food or clothing, and no one likes them or cares about them. They feel it's because of their rotten fate that they suffer so much in this life. It's not until they believe in God that they understand that a person's whole life is ordained by God. When they recognize that God ordains things, it becomes easier for them to submit to God, and they become much more well-behaved and no longer fight against their fate. Before, they felt defiant inside: "What bad things have I done? I have a clear conscience in this life. I've never harmed anyone. Why have I encountered such a fate? Heaven is not fair!" After accepting God's work, they understand: "This is God's righteousness. God has impelled me to come before Him through these things!" It is also right to think this way, and this is a fact. But it is also a fact that the punishment people receive comes from God's sovereignty. What does all this—the cycle of causes and effects, punishing the evil and rewarding the good, and the heavenly rules and laws—come down to? Behind it all is God's righteous disposition; God's righteous disposition is sovereign over it all. Therefore, even when all sorts of things that are not in line with people's notions, tastes, or wishes appear in their fates, the matter of God's sovereignty over people's fates remains a positive thing. Doesn't this make sense? (Yes.) Out of your human kindness, when you see people suffering, you think, "That person is so pitiable! I can't bear to see anyone suffer, and I can't bear to see evil people bullying others." Some people are always bullied in this life. What's the reason for that? It's because in their previous life they always bullied people and harmed quite a few people, so in this life they have to be bullied themselves. If you

always bully people, the fruit you bear in the end is to be bullied yourself. This is the righteousness of the Creator. By conducting yourself in that way, you violated the heavenly laws, so you should pay the price and endure pain and torment for the evil you did in your previous life. This is God's righteousness, and you cannot escape it. Therefore, the fact that there are all kinds of fates for people makes it increasingly clear that the heavenly rules and laws set by God cannot be changed by any person, and no one is an exception. The Creator has never had fleshly feelings for mankind, and of course, the essence of the Creator is to have no fleshly feelings. He only has a righteous disposition. All that God does, in human language, is reasonable and righteous. So how should it be viewed from the perspective of the truth? It's God's righteous disposition—it's all positive things. People should accept it from God, and should not have any judgments or evaluations of God which aren't in line with reality or don't accord with the truth. Even if you sympathize with and pity some people from a human perspective, as a follower of God who understands some truths, you should praise God's righteous disposition, and you should also praise God's sovereignty. It is so good that God is sovereign in this way! It is precisely because God is sovereign over people's fates in this way that mankind has been able to survive in an orderly manner to this day. If Satan were sovereign over people's fates, mankind would have long been in chaos, and it would have been impossible for them to live to this day. Look at what the devil's realm is like; without God's sovereignty, the human world would be the same as the devil's realm. What is the devil's realm? The most realistic example is the internal struggles—carried out both in the open and in secret—within the CCP's autocratic rule, which are filled with bloodshed and murderous intent. That is the devil's realm. Isn't the interior situation of the CCP's autocratic rule chaotic? People often disappear, and even when they are clearly

assassinated, nobody dares to announce it. This is the chaos of the devil's realm, and it is also the chaos of today's evil world.

It is certain beyond all doubt that God's sovereignty over people's fates is a positive thing. Whether from the perspective of God's original intention in designing people's fates or from the perspective of the results of people's fates produced by the heavenly rules and laws established by God, it should be said with absolute certainty that God's sovereignty over people's fates is a positive thing, not a negative one. If you have notions about this truth, you can seek the truth in God's words to resolve your notions, but you cannot say based on your notions and imaginings, "People's fates under God's sovereignty should all be good and beneficial to them. Why do things end up so poorly for some people due to God's sovereignty? This shouldn't be God's sovereignty, right?" You must never say such a thing. Such an outrageously rebellious and blasphemous statement must never come from your mouth. From today onward, you must accept and affirm the truth that "People's fates are under God's sovereignty, and God's sovereignty is a positive thing." Do not doubt this. No matter how the fates of people that you see with your own eyes or that you experience conflicts with your notions, or even if you think they are inhumane, you should believe and affirm that God's sovereignty over people's fates is real, and is a positive thing. This point cannot be doubted. Has this truth been fellowshipped clearly? (Yes.) This is a very crucial issue in knowing God, and it's been resolved, right? (Yes.) Then let's end our fellowship here for today. Goodbye!

April 6, 2024

How to Pursue the Truth (19)

Regarding the topic of positive things, last time we fellowshipped on what positive things are and gave them a definition. What are positive things? (All things created by God, ordained by God, or under God's sovereignty are positive things.) You have remembered the definition of positive things, but can you grasp the examples that were given? (We can grasp them to some extent.) This definition, this concept of positive things—is it a truth? (It is a truth.) Are you certain? When reading God's words, you feel that this definition is a truth and is accurate, but when you encounter something that does not align with your notions, you can't make sense of it and won't accept the truth. Regardless of whether something is viewed as a positive or a negative thing according to people's notions, in short, as long as it's not what God defines as a positive thing, then it is not a positive thing but a negative thing. Are you able to discern things in this way? (Yes. If God has defined something as a positive thing, and this doesn't align with my own notions and I can't wrap my head around it—but I know that what God says is definitely the truth—then I will learn to deny myself.) If this thing causes you harm, or even causes harm to all people—according to people's notions it does not benefit them and doesn't bring any happiness or enjoyment, instead causing pain and misfortune—then how will you view it? Will you still hold to your view that "God's definition of positive things is indeed accurate; people cannot make assessments with their notions, nor can they assess something based on whether they benefit from it"? You can't be certain about this, can you? (We can't.) Any aspect of the truth doesn't merely make sense or hold water on the level of doctrine; rather, in real life, in the face of all the facts, it is an eternally unchanging statement. If you cannot be certain of this, then in your heart, your concept of the truth is actually vague. The

various aspects of the truth that we fellowship on all involve viewpoints on various people, events, and things; they involve the essence and real circumstances of various people, events, and things, and they also allow people to see how God treats these people, events, and things—what His viewpoints and attitudes regarding them are. Since the definition of positive things is a truth, then it of course also involves the real circumstances and essence of the various people, events, and things covered by the scope of this definition, while also involving God's attitudes, perspectives, and statements regarding these various things. So, regardless of whether, according to their notions, people think the definition of positive things is right or wrong, and regardless of what people's initial perspective on the definition of positive things is within the context of their traditional culture or their daily lives, in short, since this definition of positive things is a truth, then the people, events, and things it covers are all positive things, and those that are contrary to it are all negative things. This is certain beyond all doubt. You must have a clear understanding of this matter. Regardless of when or in what social environment, and regardless of the impact a positive thing has on you or what your attitude and perspective regarding it are, the definition of positive things and the essence of the people, events, and things covered by that definition are unchanging. Understand? (Yes.)

Last time, we mainly fellowshipped on a few specific examples concerning the statement "all things ordained by God or under God's sovereignty are positive things." We didn't fellowship in much detail about the part stating, "all things created by God are positive things." So, are you able to confirm that this statement is correct through fellowship or through the truths you have understood over the years? Or, are you able to verify that all things created by God are positive things based on the people, events, and

things you have seen and experienced in life? Are you able to grasp things this way? Are you able to seek the truth like this? (We can grasp some simpler things this way.) There is a principle here. Looking at it on the surface level, the topics of what is created by God, ordained by God, or under God's sovereignty cover a very broad scope and are highly abstract, but in fact, they are closely linked to the various people, events, and things that people come into contact with in real life—it also could be said they're intimately connected; they are not detached from reality. This relates to an issue. When you face many unexpected people, events, and things in your life, you can't determine whether they are positive things or negative things. Even if you understand the doctrine for discerning positive and negative things, you still can't determine it. Even if they are types of things that are encompassed by positive things, you do not acknowledge them as positive things within your notions, and you are repelled by them and detest them in your heart, and even think they are utterly unworthy of being listed within the scope of positive things, and yet they are indeed created by God, ordained by God, or under God's sovereignty, and they belong to the category of positive things. This is when the principles of practice for how people should face these types of things come into play. The simplest principle of practice is this: First, you must be sure that the thing in question is a type of thing covered by the definition of positive things. Although going by people's notions it doesn't seem like a positive thing, if it is something within the category of positive things defined by God, then first of all, you must be sure that it is a positive thing, and that there is absolutely no mistake about it. There is significance in God's creation of it; it is for people to learn some lessons from it. It is necessary to be certain of this. This is one principle of practice. Second, regarding this thing or this kind of matter, we don't need to be like scientists and study its nature or function, or what role it

plays in human life or in the entire food chain. Just being certain that it is a positive thing is enough. Some people say, “If this positive thing often appears in people’s lives and interferes with their lives, affecting their view that it’s positive, then how should it be treated?” That’s easy to handle. If you need to use it in your life, then use it as needed; let it serve you. If you don’t need to use it, and it often interferes with you or disturbs any of your physical senses, then you can drive it away and stay away from it. Just don’t let it interfere with you or cause you physical pain. This is the second principle. Also, you must know that if it comes from God’s creation, God’s ordination, or God’s sovereignty, then you should not find it repulsive, detest it, or deny it. Instead, you should accept it and acknowledge it. What’s even better is to manage it and make use of it in a reasonable way. These are the principles of practice, three in total. What are these three principles? (The first is that, as long as something is within the scope of positive things defined by God, we must be sure it’s a positive thing. There is significance in God’s creation of it; it is for people to learn some lessons from it. The second is, on the basis of being sure that it is a positive thing, we use it if needed. If we don’t need to use it, and it interferes with our lives, then we can drive it away and stay away from it, not letting it interfere with our lives. The third is, if it’s created by God, ordained by God, or under God’s sovereignty, we should not find it repulsive or detest it; we should accept it and acknowledge it. What’s even better is to be able to manage it and make use of it in a reasonable way.) Are these three principles easy to apply? They’re not so easy, are they? (No.) If a mosquito is buzzing in your ear, you will drive it away, thinking to yourself, “All that God has created is good; I’ll just shoo it away and be done with it”—you will be able to act according to these three principles. But if you drive it away and it comes right back and bites you, the more you think about it, the angrier you will get: “I let you go, but you won’t leave

me alone. This time, I'm definitely going to swat you!" Is swatting it the correct thing to do? Actually, swatting it isn't wrong; this can be considered appropriate management. But at the same time, won't you also start to doubt the fact that mosquitoes are positive things? Especially when the welt from its bite gets itchier and itchier, so itchy that it's unbearable, you'll think to yourself: "What's the use of God creating mosquitoes? Would people suffer this harm if there were no mosquitoes? This sure doesn't seem like a positive thing!" Your rationality will tell you that thinking this way is wrong, that a mosquito is a positive thing because it is a tiny creature within the scope of positive things created by God. But you still can't make sense of it: "It doesn't benefit people, so why did God create it?" Although the welt from a mosquito bite isn't large, the itchiness is awful. For those with allergies, scratching it can lead to redness and swelling, and even infection and fever. At this point, you will develop notions and find it hard to accept: "Mosquitoes don't seem like positive things to me. If they were, how could they interfere with people and cause them pain? Shouldn't positive things have positive effects? This effect isn't positive; they are playing a negative role and having a negative effect on people. How can mosquitoes be placed in the category of positive things? It's inconceivable. What God has done doesn't align with my notions!" In your heart, you will develop notions about mosquitoes being positive things. Out loud you say, "First of all, you can't deny that mosquitoes are positive things. Secondly, if you don't want them to interfere with you, you can drive them away and stay away from them. Finally, you shouldn't find them repulsive or detest them, but should accept them, acknowledge them, and manage them in a reasonable way." Although you will say that, this last principle is very difficult for you to apply. It's fairly easy for you to accept beneficial insects. When it comes to mosquitoes, however, if you were to try to accept them, manage them reasonably, and not curse

them, can you do this? (Before God's fellowship, sometimes when I was in a bad mood and got bitten by a mosquito, I would feel particularly repulsed and say some bad things. In the future, I'll try my best to avoid this and not say those things anymore.) You should not curse them; you should accept them, treat them correctly, and manage them in a reasonable way. This part about reasonable management is very difficult to apply, isn't it? (Yes.) If you were to acknowledge and accept them verbally and doctrinally, that would be somewhat easy to do. If they hurt you, you could also stay away from them and avoid them. But to get you to accept them and acknowledge them from your heart, to treat them correctly, and, moreover, to manage them in a reasonable way—this would be difficult for you to do. Why would it be difficult? Because when they hurt you, you don't feel that you are benefiting from them, but that you are being harmed by them. That is, according to your notions, positive things should have a positive effect, but rather than receiving any positive benefit from mosquitoes, you feel they have had a negative effect on you. At this point, for you to not find them repulsive or detestable, but to accept them and even manage them in a reasonable way, would not be easy to do. Although people can accept that mosquitoes are positive things on the level of doctrine, and they can also barely manage to treat mosquitoes correctly, when they're disturbed by mosquitoes in real life, it's very difficult for them to treat them according to the principles. This requires people to understand the truth, to understand the nature of the many specific people, events, and things involved under the three aspects covered by positive things—those that are "created by God, ordained by God, or under God's sovereignty"—as well as what kind of roles they play in human life and survival, and what God's original purpose was in creating them and giving them their way of life. These are the things people need to understand. If people understand God's original purpose and the general thrust of

His intentions and the fundamental principles, then for some positive things that do not align with their notions, perhaps in addition to staying away from them, they can also—to varying degrees—come to accept them, acknowledge them, manage them reasonably, and make use of them correctly. We'll discuss this topic gradually.

The scope covered by the topic of "what is created by God" is very broad, so we have to first give some examples and then discuss them bit by bit. We just spoke about mosquitoes. It's safe to say that no one likes mosquitoes or is willing to live with them; on the contrary, everyone detests mosquitoes and even wishes to never see one for their whole life. Although the matter of mosquitoes is not a major one, it involves a certain type of thing, and it also involves people's understanding of the nature of a certain type of thing within the people, events, and things created by God. Of course, the key here is that it involves people coming to know and understand a truth, and it also involves the principles of practice for how people treat a certain type of thing among the people, events, and things in their lives. Therefore, although the mosquito is not a large creature, the matters it involves are not small; it's worthwhile for people to try to understand and explore them. The content of "what is created by God" involves topics of the macroscopic and of the microscopic. Just now, we briefly fellowshipped on a small species of the microscopic aspect: the mosquito. It is a relatively small type of creature that people can see with the naked eye; anything smaller than a mosquito is not worth discussing. Mosquitoes are a type of creature that people can often come into contact with, a relatively microscopic creature visible to the naked eye. Since this issue is on a microscopic level, we'll fellowship on it later. So, what should we first fellowship on? (The macroscopic.) Let's first fellowship on macroscopic things. There are many macroscopic

things. The one that's closest to people's lives, or that people can come into contact with, feel, and see, and which is familiar to everyone—apart from the objects in the living environment created by God for man—is mankind itself. So, when it comes to mankind, of the various people, events, and things that people can see, which are worth talking about? Which are worth understanding? The topic most worth understanding when it comes to human society is the so-called civilization of mankind. The main topic covered by this civilization is different cultures. The emergence of different cultures stems from the education within different societies; the education within different societies gives rise to different cultures, and against the backdrop of these different cultures, the so-called civilizations of mankind across different eras have emerged. This is the source and origin of human civilization. Eastern society has its civilization, and of course, it also has its so-called culture. The emergence of this culture comes from the way Eastern society educates its people. Similarly, Western society also has its so-called civilization. Western civilization also comes from its culture, and the emergence of its culture likewise comes from the education of Western society. That is to say, the education of Western society across different eras has produced Western culture, and against such a cultural backdrop, Western civilization has gradually emerged, taken shape, and developed to the present day. Whether Eastern or Western culture, both have been educating their respective peoples in this way, generation after generation. Across different eras, they have been continuously conditioning and influencing one generation after another, and spreading from one generation to the next across different eras, while at the same time continuously developing and being carried forward. In this way, Eastern and Western cultures and civilizations have gradually taken shape and unfolded, and have gradually been recognized and accepted by people, gradually taking shape and becoming established in Eastern and Western

societies. This has formed the mainstream cultures and civilizations of the East and West. The East has its mainstream culture and civilization, as does the West. Eastern and Western societies have, in terms of essence, form, and their influence on mankind, formed different cultures and civilizations. Whether Eastern or Western culture, both have had an indelible, irresistible, or irreplaceable influence on people's lives, survival, thoughts, and viewpoints. Since we are talking about Eastern and Western cultures, they certainly have their differences. Eastern culture has its primary thoughts and viewpoints that it values, while Western culture has its own characteristics and primary thoughts and viewpoints that it values. So, what does Eastern culture place value on? What does Eastern culture primarily teach? Most people don't quite understand this aspect. Some of you may be completely baffled: "Why are You talking about positive things starting from this point?" Many macroscopic things inherently have many abstract components to them. Although you don't understand this aspect yet, if you listen carefully, you will.

Let's first talk about Eastern culture. What does Eastern culture value? What is its essence? What is its influence on people? What are the main characteristics of Eastern culture that you have personally felt, or that you've seen, understood, or come to realize and learn about through the subtle influence of long-term exposure to it? When we speak of culture, it relates to education. Whether it's education that comes from families, schooling, or from society, it all relates to culture; it relates to the education of a nation or a certain group of people. Education creates a cultural background—that is certain. Do you know what kind of education Eastern culture values? (Eastern culture places great value on tradition.) So what is the essence of tradition? "Tradition" is a concept. What is the specific content covered by this concept? It is the requirements for

how you should think, what you should do, and in which direction and toward which goal you should conduct yourself. This is the specific essence of its education. The education that Eastern society values is social moral education, and this social moral education also has specific content. For example, one ideological trend often propagated in Eastern society is using reason to persuade others. Is this one of them? (Yes.) There is also courtesy before force, yielding to others out of courtesy, and "A prime minister's heart is big enough to sail a boat in." There's also "Harmony is a treasure; forbearance is brilliance," and "Compromise will make a conflict much easier to resolve." What else? "It is never too late for a gentleman to take his revenge," "Where there is life there is hope," "A great man knows when to yield and when to assert himself," and "A real man's ambition is far-reaching." What else? (Does "Filial piety is a virtue to be held above all else" count?) That counts, too. There is also "What a joy it is, when a friend comes from afar," which concerns hospitality. What else? ("I'd take a bullet for a friend," and "Do not impose on others that which you yourself do not desire.") The effect that all these concepts in Eastern education are intended to achieve is to make people value social morals; these concepts teach people what rules of etiquette they should abide by in society, and get people to treat this so-called etiquette as a symbol of a person's character. Eastern education uses these things to regulate people's behavior. If a person wants to be established in society, they must first ensure that in all things they earn the admiration, high regard, and respect of others. Only by attaining a moral character that has such qualities of humanity can one be considered a truly good person. After receiving such an education, people use these ideas about so-called moral character to constrain themselves, striving to meet these requirements. This Eastern education teaches people to outwardly abide by etiquette, so that they appear to be courteous, well-mannered people, people of noble

moral character. As for what people are thinking on the inside, whatever needs of humanity, wishes, or even ambitions and desires they have, it should all be suppressed and buried deep in their hearts, not to be exposed. We have fellowshipped quite a bit on this aspect of Eastern education before. What is the nature of all these ideological education concepts? Do they conform to the needs of humanity? Do they conform to the essence of humanity? (No.) Precisely because the behavior lived out and revealed by those under this Eastern social moral education is totally contrary to people's essence and the needs of their humanity, this perfectly proves a point: The various ideas advocated by this Eastern social moral education go against people's actual situations and what actually exists within their humanity. In order to cover up people's real problems and to allow them to live more respectably in society, to appear nobler and worthier of other people's approval, this social moral education came into being in Eastern society. Thus, it must be said that education in this sort of context is an education in pretense. The essence, or the intended effect, of this education in pretense is to admonish every person to not expose their true face to others—regardless of their character, and regardless of their background, they should learn to disguise and mask themselves, so that they can have more dignity and pride before others, live with self-respect, and live in a way that earns them admiration and approval.

In the context of this Eastern education in pretense, what have Eastern people learned? They have learned to suppress and endure. Eastern ideological education has produced a certain quality within the humanity of Eastern people, and the consequence of this quality —whether viewed at the level of thought or in terms of behavior— is that it makes people learn how to suppress and endure. Specifically, in any social era, under any ruling class, and in any

living environment, when encountering all kinds of people, events, and things, people must learn how to suppress and endure, and not reveal their true emotions and thoughts. To call it “suppressing and enduring” is putting it nicely; in fact, it is pretense. And what do people use for this pretense? They use the various thoughts, viewpoints, tactics for self-conduct, and philosophies for worldly dealings drawn from Eastern social moral education or from Eastern culture to disguise themselves, so that outwardly they appear as courteous, well-mannered people, as people of noble moral character with integrity and dignity, capable of earning the high regard, approval, and admiration of others. This is the influence of Eastern social moral education on people; its main effect is that people end up learning to suppress and endure. The term “suppress and endure” encompasses making people endure all things, use reason to persuade others, and be courteous before resorting to force when dealing with people, trying to treat others with the utmost kindness. It’s as if they’re especially magnanimous, possessing a heart of benevolence and tolerance; they disguise themselves as particularly great and noble, even looking down on everything from the high ground of human morality. Therefore, within this Eastern cultural context, the cultural life of Eastern people is basically permeated with these ideas and concepts. At the same time, this culture is used to constantly condition and influence the next generation. For example, in film and television dramas, certain ideas are often promoted, one of which is, “Great chivalrous heroes do their part for their country and people.” What is the image of a great chivalrous hero in people’s minds? In martial arts films, you see that most great chivalrous heroes are dashing and refined, wearing a bamboo hat, with a sword or saber at their side. They are expressionless and selfless, holding the world, common people, and all living beings in their hearts, and they go around upholding justice, doing good things, and accumulating merit.

When they see injustice, they draw their swords to help, taking action when it's called for. This is the image of a great chivalrous hero in people's minds, and it is also the value such figures hold in people's minds. The reason film and television dramas create characters like this is that all Eastern people have such a yearning in their hearts toward society and humankind. They yearn for such people to exist in society or in life, so that they themselves no longer need to suppress and endure, and are no longer bound and shackled by this social culture. It is precisely because people have this need that such characters are continually created in certain literary and artistic works. This serves the needs of cultural propaganda, and it also serves the needs of the audience. The common people have suppressed and endured in society for too long and too painfully; they need an outlet, but have none. They can only find satisfaction in the heroic figures and great chivalrous heroes created in these literary and artistic works. Therefore, such film and television works and such characters are accepted and praised by the public. When the public sees that the righteous deeds of these great chivalrous heroes in films and television dramas—or their acts of drawing their swords to help when they see an injustice—perfectly fit their psychological needs, they all clap and cheer, shouting, "Serves you right! That's what you get for doing evil! That's what you get for harming the people!" Their cheers reflect the pain of having to suppress and endure that Eastern people experience in their daily lives, as well as the heavy, manifold pressures and great harm they endure from society and the ruling class. Therefore, such entertainment works are welcomed by the common people at heart, and approved of and longed for by them.

Precisely because the suppression and endurance brought about by this Eastern social moral education have bound and restricted Eastern people in terms of their thinking and their humanity to the

greatest extent possible, their humanity and thinking have become greatly distorted. How is this distortion manifested? It is manifested in the fact that everyone harbors hatred toward officials and the wealthy; when they see something unjust, they feel hatred inside and immediately associate it with the ruling class or the rich, feeling that all their pain is caused by them. This is one aspect. In addition, because Eastern social moral education produces in people a character that suppresses and endures, Eastern people's thoughts are bound and fettered to a large degree. Compared to Westerners, it is difficult for Eastern people to achieve independent thinking or liberation of thought on the level of thinking; that is, they are unable to think and reason freely, autonomously, and independently. Therefore, in the social environment of the East, everyone from children to adults possesses a slavish quality; it's difficult for them to think about a problem independently or to independently complete a task according to principles and plans. Another aspect is that the suppression and endurance of Eastern people make them hostile toward society, humankind, and every social stratum. This has also led them to develop a rather slippery quality in their humanity, which can be summed up as a kind of scumminess. Because this world is so unfair, people have to withstand various pressures and bonds from society, their work environment, and their families, and this results in the normal needs of their humanity—their normal emotional and physical needs—not being properly or fairly dealt with. Thus, everyone harbors a flippant, cynical, or world-weary attitude toward their life. This attitude makes Eastern people feel that the hope of living is very slim; they hardly feel any drive to live, and have no heart for anything they do. In this way, they develop a slick and slippery attitude toward dealing with the world, and this slickness and slipperiness can be summed up as "scumminess." What does this "scumminess" refer to? It refers to a flippant attitude in everything

one does. For example, some people's attitude toward doing their duty is to do as they please—if they feel like doing something, they do a bit of it; if they don't feel like it, then they don't. When their work carries even a little pressure, they whine about how hard it is, and want to rest. If you fellowship on the truth with them and tell them that they'll delay the work like this, they say, "Whatever. I feel like resting right now. I want to have some fun for a while!" They do not have a serious and responsible attitude in anything they do. Whether it's toward work, their daily life, or even their whole lives and their faith, they are muddled, do not have a serious attitude, and adopt a flippant one. Wherever they go, they want to barge straight through. When they hit a wall, it doesn't bother them at all; they can't stand being regulated, and long to enjoy freedom. If they're freed, they recklessly commit misdeeds; if they lose their freedom, they complain about everyone and everything. This is the kind of attitude they have. Is this not scumminess? (Yes.) This is the unique character that Eastern people have developed within the social environment of the East. Some people also engage in suppressing and enduring; they can endure anything, and can do so for a very long time. They have extraordinary endurance and resilience, can bear any hardship, can survive in any environment, can manage to smile in any environment, and can still get to sleep when it's time to sleep at night, not shedding a single tear. For example, when there's a flood and some people's homes, fields, and livestock are all submerged, they don't seem to be in much pain. They focus single-mindedly on picking up valuable things in the flood, planning to strike it rich. Others warn them, "It's not safe to risk your life picking things up like this!" They reply, "A flood is a perfect opportunity to get rich. This chance is hard to come by!" Others say, "Our fields are flooded, our grain has been washed away, the government isn't providing any relief, and no one is coming to help. How are we going to live? Life in this world is just

too hard. We might as well just die!" But they say, "When disaster strikes, you have to rely on yourself. Heaven will always leave a way out for man. A flood is a great opportunity to get rich. It's a business with no capital and enormous profit. Even if we've lost some things, we'll pick some other things back up—that'll nicely make up for the losses, and we might even make a little profit!" You see, normal people feel pain when disaster strikes and they suffer losses, but among Eastern people, there are "heroic figures" like this —no matter what disaster befalls them, they can go with the flow and even find opportunities to get rich. They don't fret or feel distressed, and even if the government doesn't provide relief or solve their problems, they don't care. It's as if, having experienced disasters so much, they've just gotten used to it. Isn't this what Chinese society is like? So, given this kind of education in Chinese society, the literary and artistic works people consume in their spare time or the ways they relax are mostly forms of self-deprecation and self-mockery. This is how Chinese people amuse themselves, finding a bit of release for the repression in their hearts. But afterward, in daily life, they continue to put on a pretense and suppress and endure just as before. No matter how the government treats them, the common people have already gotten used to this kind of treatment. As long as they don't starve, they feel content; without the threat of imminent death, they don't think of rebelling. The common people have resigned themselves to such things: "A bad life is better than a good death; Heaven will always leave a way out for man. Let's just live like this! Human rights? Democracy? Those are extravagant desires. We Chinese people are born to this wretched fate. As long as we can stay alive, that's good enough!" Isn't this being dull-witted and numb to the extreme? Do they have any dignity as people left? (No.) This is a pathetic state of affairs.

Most of the literary and artistic works created in the East are

very different from those in the West in what they reflect and advocate. Although Eastern literary and artistic works do reflect some social injustices, this is not the thinking that the directors or screenwriters truly want to advocate, and it's not done to satisfy some of the needs of the audience. What do they truly advocate in these works? It is still Eastern social moral education. Its main manifestations are patriotic sentiments, advocating that people should love their country, be concerned for the country and the people, be "real men with far-reaching ambitions," draw their swords to help when they see injustice, and take a bullet for a friend. What else do they advocate? "Compromise will make a conflict much easier to resolve," and "It is never too late for a gentleman to take his revenge." The humanity they advocate is actually hollow; it's just people's imaginings and inferences. They advocate it solely for the sake of the stability of the ruling class's regime, so that people will forever slave away like beasts of burden for the ruling class, without the slightest resistance permitted. These hollow ideas are used to numb and mislead people, satisfying their need for entertainment and the temporary needs of their hearts. For example, what is advocated in martial arts novels or film and television dramas? The spirit of chivalry, becoming a great chivalrous hero who robs the rich to help the poor and draws their sword to help others. The so-called great chivalrous hero is embodied by the saying, "Great chivalrous heroes do their part for their country and people." Advocating the spirit of chivalry makes the common people not only praise such characters but also yearn for and pursue becoming this type of person. What else do Eastern literary and artistic works advocate? They advocate heroism: toiling and exhausting one's heart and mind for the country, for the nation, and for the well-being of an area and its people, and sacrificing one's youth and life for the great cause of the nation. In short, these biographies and legends of martial arts figures produced in the

Eastern—and especially the Chinese—social environment, whether they're traditional or modern, or fictional or based on real historical figures and events, all teach people to strive for selflessness and self-abnegation. They all take this as their theme and educational core, aiming to make people have noble social morals. Selflessness and self-abnegation mean having no self; they advocate that the greater self comes before the lesser self, that one's country comes before one's family, and only in this way can one have a good life. This is the kind of thinking they instill in people. That is, they teach you to not be selfish, to not only consider yourself, to not make any sacrifices or efforts for the sake of your own life, your own survival, or anything related to yourself, and not even to struggle for these things in any way. Instead, you are to sacrifice and contribute yourself for your home country, for society, for humankind, and for the great cause of the nation. These teachings are collectively referred to as an education in pretense. This so-called education in pretense is unrealistic and does not conform to the needs of humanity; on the basis of stripping away the needs of people's humanity, their innate instincts, and their basic right to survive, it impels people to make pointless sacrifices for the country and the nation, for a hollow, vacuous cause. This virtue of self-sacrifice is entirely something that Eastern society has forcibly instilled into people's humanity. "Forcibly instilled" means that it is not something that arises spontaneously from humanity, is not something inherent to the innate instincts of humanity, is not something that innate instincts can attain, and is not something that one's innate free will or subjective will desires to achieve. Rather, it is something that the ruling class or sociologists forcibly instill into people's minds, misleading or compelling them to accept such social obligations and responsibilities, and then educating them under the grand banner of so-called "noble moral character," leaving them without the strength to break free, and too afraid to try. This is

because if you do break free from this education or break through it, if you don't accept this education, then you are an enemy of the entire society and the whole nation—you're heinously rebellious, you are non-human, you are an oddball, and you'll have to face a living condition in which you're isolated. Therefore, even if people feel some dissatisfaction in their hearts, even if they hate this society and this kind of education, they have neither the strength nor the courage to break free from it, much less the courage to say "no" to it. They can only grin and bear it—they are powerless to resist, and can only silently endure. If you do not endure, then on a large scale society will denounce you and spurn you; and on a small scale, your family and loved ones will spurn you, distance themselves from you, and isolate you, and even condemn you as being heinously rebellious. Let's look at an example. When you were a child, for instance, let's say your parents taught you: "When you go out and see elders, you must greet them. Call those younger than us 'uncle' or 'auntie,' and call the elderly 'grandpa' or 'grandma.' When someone gives you something, you have to say 'thank you.' If another child hits you, you have to endure it; only fight back if you really can't take it anymore. You have to show the utmost restraint." And one day, you went out and saw someone, but because you were shy, you didn't dare to greet them. Your parents felt they had lost face, so they disciplined you when you got home, and from then on you would quickly say hello whenever you saw someone. To avoid getting beaten, no matter how embarrassed you felt or how unwilling you were inside, you still had to go against your will and greet people. Growing up in such an environment, one has no choice but to put up with everything. Even in such a small matter, you have to act this way; whether at home or out in society, it's all you can do. If you feel uncomfortable and want to be willful for once, never mind society denouncing you—even your family and parents will lecture and rebuke you. After you grow up,

you realize that greeting people is for the sake of preserving face and to make it easier to establish oneself in society. When you were a child, however, you couldn't wrap your head around this, though you still had to act this way. If you didn't, you would be disciplined, and might even sometimes be scolded or beaten by your parents in front of others, something you would never forget your whole life. Therefore, in the broader societal context, you can only accept this education in so-called "noble moral character." Regardless of the consequences of accepting it, regardless of how it ultimately influences your humanity, and regardless of the character or the qualities of humanity it causes you to develop—in the end, you alone must bear these consequences.

The quality of humanity that Eastern people develop from their education in Eastern society is that of suppressing and enduring. Behind this suppressing and enduring actually lie many of the specific thoughts, viewpoints, ways of conducting oneself, and various attitudes toward all kinds of things that are found in Eastern social moral education. This is how Eastern society is. Similarly, Western society also has its own mainstream cultural education, through which Westerners also develop their respective qualities of humanity. So what is this mainstream Western cultural education? It mainly values autonomy and independence. This differs from the situation in Eastern society, which requires people to sacrifice and contribute themselves for the country and for society, doing things that are unrelated to their personal lives. In contrast, what Western society teaches people is the exact opposite of what Eastern society requires them to do. Western society does not require you to contribute anything to society, humankind, or the great cause of the nation; what's at the core of Western education is getting you to think for yourself, to learn to handle your own problems, and to not trouble others, society, or the state.

It gives you independent rights, independent space for thought, and independent personal space, and cultivates your independent thinking ability and your ability to think about and handle problems independently. You have to solve your own problems; you must be independent, autonomous, and self-reliant. The West has a cultural background of this kind of ideological education, and against this cultural background, Westerners also develop certain qualities of humanity related to the core of their educational ideology. Eastern people have developed the educational and cultural characteristics of the East against the backdrop of Eastern social moral education. Since Westerners bear the educational quality of Western society, they also possess the essence that relates to that quality. The essence of the educational quality Westerners possess is in fact different from that of the educational quality Eastern people possess. The educational quality Eastern people possess is an education in pretense, while the one Westerners possess is an education in selfishness. Every theme of Western education teaches people to be independent and autonomous, to think through their own problems, and to handle and manage their own affairs. Therefore, Western education has the quality of being an education in selfishness. This education in selfishness is totally unlike Eastern education; it is a different kind of quality. This quality leads Westerners to prioritize personal independent space; subjective will, thinking, thoughts, viewpoints, and ideas; and their own rights, their current living conditions, and their present mood and emotions. They don't need to pay much attention to other things, nor to any social or family responsibilities. They must first figure out their own problems, get their own emotions handled, and resolve their own immediate matters, and only then comes everything else. Eastern education has taught Eastern people to suppress and endure, while Western education has taught Westerners to defend their rights. In this, Westerners and Eastern

people are completely different. When Eastern people encounter something, they just keep enduring it. When they really can't endure it anymore, they tell themselves, "A bad life is better than a good death. You've got to endure to stay alive." In contrast to the suppression and endurance of Eastern people, Westerners have a different quality: Through their social education in autonomy and independence, they have learned to defend their rights. Compared to the suppression and endurance of Eastern people, isn't there more self-respect and dignity to a certain degree in Westerners defending their rights? That is, there's a bit more agency involved, right? (Yes.) Defending one's rights is an absolutely fundamental concept; it means taking the necessary actions to protect one's fundamental human rights, including the right to belief, the right to life, the right to free speech, and so on. Of course, what does this basic defense of rights mainly refer to? It refers to people having independent space for thought, being able to consider issues freely and independently without being influenced or controlled by any social environment or surrounding people, events, and things. Regardless of whether the viewpoints that arise from one's considerations of issues are right or wrong, or whether one's way of thinking is correct, achieving autonomy and freedom is what matters most. In short, Westerners live in free societies, and in the cultural context of Western social education, their minds are very active and often in a state of freedom. Therefore, compared to people in Eastern society, Westerners are bolder in their thinking, more willing to think, and more adept at thinking, whereas most of the time the thinking of Eastern people is shackled, formulaic, or suppressed. Under usual circumstances, the minds of Westerners are free, active, and willing to think about problems. To put it in a way that's improper, they're more willing to ponder strange and unusual things, even to the point of going down rabbit holes. This is a manifestation of the qualities of humanity they develop within

Western social education, and this manifestation of humanity is more progressive than that of Easterners. In one aspect, they defend their right to life, and in another, they also defend the various viewpoints that arise from their free thought. As a result, the ideas, viewpoints, and artistic forms displayed in Western literary works or in Western artistic and entertainment life are diverse and wide-ranging. Among those of all humankind, Western literary works and entertainment life are relatively free and avant-garde, and people can draw inspiration and benefit greatly from them. Look—what ideas do some Eastern literary and artistic works advocate? Patriotism, love for family, love for one's parents, and so on. These are all things found in Eastern social moral education, or which are part of the core of Eastern culture. Because Western culture has provided Westerners with free and autonomous space for thought, has produced this quality of humanity within them, and has endowed them with this right to free thought, Westerners have more intellectual substance in their literary and artistic life than Eastern people do, and at the same time, the scope of their thought is broader. You see, the scope of Eastern people's thinking, or the ideas they express and advocate in their literary and artistic life, are very limited, narrow, and restricted, whereas the various topics that appear in Western people's literary and artistic life are quite wide-ranging and free from government restrictions. Some of these topics are reflections on a certain law introduced by the government during some period in terms of people's humanity, or on the impact it has on society or even on an individual's life and family. Others are reflections on schooling and on human rights, as well as various other issues, such as the discussions among people of all social classes—along with immigrants—on racial equality, racial discrimination, and the relationships between people of different skin colors. From this, it can be seen that the range of the various topics that are reflected in Western literary and artistic works is

quite broad, as is that of the various ideas and viewpoints involved. They even reflect the social impact caused by the methods and means used by some law enforcement agencies within the broader legal framework, as well as the various psychological burdens placed on the public or the various subsequent effects on people's lives. These are all ideas and viewpoints that are presented in various Western literary and artistic works. For one thing, these are thoughts that are advocated within the Western cultural context; for another, they are thoughts and viewpoints that appear because people are free to think within the context of Western cultural education. In short, the various ideas Westerners present in their literary and artistic works, as well as the thoughts, viewpoints, philosophies for worldly dealings, and attitudes of Westerners among different social classes and different industries in how they treat all kinds of things, are completely different from those of Eastern people. Here's a simple example: In the East, when an employee works for a company, their livelihood comes from their boss, so they must do whatever their boss tells them to do. Even if they're asked to do some household chores for their boss, like picking up their children or buying groceries, they must be completely obedient and dare not refuse. They even have to be on call during their time off. They are their boss's attendant, underling, and slave. This is how the superior-subordinate relationship between employee and boss is in the East. The employee may feel uncomfortable, upset, and unwilling, but they have no choice—they can only endure. That's their boss, the one who provides their livelihood, so they can only put themselves at their mercy. In the East, no matter how a boss exploits their employees, and no matter how unreasonable their actions are, the employees can only endure it; they have no way to break free from this situation. Some Eastern countries may also have labor laws, which are meant to protect the legal rights and interests of every citizen, but on a societal level,

because it's the East, no employee dares to sue their boss even if they break the labor laws. No matter how their rights are deprived or how they're exploited by their boss, there's nothing they can do. Even with labor laws, they cannot wield the law to defend their own rights and interests. They can only go along with it and let the situation continue. The West, on the other hand, is different. The superior-subordinate relationship between employee and boss in the West exists only on the level of work, and during work hours. Outside of work, there is no personal, emotional relationship between them. If your boss asks you to work overtime, you can refuse. If your boss asks you to help pick up their children or buy groceries, you can say, "You have no right to ask me to do this. That's not my job. I'm under no obligation to serve you." You can refuse. If your boss repeatedly and forcibly pushes you to do these things, you can sue them, and Western labor laws will take effect; the law will respond accordingly. Westerners are able to do this, and they're not afraid to do so, but Eastern people are. According to the notions of Eastern people, you should do whatever your superior or a person with status or renown asks you to do, and provide services to them for free. You even have to say, "I am willing to serve you, to lay down my life for you, and would expect nothing in return. Serving you is my honor!" Regardless of whether they exploit you for your labor or deprive you of your human rights, you should accept it and not demand any remuneration. If you do, that means you're being ungrateful and making them lose face, and they'll make you pay for it. Westerners, on the other hand, are different. They have learned to defend their rights and exercise these rights extremely effectively, taking them as far as they can go. Even if the president or some renowned individual doesn't leave a tip after a meal, a complaint will be lodged—this is a right granted to workers by labor laws. When Eastern people encounter such situations, they dare not complain. They think, "They're an official,

a famous person. Could I win a lawsuit against them? Even if I did win, what would I do if they made things difficult for me behind the scenes? If I sued them, I'd end up in serious trouble, and I might even lose my life." Therefore, Eastern people would rather suffer a loss than dare to ask for a tip. This is called enduring. But Westerners are different. They think, "Why should I endure it? I wasn't born to live my life for anyone else—I live for myself. I have to defend my rights. This is money I deserve. I don't care if you're some well-known figure or big shot, you have to pay. Everyone is equal. What gives you the right to not tip? If you don't tip, I'll sue you!" And once they get the tip, the matter is settled. These are the different thoughts, viewpoints, and ways of handling people, events, and things that Eastern people and Western people come to have through their respective cultural educations.

The East and the West differ in their methods of cultural education and in the specific content of that education. These different forms of education have produced different human cultures, as well as qualities of humanity of different ethnic groups. With these qualities of humanity, Eastern people have their own lifestyles, living situations, modes of thinking, and attitudes for worldly dealings, while Westerners have their own lifestyles, living situations, and ways and attitudes for worldly dealings. Of these two attitudes for worldly dealings, one is to suppress and endure, and is especially reserved; the other places particular emphasis on safeguarding the rights of people's subjective will and desires. One is produced from an education in pretense, and the other is produced from an education in selfishness. Regardless of the kind of education in which these qualities of humanity are produced—whether it's suppression and endurance or defending one's rights, reservedness or openness—which of them are positive things? (Whether Eastern or Western, none of these qualities of humanity

are positive things.) Why do you say they're not positive things? Let's hear your specific reasons. None of you can say why, can you? (We can't.) No matter what the matter in question is, you're all afraid that other people will be very particular about the details, and when they are, you feel muddled and can't explain things clearly. This proves you lack clarity in that regard, so you should fellowship on it. That question I posed to you is a topic worth fellowshipping on, isn't it? (It is.) This topic involves "what is created by God." So let's first take a look: What kind of being is the humankind created by God? What God creates are positive things. Which things in a person are created by God? (A person's free will, and the wisdom God gives them.) Broadly speaking, a person's innate conditions are all given and created by God. If we use the word "created," it might be a bit abstract, because everyone is born of their parents, not made by God's own hands. Using the phrase "what is created by God" is a bit broad; it's not quite fitting. In that case, saying "the innate conditions God gives to people" is more specific and objective. The innate conditions God gives to people involve the topic of "what is created by God." So, can we say that a person's innate conditions are all positive things? (Yes.) A person's appearance, their linguistic faculty, and all their senses and their physiological attributes, as well as their free will, the faculty with which they think and ponder, their natural strengths and gifts, and all the rules of survival they observe as living beings—all these are positive things. That is to say, the innate conditions God gives to people are all positive things. So, do these positive things include the various thoughts that arise in a person's mind or which they accept from society and from different eras? (No.) Anything people acquire from society or from humankind is not given by God, nor is it something originally created by God. It can be said that as long as something comes from society or from humankind, it is not a positive thing. To summarize it in a broad, conceptual way, we

would say this. And to put it specifically? Aren't the qualities of humanity and the ways of thinking produced within the cultural context of Eastern social moral education somewhat perverse? It can also be put like this: In Eastern society, people's minds are shackled and warped; they have been corrupted and influenced by certain thoughts and viewpoints from society and from Satan. Doesn't this mean that their minds have undergone Satan's processing? (Yes.) People's minds have undergone processing, and their thoughts are not born of their humanity. These teachings do not come from positive things, nor do they come from God. Since they do not come from God, then whatever thoughts, viewpoints, and modes of thinking they produce—and whatever qualities of humanity they ultimately produce—among all the other things that subsequently emerge from them, are negative things, not positive things. This is something that you've become certain about, right? (Yes.) The minds of Eastern people are shackled and warped, and are also influenced by certain Eastern thoughts and viewpoints, so the things that are expressed by the qualities of their humanity are all negative. Now let's look at the West. What is the content of Westerners' ideological education? Does it relate to the truth? Do the content of Western education and the manifestations of humanity it teaches people to strive for come from God's words? (No.) To put it even more clearly, let Me ask you a question: Does this education—the principles behind these thoughts and viewpoints on dealing with life, survival, and worldly affairs, and these methods for dealing with those things—accord with God's words? Does it accord with the truth? (No.) In what way does it not accord? (It's like the Western education in selfishness—although it respects freedom of thought, it teaches people to consider only themselves and not others. This does not accord with God's words and the truth.) So what do God's words and the truth say? (In their interactions together, people should not only consider their own

interests or feelings; rather, they should consider how their actions can edify others while also being in accordance with the truth.) God's words tell you that regardless of whether you think about issues freely and objectively, or under the domination of a certain thought or viewpoint, you shouldn't do so only for the sake of defending your own interests or defending your own dignity and pride—this is not the principle by which believers in God should consider issues. When you consider issues, you should focus on whether your approach accords with the truth, whether these issues can be resolved using the truth, and whether your approach accords with the truth principles and leads to submission to God. This is the principle for considering issues. Whether you're dealing with people, or you're dealing with issues regarding your family or other things around you, you must act in accordance with God's words and the truth principles, rather than just defending your own rights and interests. These are the principles of conducting oneself as required by God. So, on the surface, compared to the education of Eastern culture, Western cultural education places greater importance on human rights and on defending people's rights. It is superior to Eastern culture, but that doesn't mean it can substitute for the truth. You mustn't think that just because it's superior to Eastern culture, or because it respects human rights and enables people to be independent and free, it can therefore take the place of the truth principles and be described as something positive. Western cultural education is merely superior to Eastern cultural education and more in line with the needs of humanity, but it cannot be equated with the truth principles, nor can it replace them. To a certain extent, it just upholds and respects the needs of humanity, as well as people's dignity and their rights and interests. However, this respect is only relevant in terms of humanity. In terms of the truth and of justice, it upholds neither of these things. Therefore, Western cultural education is an education in selfishness. An

education in selfishness means, “Everyone must serve my interests. I must think everything through myself before I do it. My personal interests, my human rights, and my individual rights are paramount.” Is there any moral justice to speak of here? Is there any fairness to speak of? (No.) If there’s no fairness or moral justice, how could it possibly accord with the truth principles? To a certain extent, Western cultural education respects your human rights; it gives you the right to think about issues and express your opinions freely. In this way, it can basically safeguard people’s dignity and human rights. So, to a certain extent, Western education is more in line with the needs of humanity. But can Western education guide people onto the right path in life? Can it enable people to treat all people and do all things according to the truth principles? It cannot do this. Western education can guarantee that everyone has human rights and the right to safeguard their dignity—this is completely in line with the needs of humanity. However, when measured against the actual situation in society, few countries can fully meet the standard of guaranteeing human rights. Realistically speaking, in today’s society, it’s a very good social system that can allow people to think about issues freely and express their opinions freely. God gave people free will and the ability to think about issues independently; this is just one aspect of the caliber He gave them. However, God has never told you, “Be selfish, be autonomous. Everything must be centered on your own interests. Your own interests are paramount. In all things you must be independent and be your own master, and there’s no need to seek the truth, ask about Heaven’s will, or consider the interests of others.” God has never taught anyone this way. From the beginning of God’s guidance of people in their lives, He has pointed out specific ways of living and conducting oneself in all aspects, told people to pursue the truth, to submit to His orchestrations and arrangements, to be honest people, to fulfill the duty of created beings, and so on. These

are all the most important pursuits in one's life. Among the great many truths God has expressed, He has never told you to defend your rights, nor has He ever told you to think about issues freely and safeguard your own independent space. God has never said anything like that. God only gave you the ability to think about issues independently—that's all. You have this faculty, and you also have the innate condition of free will. However, while having given people such innate conditions, God also established laws and commandments for them, and supplied them with various truths, telling them how to conduct themselves and how to worship God—in all matters, there are truth principles that people should abide by. But in all of God's words and His admonitions to people, He has never told people to be autonomous, to be independent, or to learn to defend their rights. Such thoughts, viewpoints, or such sayings and teachings have never appeared in God's words or in the truth. On the contrary, in the words where God exposes people's corrupt dispositions, He exposes their arrogance and their selfishness. This selfishness is a quality that is revealed by people's humanity after they've been corrupted by Satan. In some people, it's exhibited as they try to secure their own interests after they've been corrupted by Satan; in others, it's purely the product of this society's education. In both cases, it's selfishness. No matter how it's produced, in short, as long as you're selfish, that is a quality and revelation of humanity which you exhibit while living under corrupt dispositions. Is this clear now? (Yes.)

The various faculties included within the innate conditions God gives people, or the caliber and abilities people innately possess, have nothing to do with Western or Eastern education. The various faculties within people's God-given innate conditions are positive things. Why do I say they're positive things? Because these innate conditions come from God. Specifically, possessing these innate

conditions allows a created human to accept positive things, and to learn from, self-reflect based on, apprehend, and understand the various people, events, and things they encounter in real life. This is arranged and prepared for people by God, so it is a positive thing. Whether Eastern or Western education, or Eastern or Western culture, neither has anything to do with the truth that God teaches and provides to people. It even runs counter to the truth and to the humanity God requires people to possess. Therefore, neither Eastern education nor Western education is a positive thing. Regardless of whether it comes from society, from evil trends, or from some ruling class, it is not positive. Even though Western education is a bit more advanced and better than Eastern education, able to give people some freedom and satisfy some of their needs, it merely makes use of people's free will and their faculty to think about issues and express opinions freely. That is, it makes use of positive things, but the thoughts it advocates and the goals it aims to achieve are not to get people to walk the right path, nor to help them become the true created humans that God wants. So, in light of this, even though Western education is superior to Eastern education or satisfies the needs of humanity, it has not, by making use of people's free will or certain faculties, enabled them to submit to God, act properly as created beings, and fulfill the duty of a created being. This education also hasn't brought people before God or helped them become able to worship God and shun evil. Eastern education and Western education have the same function: They both cause people to distance themselves from God and from the truth. Regardless of whether it's Eastern culture or Western culture, both emerged against the broader societal backdrop of Satan's rule over mankind and through the process of Satan corrupting mankind. Thus, whether it's education in the Eastern cultural form or the Western cultural form, everyone lives in this human world of Satan's corruption. Similarly, mankind has also been corrupted in

different societies or under the education of different forms of society, and the result of this corruption is that people have come to possess a humanity which—across different levels and forms of culture—has the corrupt dispositions as its life. Eastern people possess the corrupt dispositions of the qualities of humanity produced by Eastern culture, while Westerners possess the corrupt dispositions of the qualities of humanity produced against the backdrop of Western culture. Although Eastern and Western people may seem different in terms of the qualities of their humanity, in terms of their corrupt dispositions, since they've all been corrupted by Satan, both Eastern and Western people live within the same corrupt dispositions, and both possess a humanity that has the same corrupt dispositions as its life. In this way, the nature essence of Eastern and Western people is the same: They're both hostile to the truth and to God. So, there's nothing praiseworthy about either Eastern or Western people. Whether Eastern culture or Western culture, in the presence of God and the truth, they're both negative things, containing nothing commendable. Both Eastern and Western civilizations contravene God's original intention in creating mankind, which was for mankind to worship Him; they use their respective forms of cultural education to snatch humans, who are in the ranks of creatures, away from God's presence. In this respect, the East and the West are the same, are they not? (They are.) There's nothing praiseworthy about the East, nor about the West. You see, although both have accepted God's work of the last days, after Eastern people accept it, they immediately start hosting brothers and sisters and proactively take them to preach the gospel to their relatives and friends; they have great zeal and enthusiasm for the work of preaching the gospel—Westerners, on the other hand, are different. They are very cautious about the work of preaching the gospel. Even after they've accepted God's new work for half a year or a year, when you ask them if they've preached the

gospel to their relatives and friends, they say, “My parents, relatives, friends, and fellow churchgoers mostly have their own independent thoughts and views on the matter of the Lord’s return. I have to think it through carefully and touch base with them before I can provide them to you as gospel leads. The main quality of how we in the West conduct ourselves is that we must defend our rights and we must protect our independent space to the greatest extent. How can you just preach the gospel to people without consideration?” You say, “You preach the gospel to them so they can welcome the Lord, gain the truths expressed by God in the last days, and have the opportunity to attain salvation and survive the disasters. This is God’s commission, and it’s the responsibility you ought to fulfill.” They reply, “Well, I still have to protect myself first; God’s commission can wait. I can take charge in this matter. I must have my own independent thoughts, and can’t be swayed by you. Those of us in the West value democracy and freedom; we have an awareness of defending our rights. We’re not like you Eastern people with your blind enthusiasm. We all have our own personal living space, and no one bothers anyone else.” See? It’s at such critical moments that the qualities of humanity of Eastern and Western people are distinguished and differentiated. But in any case, regardless of whether the qualities of humanity are produced by Eastern or Western education—whether it’s enthusiasm or indifference—as long as a person lives within Satan’s corrupt dispositions, they are a member of corrupt mankind. There is no distinction between noble and lowly here; everyone needs an understanding of the truth, the provision of God’s words, God’s salvation, and, even more so, God’s judgment and chastisement.

Although Eastern and Western people have different cultures and live in different civilizations under God’s dominion and sovereignty, they have only one identity before God, and that is of

created beings. The basis of the equality of created beings is that the innate conditions God created for people are the same. No matter what cultural differences exist between Eastern and Western people, no matter how they differ in terms of appearance, language, or their modes and ways of thinking about issues, as long as, before God, you are a created being made by Him, then the only positive thing you have is the innate conditions He has given you; everything else is a negative thing. This might sound like a bit of a generalization to you, so to be specific, everything in you—apart from the innate conditions God has given you—is something God wants to change, and something you should change and cast off by accepting the truth. What is it that you need to come to know? The so-called culture of mankind, whether Eastern or Western, consists of thoughts and viewpoints, or theories and statements, designed by the ruling classes of different periods to educate the masses. But whether it's Eastern or Western culture, it has nothing to do with the truth. Even if it doesn't conflict with the truth, it still cannot be called a positive thing. No matter how good a certain culture is, it cannot measure up to the truth, much less represent the truth. Even if it's not what people consider a negative thing, it absolutely cannot be classified in the category of positive things. You must be clear about this. Even if a trend of thought is relatively advanced and progressive among humankind, and it safeguards people's rights and interests, as well as their survival, while not conflicting with the truth in any way, it still absolutely cannot be classified in the category of positive things. Why not? Because only things within the scope of what is created by God, ordained by God, and under God's sovereignty are positive things. So why are the things within this scope classified in the category of positive things? Because they involve the truth. In terms of the bigger picture, looking at it from God's level and from God's perspective, they involve God's power and authority; God's disposition; the principles

and original intentions behind God's creation, ordination, and sovereignty over all these things; and the purpose He wants to achieve, and all the effects brought about by the positive things He wants to uphold. Since, from God's level, they involve God's authority, power, and thoughts, as well as the established laws and rules involved in God doing all this and the impact this has on humankind, things within this scope are definitely positive things. From the human perspective, each and every thing created by God, ordained by God, and under God's sovereignty is beneficial to people; it all exists to maintain and uphold the orderly survival and reproduction of mankind. There is also another, more specific point, which relates to God's management: These things exist to enable people to understand the truth and better know God, eventually embark on the path of attaining salvation, and become people who fear God and shun evil—this is the result that is to be achieved. So, whether viewed from God's perspective or from the human perspective, the people, events, and things within the scope of what is created by God, ordained by God, and under God's sovereignty are all positive things. There can be no doubting this. Think about it—can human civilization and culture measure up to things that are on the level of God's words and God's requirements for man? They certainly cannot measure up to or reach such things. The content of human education or culture does not involve God's essence, God's disposition, or the laws and rules God has established for mankind, much less God's original intention in creating all things. Furthermore, from the human perspective, this kind of education and culture cannot help humankind know God, the Creator, nor can they help humankind live better, or reproduce and live on in a normal and orderly manner. On the contrary, within the educational environment of this kind of culture and civilization, mankind will head toward decline and destruction. There is another, more important aspect: Subjected to this so-called "cultural

education" and "social civilization," mankind cannot understand the truth, the significance of them being alive, or the way of survival from it. They also cannot obtain a correct outlook on life and embark on the path of attaining salvation through it, nor become able to worship God, or fear God and shun evil. On the contrary, in a social environment of such cultural education and civilization, mankind becomes increasingly corrupt and wicked, drifts further and further from God, and does evil inordinately. Ultimately, even if God weren't to destroy mankind, mankind would still bring about its own destruction. If mankind were to govern itself, it would head toward destruction; this is inevitable. Mankind has such a high level of culture, so much knowledge, such great civilization, and believes in and relies on science—so why would it still bring about its own destruction? Mankind pursues knowledge and reveres science so much, yet not only has it not understood the truth or embarked on the path of believing in God, following God, and becoming able to fear God and shun evil, but it can even bring about its own ruin. What is going on here? What has become of the earth now due to mankind's management of it? The water, soil, and air of the entire planet have been polluted, the ecological environment has been severely damaged, and the life of all mankind has gradually fallen into a desperate plight. This is a fact that everyone can see, so there's no need to go into detail, right? (Yes.) So, whether Eastern or Western culture, no matter what kind of civilization mankind has, even if it does not conflict with the truth in any way, it still cannot be classified as a positive thing. The viewpoints, thoughts, theories, doctrines, arguments, and behaviors that are covered by the topic of "human culture and civilization," any products, works, or reforms that are produced under this topic, and so on, are not positive things. Some people say, "Since these are not positive things, does that mean we have to criticize them and classify them as negative things?" I didn't put it

in such a black-and-white way. These things may not involve either positive or negative things, but in any case, they're definitely not positive things. That is, even if these things do not conflict with the truth and do not violate the principle of God's creation, ordination, and sovereignty—if they're not negative things—they're still absolutely not positive things. In short, this is what I tell you: Even if something does not conflict with the truth, as long as it's not created by God, ordained by God, or under God's sovereignty, then it is not a positive thing. This is the principle for discerning whether something is a positive thing; you should distinguish things for yourself based on this principle. What is the most important point here? It's that you have to be clear in your heart that, when you cannot clearly see whether something is positive or negative, you can first just set it aside and ignore it. When your stature has grown and the truth is clear to you, you will naturally be able to discern it. But for now, you must clearly distinguish which things are positive things that come from God, and you must accept and treat them correctly. This is beneficial for your life growth. There is another important point: If something is a positive thing covered by the definition of positive things, then you must absolutely not treat it as if it were a negative thing. This is a matter of principle, and you must be clear about it.

Now that we've finished discussing human civilization and culture, let's next talk about the relationship between the survival of this mankind created by God, and the laws and rules of survival created by God for all things. From a macroscopic perspective, the world God created has mountains, rivers, lakes, forests, oceans, land, and deserts, as well as the sun, moon, and stars, and the space on earth, and the cosmos that people cannot see. And what is there from a microscopic perspective? There are tiny molecules, molecules in the air, and various microorganisms. Whether viewed

from a macroscopic or microscopic perspective, it all involves God's creation—the creation by God's hands and by God's thoughts. From the perspective of God's creation, the earth and all the living things on it exist for the purpose of maintaining mankind's survival on earth, and God wants to gain the created humans He desires from among the people on earth. Therefore, the laws and rules of survival created by God for all things are the most basic conditions for human survival. It can thus be definitively stated that they are positive things, right? (Yes.) What are the most basic conditions for human survival? Water, air, sunlight, food—are these things created by God? (Yes.) Are they positive things? (Yes.) Then why is the existence of these things said to be a positive thing? There is a reason for this: The existence of these things depends on the existence of the laws and rules of survival for all things. What laws and rules of survival are there among all things? The four seasons; day and night; wind, frost, snow, and rain—these are all rules. What else? You think of some too. (There are also the solar terms.) The solar terms are included in the four seasons. What else? The waxing and waning of the moon, the rising and falling of the tides. There's also, "Big fish eat little fish"—this is a law and rule of survival, and is not a negative thing. People use the phrase, "Big fish eat little fish," to describe the cutthroat nature of the human world; this is taking the normal phenomenon of a positive thing and calling it a negative thing. There are also many patterns of activity of living things. Think about what that includes. (Does "The strong prey on the weak" count as a law of survival?) No, that is a pejorative way of putting it by people; it should be "survival of the fittest." (I remember God once fellowshipped that all things strengthen each other, counteract each other, and exist together. Does that count?) Yes, it does. They all strengthen each other, counteract each other, and exist together—this is a very important aspect. "The mantis stalks the cicada, unaware of the oriole behind"

is another one; this is somewhat related to things strengthening and counteracting each other. (Is birth, aging, sickness, and death one?) Yes, it is. There's also "Crows repay their mothers by feeding them, and lambs kneel to receive milk from their mothers," which is about a mammal and a bird—this is a phenomenon in the animal kingdom, it is a rule of nature. There are actually many laws and rules of survival for all things: the changing of the four seasons; the appearance of wind, frost, snow, and rain; the cycle of day and night; the waxing and waning of the moon; the rising and falling of the tides; the mutual strengthening, counteracting, and coexistence of all things; as well as the birth, aging, sickness, and death of humans and all other creatures, and the patterns of activity of various creatures. Some creatures sleep during the day and are active at night, while others are active during the day and sleep at night, like humans. Some creatures live in groups, while others are solitary; for example, eagles generally fly alone, while wild geese fly in flocks and are gregarious animals. There is also the phenomenon in the living world of crows repaying their mothers by feeding them and lambs kneeling to receive milk. All such things are different kinds of phenomena and manifestations that can be seen and felt in real life. The appearance of all these macroscopic and microscopic phenomena follows the laws and rules established by God. The inception, existence, and continuation of all these laws and rules serve one purpose: to maintain the most basic living environment of the earth, this home of mankind's survival. With this most basic living environment, mankind has the earth as the home which they rely on for survival, allowing them to continue to reproduce and live on. It also endlessly supplies the basic water, air, sunlight, and food that mankind needs. It is only with this endless supply that the physical life of humans, these beings created by God, can exist, reproduce, and be sustained continuously, and that mankind has the opportunity to come before God and accept His salvation when He

carries out His management work, becoming created beings that God accepts. Therefore, among all things created by God, no matter what form any living thing has, no matter what its laws and rules of survival are, and no matter what its relationship with all other things is like, in short, it survives amid the laws and rules created by God. That is to say, every living thing, on the premise of being created by God, abides by the laws and rules He has established, playing their own indispensable role amid them. This is the food chain that is produced through the laws and rules established by God for mankind, and this food chain is of vital importance to mankind. The precondition for the existence of the food chain is that all things must abide by the laws and rules established by God. If they ignore these laws and rules and run amok, the consequence will be that the food chain that exists among all things created by God will break. Once this food chain breaks, the water, air, sunlight, and food mankind depends on for survival will be affected to varying degrees, either gradually or one after another. Therefore, all of the laws and rules for all things established by God, and each living thing created by God, have a vital impact on the food chain. If a problem arises with any of the rules of survival for all things, it will have a knock-on effect on the existence and continuation of the food chain, and so the basic water, air, sunlight, and food that mankind needs will be compromised. Thus, the food chain is a key source and an important indicator of whether mankind can survive. What exactly is this food chain? The food chain involves God's creation. Among all things created by God, there are tangible things, and there are also some intangible things that are invisible to the naked eye. These tangible things include mountains, rivers, forests, soil, deserts, the North and South Poles, the sun, stars, and moon, as well as various animals and plants, and so on. The intangible things include microorganisms, air, even the ultraviolet rays in sunlight, as well as what humans have researched—so-called

atoms and energy, some of the invisible nutrients contained in the air and in water, and so on. All these macroscopic, tangible things, along with the microorganisms and the substances contained within things like sunlight and air that people cannot see—all of these things together form the living environment essential for human survival. If problems arise in this living environment, mankind's survival and future will face challenges and come under threat. So, the laws and rules of survival for all things are a basic condition necessary for maintaining the food chain, and the existence of the food chain in turn forms a basic condition for mankind's survival. Thus, whether it's the laws and rules, the food chain, or water, air, sunlight, and food, if a problem arises with any of these, it will inevitably affect mankind's survival—that is, it will affect the survival of the physical life of this created being, mankind. So, for God, there must be no problems with the laws and rules of survival for all things, the food chain, water, air, sunlight, and food; they must all be maintained, sustained, and kept going in an orderly manner—only in this way can mankind continue to survive and their physical lives be sustained.

What is the issue that is involved in mankind's continued survival? Among the laws and rules of survival for all things, the broader aspects—things like day and night, and the four seasons—are necessary. Within these, there basically isn't anything that people think of as bad according to their imaginings. When it comes to various living things like trees, flowers, and plants, since they don't have any kind of lethal impact on people, people don't develop any notions about them. However, there are some poisonous and harmful things in the food chain, such as mosquitoes, that have some negative effects on the human body. These are things that, going by their notions, people dislike—especially some highly venomous living things, such as certain snakes, scorpions,

and centipedes. So why did God create these venomous things? What was His purpose in creating them? What role do they play in the food chain? This is crucial. Although judging by their forms or their nature, or by some of the life traits they possess among other living things, it seems that they do not play a positive role, why are they said to be positive things? This must be explained in terms of the food chain. We're not studying biology—we won't discuss things from a scientific perspective, but will look at this from the perspective of God's intention in creating living things like this. For one thing, God gave them a unique skill for ensuring their survival, allowing them to preserve their life in this way. For another, they also play a certain role in the food chain—their way of survival and the venom they secrete can provide necessary nutrients or food sources for other living things. Beyond that, they also provide necessary conditions for the transmission, reproduction, derivation, and evolution of bacteria and the transmission of genes throughout the biosphere, playing a certain role in this regard. Only with the existence of these living things can the biosphere maintain genetic balance and a balance in terms of bacterial diversification, keeping the various types of bacteria in equilibrium. Take mosquitoes and flies, for example. They eat some parasites and also transmit some bacteria. We won't go into greater depth; it's just this simple concept. In short, some special living things serve some special purposes for mankind, and also play an indispensable role in the food chain. This indispensable role maintains the existence of the food chain. All things can only survive and carry on in an orderly manner if this food chain exists and is not destroyed. Because all things share a relationship in which they strengthen each other, counteract each other, and exist together, the food chain must not be broken. The existence of the various living things within the food chain must be kept in a state of balance, and their living space and existence must be maintained. Therefore, the laws and rules of

survival for all things established by God are of vital importance. Only the existence of the laws and rules of survival created by God for all things can ensure the continuation of the food chain and guarantee that it is not broken. The existence, continuation, and protection of the food chain is a basic guarantee that people will be able to obtain water, air, sunlight, and food. Only when people have this basic guarantee can their physical lives be sustained; only then can they reproduce and live on in this earthly home, a living environment such as this. Only in this way can mankind have a future and have hope. The laws and rules followed by the four seasons, day and night, and wind, frost, snow, and rain—things that exist under the laws and rules created by God—as well as the forms in which they appear, are, by any measure, positive things created by God. As for the various living things—regardless of their forms, their ways of survival, or their manners of hunting or obtaining food—in short, so long as they live within the laws and rules established by God, and so long as they are an essential, indispensable part of the food chain created by God, they are positive things that come from God. People should not judge them based on their own outlooks and preferences. Someone might say, "So are mosquitoes and flies positive things, then? What about venomous snakes, centipedes, and scorpions? And especially toads, which are so ugly—are they positive things, too?" What is the accurate way of putting it? The roles played by these species created by God and the laws and rules they follow are all positive things. And what about their physical forms and appearances—are they positive things? You could call them positive things if you really had to, but they're not negative things. At the very least, in terms of the rules they follow, the roles these living things play, and their necessity in the food chain, they exist as positive things. Isn't this way of putting it accurate? (Yes.) To be precise, because such living things follow the laws and rules established by God and fulfill

the responsibilities and mission that God has laid out for them—because they live up to their mission, whether it's spreading bacteria or maintaining the reproductive equilibrium of various microorganisms—looking at it in terms of the roles they play and the significance and purpose of their creation by God, their very existence is a positive thing. If we were to say that the mosquito is a positive thing in itself, this might be a bit difficult to understand or accept. However, judging by God's intention in creating it, the laws and rules it follows, and the role it plays in the food chain, it is indispensable—and so it is a positive thing. Some people say, "Since mosquitoes are positive things, does that mean we have to accept them, and that we shouldn't swat them?" If a mosquito is about to bite you, you should still swat it. If a fly is buzzing around you while you're eating, you can shoo it away or swat it. This is because one or two fewer mosquitoes or flies won't cause any problems for the food chain, nor will it affect these creatures' completion of their mission. If such a creature wants to fulfill its mission, it should find the right place to do so. It's not needed in human living environments, so just drive it away and be done with it—coexist peacefully with it. If it doesn't coexist peacefully with you and keeps bothering you, then it's fine to shoo it away or swat it. This is called reasonable management and correct treatment. Some people say, "Mosquitoes always bother me and give me lots of bites. Can I curse them?" That's not necessary. You can just swat them. You are within your rights to swat them; this is completely in line with the principle for how mankind—the steward of all things—should treat all things. For example, if a venomous snake enters your home, and you see that this is not where it belongs, just drive it into the woods. If you are bitten and poisoned by it, you have to find a way to get medical treatment immediately. There's no need for you to try to find it to take revenge and kill it. If it harmed you again, wouldn't that be even more troublesome? So, don't go tit for tat

with it; just learn to guard against it. Being able to learn a lesson from this matter is what an intelligent person would do. What were the three principles we just talked about? (First, be sure that it is a positive thing. Second, if it appears near you and you don't want to bother with it, then just stay away from it—don't let it get close, and don't let it disturb you. Third, have a correct viewpoint toward it. Don't feel repulsed by it or detest it. Instead, accept and acknowledge it, and then manage it reasonably.) Manage it reasonably and treat it correctly. Don't complain about God or judge that God was wrong to create it, or that He might have made a mistake just because it has disturbed you or sometimes caused you some trouble, or even bitten and poisoned you—this way of looking at it is incorrect. It might be that you didn't manage it well, or it might be that it mistakenly entered your home and disturbed you. But if you address it gently, saying, "You've gone the wrong way, this isn't your home. If you have no ill will toward me, I won't do you any harm. Move along to wherever you're supposed to be," and it sees that you won't harm it, it'll turn around and leave on its own. You say to it, "Goodbye. Until we meet again! Our meeting this time was meant to be. If we're meant to meet again, I'll still let you go." Upon hearing this, it will think, "Humans are great. They really know how to manage us. They have no malice." As long as you don't harm it, it won't harm you either. Some animals harm people because people are always harming them; they only harm people after developing animosity toward them, doing so because of people's foolishness and viciousness. In the minds of such creatures, they naturally don't have any animosity or hostility toward humans. You see, when Noah built the ark, none of the animals harmed anyone, and Noah could even interact with the animals and train them. At that time, humans and animals were friendly with each other. Later, humans grew more and more deeply corrupt, and became utterly vicious, always wanting to hunt animals for their

meat, and so animosity between humans and various animals grew. Carnivorous animals, as soon as they catch the scent of a human, feel a tasty meal has been served, and want to eat their fill. Which side caused this? It was caused entirely by the utter viciousness of mankind. Do you understand? (Yes.)

Whether viewed from a macro or micro perspective, all things created by God are definitely positive things. Whether they're viewed in terms of God's original intention in creating them, the laws and rules God created for them, or the purpose and effect ultimately achieved, they all exist for mankind; they've all been designed and created for humans in their role as the stewards of all things. Thus, regardless of the forms or appearances of all things created by God, or what their temporary impact on people is, people should treat, manage, and understand them correctly, and accept them from God—this is of utmost importance. First, people must be sure that, as long as something is created by God—irrespective of whether it's good or bad, beautiful or ugly; regardless of what kind of form it has; and, all the more, regardless of what kind of temporary impact it has on the human flesh—in short, as long as it comes from God, and was created by God's hand, it has something to contribute to the basic survival of mankind. Based on this, people should accept all things created by God from God, and not arbitrarily or unilaterally choose whether to condemn or accept them based on their own outlooks and preferences. Instead, they should stand from the perspective of a created being in understanding them, learning to manage them and treat them correctly, and—to be even better—learning to get along and interact with them correctly. This is the responsibility and obligation that people—the masters of this earth and the stewards of this world, created by God—should fulfill. It is the role that people should play among all other creatures, and it is also a

principle that people, proceeding from the standpoint of humanity, should most adhere to. If you don't like certain things created by God, you can stay away from them. If you do like them, you can interact with them closely and approach them to learn about and manage them—or, even better, to protect their living environment, treat them kindly, leave them ample living space, and safeguard and properly uphold their right to survive. In fact, all things are weak compared to humans. Although God has given all things survival skills and instincts, no species other than humans can make tools and weapons; none of them have the power to undermine the laws and rules established by God, nor do they take the initiative to do so. Only humans have unending greed—both in their mentality and in their demands—toward various kinds of living things and toward all things. At the same time, only humans conduct scientific research, engage in chemical manufacturing, and make various tools and weapons for the sake of survival or for a better life. And only humans can learn academic knowledge and research or alter the living environments of various living things. However, most of what humans have done regarding the survival of various animals and living things and the laws of the food chain, has been destructive and disruptive, not conducive. So, in the final analysis, only humans can make weapons to slaughter each other and destroy their own basic living environment. Only humans develop industry, especially the chemical industry, producing all kinds of harmful substances that damage and destroy the earth that humankind inhabits—this one and only home of their survival. And only humans themselves have caused the basic water, air, sunlight, and food needed for their survival to be polluted and spoiled. What this means is that it's humans themselves who've ruined their own path to survival; it was not caused by other living things. Therefore, as the masters of all things, how created humans should properly perform the role of managing all things, including all living things,

is of vital importance. If humans keep using scientific methods to make weapons or various tools, or engage in chemical manufacturing, it will spell catastrophic disaster, whether it's for themselves or for other living things. That is to say, humans have personally trodden over the laws and rules of survival for all things with their own hands, and personally destroyed the food chain as well. Of course, it's humans that have personally ruined the earth, the home on which they depend for survival. This is deeply tragic. Who's to blame for all these consequences? (People.) They're due to people's devastation and destruction of the positive things created by God. In the end, people can only reap what they have sown. If, from the beginning, people had been able to know the various roles played by all things created by God, to respect, cherish, and care for the various living things, to follow the rules and the laws of survival for all things established by God, and to protect the basic environment of the earth, the home on which they depend for survival, then humankind would not have reached the point they have today. So, regarding the topic of all God's creations being positive things, what people should understand is the significance of the laws and rules of survival created by God for all things, as well as why people must follow them and how they should do so. At the same time, people should know that God's purpose in creating all this is for the sake of mankind, and so they should cherish and protect it. If you cannot understand the significance of all this, you should at least regard it as a positive thing, as an essential, indispensable positive thing on which your survival depends, and cherish, care for, and manage it. You should treat it correctly and protect it in your capacity and role as master. Only in this way can mankind have a future and hope, and be able to continue living happily, right? (Yes.)

Is the topic of all God's creations being positive things much

clearer now? (Yes.) Let's confirm one last time the proper way to treat the various objects and living things created by God. Go ahead and repeat the three principles we fellowshipped on just now. (First, as long as something is within the scope of positive things as defined by God, we should be certain in our hearts that it comes from God, that it is a positive thing, and that there's significance behind God creating it; it's so people can learn some lessons from it. Second, on the basis of being sure that it is a positive thing, if we don't like it or don't want to come into contact with it, we can ignore it. If it interferes with our lives, we can drive it away or stay away from it, and we should also learn some lessons and take some heed from it. Lastly, if it's created by God, ordained by God, or under God's sovereignty, we should not feel repulsed by it or detest it, but rather accept and acknowledge it with a correct attitude, and manage it reasonably.) Managing it reasonably is vitally important. If humans do not know how to manage all the things on earth that God has created, it's likely to have detrimental effects on their survival. If the laws and existence of the food chain are destroyed, then the survival of mankind will be at risk. Isn't mankind currently in a living environment like this? (Yes.) Mankind has developed industry on a large scale, discharging waste gases, wastewater, and toxic substances that have polluted rivers, lakes, and even groundwater. There is no clean water to drink anymore; people can only drink some recycled water that has been artificially processed, which, although not toxic, has far fewer nutrients. The fish in the rivers, lakes, and seas have also been polluted and are unhealthy. It's not easy to find any food that hasn't been contaminated. Isn't mankind landing itself in dire straits? Isn't this caused by mankind itself? Not only is drinking water polluted, but the air is also bad; there are many harmful substances in the air, and now, even if you want to breathe a breath of clean air, it's hard to manage—sometimes people even have to wear masks to protect against

viruses. The air quality is terrible, people are wary about eating all kinds of food, and people now get every manner of disease, with some young people also getting cancer or diabetes. Who caused all these consequences? (People.) They were all caused by people. This is how people have managed the earthly home that God created for them, tormenting themselves to the point where they can't eat or drink properly, yet still feeling very happy. This is what comes of leaving God; there is no happiness to speak of. The only way out for people now is to accept the Creator's salvation, to pursue the truth and walk the path of fearing God. Only in this way can you be saved, can you gain the hope of living, and can you become a member of the new mankind. It's that simple; there's no other way. Eastern people feel that Western civilization is noble, and that Westerners must have a way out. Do they? (No.) Eastern people feel they have suffered greatly, grown deeply hateful, and endured far too much hardship, and need to be saved by Westerners. They always think of the West as a paradise, that going to the West is getting into heaven, that they'll be free and happy in the West. But Westerners don't feel they have much happiness. They say, "Although our lives are a bit more affluent than those in the East, we're hardly any happier." As long as you are a person on this earth, a member of the human race, you have no happiness on this earth, because, living in this earthly home, everything you accept comes from Satan. Whether it's human thoughts and viewpoints or laws of survival, whether it's Eastern or Western education, there isn't a single thing that can make you live out the likeness of a true human, and there isn't any kind of social education or thought or viewpoint that can allow you, as a created being, to establish yourself in the world of man. Because this mankind lives under Satan's power and is controlled by Satan, the only way for people to live on is to accept God's salvation, accept all the truths that come from God, practice according to God's words, and attain salvation.

Only then can mankind truly return to a world where the laws and rules of survival for all things can operate freely, and truly live in a world with a complete food chain—only in this way can mankind truly play the role of the steward of all things, and fulfill the responsibilities of this role. Apart from this, there is no second way for mankind to take. This is mankind's only way out, the only way out that can bring hope and happiness to mankind. Do you understand? (Yes.) Once you understand, you'll have a path to take. Just strive and pursue in this direction, toward this goal. Don't look back, don't give up, and never stop!

Let's end our fellowship here for today. Goodbye!

April 14, 2024

How to Pursue the Truth (26)

Recently, we have fellowshipped on the topic of God incarnate. This topic involves the practice of "letting go" within "How to Pursue the Truth," and we fellowshipped on "letting go of one's notions and imaginings about God" within the topic of "letting go of the barriers between oneself and God and one's hostility toward God." We have fellowshipped on this aspect several times, mainly discussing how to treat God incarnate. We divided this content into two topics. Can you tell Me what those two topics are? (Regarding God incarnate, God has given us two correct principles of practice: The first is not to compare Him with the God in heaven, and the second is not to mention Him in the same breath as corrupt mankind.) We have fellowshipped on some details of these two topics, involving some manifestations of the normality and practicality of God incarnate. This included fellowshipping on what specific principles God incarnate observes and adheres to in living, existing, conducting Himself and working among men. Fellowship on these subjects is used to enable people to understand and know what manifestations God incarnate, this person with a special identity, exhibits while living among men. We mainly fellowshipped on the topic of the normality and practicality of God incarnate, and fellowshipped on many specifics. What was the effect on you after listening to it? Do you have fewer notions and imaginings about God incarnate, or have you come up with some new notions? (We have fewer notions and imaginings about God incarnate.) Then, is fellowshipping on this topic helpful for people in getting to know God incarnate? (Yes, it is.) That's pretty good.

Our fellowship on the topic of God incarnate primarily revolves around the specific revelations and practices concerning the normality and practicality of God incarnate, aiming to provide

people with a more concrete understanding of God incarnate, this person with a special identity. So, do you find that the more you understand the normality and practicality of God incarnate, the more you feel He is just a normal person, nothing remarkable, and the more you understand the normality and practicality of God incarnate, the less you sense His divine aura? Do you have such thoughts? (No. Listening to some of the examples God gave that talked about some practical living out and revelations of God incarnate, I feel it's just that God's outward image is ordinary and normal, but the revelations of His normal humanity far surpass those of us humans; they are things we cannot achieve. God's normal humanity contains no corrupt dispositions, no arrogance or deceitfulness, no human pride or indulgence. Although God incarnate appears ordinary and normal on the outside, one can see His greatness from His humbleness. This is how I feel.) Usually, when famous people, great people, or accomplished major figures among mankind introduce themselves in various aspects, do they talk about their normality, practicality, ordinariness, and commonness? (No.) If one of corrupt mankind introduces themselves to let others know them, they will absolutely not describe how ordinary, common, and normal they are. On the contrary, through their introduction and their descriptions, they will try to make people feel that they are distinct from others, extraordinary, great, and possess superhuman abilities. If someone could even perceive them as an exceptional person, they would be happier. Look at how corrupt humans introduce themselves. First, they will describe how perfect they are, without any defects or flaws. They will also show off how illustrious their family background is, how noble their standing is, what academic qualifications they have, and what is outstanding about their appearance. Even if they have a mole on their face, they have to find a unique way to describe it, saying, "Look, even the placement

of this mole is unusual; it is said that people with moles in this spot are destined for wealth or nobility." When it comes to their appearance, they will ostentatiously proclaim how every feature of their face is unique, and what positive interpretations exist in physiognomy for every feature of their face, such as being destined for wealth or nobility, or being able to rise to prominence, and that among people, they are a fish too big for its pond. Furthermore, they particularly enjoy showing off their gifts and strengths in certain areas, how extraordinary and distinct their thinking and ideas are, and showing off what achievements they have made in which groups, how eminent figures praise them, think highly of them, and envy and admire them, or what great contributions they have made in which industry, and how much their bosses appreciate them. Regardless of whether what they say is true, in every aspect of their self-introduction, they try to make people feel that they are distinct from others, that among people they are the one and only, unique, surpassing all ordinary people. They look at everyone condescendingly; they see everyone else as lowly people and insignificant commoners, while only they themselves are the greatest, noblest, and most unusual. If you ask them about their academic qualifications, they will say they graduated from a prestigious university, that they have a postgraduate degree or a Ph.D., when in reality, they only attended an ordinary university. They never speak of their own defects, flaws, corrupt dispositions, aspects of their low character, or the wrong things they have done. As long as it's about introducing themselves to let others know them, they will try every means to show off, praise, and package themselves, describing themselves as very great, extraordinary, and unusual. Even if they get sick, they will say it's a "rich person's disease," making people feel they are delicate, pampered, and distinct from others. No matter what, they will absolutely not let people feel they are just an ordinary, common person. Instead, they

try every means to make people look up to them, think highly of them, and admire them. If people can follow them and hold a place for them in their hearts, they feel even more pleased with themselves. If you say they are ordinary and normal, a member of the common masses, they feel that they've thoroughly lost face and that you've really hurt their pride; it's even as if it would kill them. Throughout their lives, they seek to be unique and extraordinary. Because of their corrupt dispositions and such desires, many people often cultivate an outward image to appear very lofty, classy, and noble, and the outward demeanor they assume, their words, and their actions very much display the air of a great figure. In any group, if someone says to them, "I spotted you at a glance in this crowd; from your gaze, your facial features, and your presence, I can tell you're not an ordinary person," they become very happy. They will exaggerate this matter to an unlimited extent, and for the rest of their lives, they will keep those words on their lips, showing off everywhere, "In a crowd, people can recognize me at a glance and see that I'm a leader, a fish too big for its pond, not an ordinary person!" They particularly like being this kind of person, particularly like positioning themselves as an extraordinary, unusual individual who's distinct from others, and even who's one of a kind. Many others pay special attention to famous people, great people and those with status and position in society, paying attention to any news about them, their words and actions, and their everyday lives. The purpose of this attention is not for entertainment, but to imitate and follow them. Whatever these people eat and wear, whatever is popular among them, they imitate. Whatever topics these people discuss, they also discuss. They follow very closely, afraid of being left out of the entire trend, afraid of falling behind and being looked down upon. They just want to be a standout and an extraordinary person in the crowd, and are absolutely unwilling to be a normal, ordinary person. Some

people, even though they are of average caliber, have no strengths or gifts, and have innate conditions that are very ordinary and common in all regards, are still unwilling to be an ordinary person, unwilling to be a nobody. Instead, they dress themselves up to be very lofty and classy, or describe themselves as very unusual, not some nobody. Some even work hard to imitate great figures, capable and competent people, and those with superb skills. They watch what these people do, say, and discuss, and imitate them, striving to become extraordinary great figures like them, no longer ordinary, common people. Therefore, when we fellowship on the normality and practicality of God incarnate, some people inevitably think: "Humans vigorously praise, package, and boast about themselves as being so distinct from others, so extraordinary and great, yet You always describe Yourself as so normal and practical. Isn't this a bit unreasonable? Isn't it a bit foolish? You are Christ incarnate, with such a noble identity, with such a great halo and such a great crown on Your head. How can You describe Yourself as an ordinary, normal, and practical person? And, fearing that people won't believe it, You even give so many examples to prove how normal, practical, and ordinary You are. This is naturally somewhat perplexing." Although it doesn't conform to human notions, this is indeed how the facts are. The specific revelations of the normality, practicality, and ordinariness of God incarnate are just like this; this is a fact, I cannot fabricate it. Some people say: "Shouldn't You at least mention some examples that make people feel You're distinct from others and extraordinary and that Your identity and image are particularly lofty and imposing?" Well, I'm sorry to disappoint you, but there really are no such examples. In fact, My descriptions of the ways I conduct Myself and act in life and at work are the true revelations of God incarnate; it's just that objective. This is all how it actually is; there are no examples which make people see Me as distinct from others, extraordinary, great, or as possessing a lofty,

imposing image. Some people say, “Can’t You make something up? That would leave a better impression in people’s hearts, and not leave them disappointed. You describe Yourself as so normal and practical, just an ordinary person; Your image isn’t lofty at all! Who will still idolize You and look up to You? If people don’t look up to You or idolize You, can they still have a place for You in their hearts?” I say, I truly don’t seek this. It’s quite fine if you don’t look up to Me or idolize Me; I’m quite at ease with that. Some people say, “If people don’t look up to You or idolize You, is that still called following God?” Whether you look up to or idolize Me—these things are not important; I truly don’t care about them. If you don’t look up to or idolize Me, but you can ponder with your heart every word I say, every aspect of truth I fellowship, accept them as God’s words, and conduct yourself, act, and view people and things based on these words, that is enough—My words will not have been spoken in vain. Say you don’t look up to or idolize Me, but the words I speak and the sermons I preach bring you before God, enabling you to know how to pursue the truth, enabling you to know how to act according to the truth principles when faced with every matter, to learn how to conduct yourself and act, to learn how to do the duty of a created being, to know how to be loyal to God and how to do your duty in a way that is up to standard, to know how to submit to God, fear God and shun evil, and ultimately enabling you to cast off your corrupt dispositions and be gained by God. Then My words will not have been spoken in vain, and their purpose will have been achieved. As for Me, it is enough if you can treat Me correctly, treating Me fairly and reasonably according to the principles. My requirements of you are not high. I have previously mentioned the three principles for our interactions: Be candid with Christ, respect Him, and obey His words. It is enough if you can practice according to these three principles. I do not need people to idolize Me, nor do I need people’s admiration or high

regard. I do not need people to have an image of Me in their hearts. I am not interested in these things. Many people particularly idolize figures who are lofty in image, distinct from others, extraordinarily capable, and outstanding, believing that God incarnate cannot be a normal, practical, and ordinary Son of man. Those who have never met Me naturally assume My image is loftier than that of ordinary people, particularly imposing. You absolutely must not think this way. I am not imposing at all; I'm quite small in stature and short in height. In daily life, My words and actions are particularly normal and practical. All the aspects of My daily life—how I dress, My clothing, food, housing, and transportation—are particularly ordinary. I never seek to be one of a kind, nor do I ever seek to be unique. I only seek to do things in a rule-abiding manner, conduct Myself according to My proper station, do My work well, fulfill My ministry, and speak clearly and thoroughly what needs to be said. These are My principles for conducting Myself and acting. I do not have the human pursuit of being distinct, of being extraordinary and great, nor do I ever seek to be recognized at a glance in a crowd. Even if you don't recognize Me in a crowd, I will not be sad or upset at all, nor will I ever feel I have lost face, and of course, I certainly will not say you are offending Me.

When I speak and work and have contact with you, whether I am fellowshipping any aspect of the truth, or fellowshipping to resolve problems in any aspect, or just chatting about everyday things or talking about something, I always strive to make Myself understood by you, and no matter what things I talk about, I do so to benefit people. Of course, if the fellowship is about issues that involve the truth, then it is even more essential that it enables people to gain principles for practicing the truth and find paths to resolve those issues. If it's just chatting about everyday things, that's even more normal, because it's a need of normal humanity. What

does this need of normal humanity refer to? It means that sometimes people need to communicate and share what they see and hear in their daily lives. Talking about everyday things, chatting, and sharing with others are all needs of the conscience and rationality of normal humanity. For Me, sharing things is more often about helping you understand more about this world, this society, and this mankind, and also telling you how you should view some of the things that happen in this society and among this mankind, how to understand evil trends, how to understand various things, and how to understand various kinds of people. Even when chatting or talking about everyday matters, I will from time to time, or briefly, discuss some essential issues relating to people, events, and things. So, no matter the occasion, when people have contact with Me, what they see, hear, and comprehend about Me is that I am not extraordinary at all, but all normal, practical, and ordinary. Living with such a human appearance, I feel particularly free and at ease when I live with people. If you think I have any actions that are extraordinary and distinct from others, or that some part of My outward facial features or some other aspect of Me is distinct from others or particularly extraordinary, if you think that way, then I will feel very uneasy and uncomfortable. I really dislike people saying such things, and I also really dislike people looking at Me in that way. Especially some people, when they meet Me for the first time, observe Me, scanning the look in My eyes, My facial features, carefully listening to every word I use and the tone of My voice, wanting to see if I am as extraordinary and distinct from others as they imagined. I say, there's no need for that; there's no need to observe or scrutinize Me. I am a very ordinary and normal person. When you interact with Me, you should be relaxed, free, and at ease. If you always observe and scrutinize, the more you scrutinize, the more tired you will become, and the more confused you will become. If I am scrutinized and observed by you, I will feel more

and more dislike and revulsion toward you. No matter how you scrutinize Me, if you don't understand what I say, don't know what My words actually refer to, and don't know what the truth principles that should be understood here are, then what's the use of your scrutiny? Your scrutiny is even more disgusting. Once, someone—I don't know if he had been observing for a long time or saw it unintentionally—said that My eyes had a bright spot, and that one look was enough to show I was God. I said, "What else did you see? Did you see the Spirit of God descending on Me like a dove? Did you see a two-edged sword coming out of My mouth? Did you see My whole body like a pillar of light? Did you see an iron rod in My hand? You say you saw a bright spot in My eyes, but what you say is wrong. The Bible says, 'His eyes were as a flame of fire.' According to your understanding, you should have seen My two eyes like flames to perceive something of God's divine aura, but you only saw a bright spot, so that means you're denigrating God." Tell Me, didn't this person make a fool of himself? Isn't this a manifestation of small stature? (Yes.) I tell you, you don't need to observe or scrutinize these things. Just listening to these words I express is enough to enable you to enter the truth reality and embark on the path of salvation. If you insist on observing, what problems will arise? Not only will there be no results, but you will also not be able to know God in the slightest, and your notions about God will become stronger and stronger. The incarnate God is not at all related to God's person or God's true body that He speaks about, or the image of God prophesied by God in Revelation, or the image of God that mankind has seen through past records. So, no matter how you observe God incarnate, He is always normal and practical, an ordinary person; He will not show you a side that is extraordinary or distinct from others. So what do I mean by saying these words? I am simply telling you that you should not observe or scrutinize God incarnate. The more you scrutinize Him, the further

God will be from you. If you don't scrutinize Him, but submit purely and are able to accept the truth, the Holy Spirit will enlighten and illuminate you, guiding you to understand the truth. If you always observe and scrutinize Him, the Holy Spirit will forsake you. Once the Holy Spirit forsakes you, it will be as if your whole vision goes black and you can't make out a thing. You won't understand God's words when you read them; when anything happens to you, you won't be able to see through it or know what to do, and when you fellowship with others, you won't know where to start. You will feel so awkward and be at a loss even doing the simplest thing you used to be able to do. That's when things go completely wrong. Are these good signs? (No.) So, when these signs occur, you must turn back quickly and stop observing and scrutinizing God. And don't do it when these signs do not occur, either. Why shouldn't you do it? This path leads nowhere; this path is not the one you should take. The path you should take in following God is to accept the truth and submit to God, not to observe, scrutinize, or test God. Especially with God incarnate, if you have never seen Him and don't know what He looks like, it's normal to size Him up carefully when you first meet. After sizing Him up, you have some impression of Him, and you can match His voice to the voice speaking in the sermon recordings, "So this is what God incarnate looks like, this is His height, this is how He dresses. He is truly normal, practical, and ordinary—it is all true, just as described in God's words." This is enough; stop there. Don't keep putting effort into scrutinizing this matter in your heart. Next, you should listen carefully to what God is fellowshipping, ponder what aspect of truth the matter God is fellowshipping on involves, quickly write it down, then use your heart to contemplate it, and after understanding it, put it into practice. This is the correct way to treat Christ—God incarnate. No matter how I fellowship, no matter what content I fellowship, when it involves God incarnate, I always

try to get you to know God's normality, practicality, and ordinariness, rather than associating Him with, or knowing Him as, being extraordinary, great, unique, or distinct from others. Every matter I speak of, every example I give, is related to this topic of the normality, practicality, and ordinariness of God incarnate. I will absolutely not fabricate something to make you mistakenly think I am distinct from others, extraordinary, or great, that I have the bearing of a leader, the magnanimity of a great man, or the breadth of mind and height of a great man. Let Me tell you, I never understand what "height" or "breadth of mind" means, nor do I ponder or put My heart into those aspects. What do I ponder? I ponder which topics to fellowship with you on that can bring you into the truth reality, which topics can urge, lead, help, and guide you, so that you have the willingness and resolve to suffer and pay a price, and are able to pursue the truth, do your duty well, and attain salvation. I always ponder which topics to speak on and which sermons to preach, so that people can embark on the path of salvation, fulfill their duty in a way that is up to standard, and become true created beings. No matter what topic I speak on, I always strive to help you become created beings who are up to standard, learn to submit to God, and develop a God-fearing heart. I never ponder what words to say that would make you look up to Me, or what things to do to make you admire Me, so that in your hearts you feel I am as unfathomable as a famous or great person; I have none of these things in My heart. I have never thought about how I should speak, My manner of speaking, or how I should style Myself to make you feel I am very lofty, to make you unable to fathom Me or reach Me, and to make you appear very insignificant and ignorant. I never think about these things in My heart, and never speak or act to protect My own status, image, or identity; I only wholeheartedly perform My ministry.

Sometimes when I'm tired, I go to where the brothers and sisters live to take a walk and look around. Sometimes I also stroll around the farm, looking at the vegetable plots, the pigs, and the sheep. When I see a kitten, I also pet it, hug it, and talk to it. When I see a cute puppy, I also give it a hug. There was a mother dog that gave birth to more than ten puppies. She was so happy in front of people, as if she had earned some credit. I praised her, saying: "Now you're pleased with yourself, aren't you? Look, you've given birth to so many puppies, you really did a great job, very good, well done!" I petted her and hugged her around the neck. I also visit the kennels, the farmland and vegetable patches, looking around everywhere; it's really nice. Tell Me, do those great figures go to these dirty, smelly, messy places? They don't. Especially places like kennels and pigsties with unpleasant odors—most people are unwilling to go there. I don't like bad smells or unpleasant odors either, but a little smell from a puppy is tolerable. Sometimes puppies rub against Me, kiss and lick My face, and I give them a hug. Animals are very simple; they trust their masters and don't need to be on guard, so they can play and interact with their masters to their hearts' content. Their lives are that simple. Some people always say they like dogs, like small animals, and care for small animals, but when you ask them to hug a puppy, they are unwilling. They say, "Dogs are dirty and smelly, and they might even have viruses!" I say, "You're so fussy. Don't you like small animals? This isn't truly liking them." Aren't such people quite hypocritical? (Yes.) They don't consider themselves ordinary people; they think they are noble, have standing, and are great figures, so how could they interact with these small animals that people consider insignificant? Even if they touch them with their hands, they have to quickly wash their hands and disinfect them, and they even change their clothes, and when they get home, they immediately take a bath. They take cleanliness this far. Tell Me,

aren't such people strange? If you don't truly like small animals, don't pretend. Once people see you are pretending, they know you are too hypocritical and insincere, feel sick at the sight of you, and have a bad impression of you. If you don't like animals, absolutely don't pretend or try to make yourself look good. The more you try to make yourself look good, the uglier and lower people will think you are. Being honest and genuine is so much better. If you can't be honest and genuine, it proves there's a problem with your humanity. In any case, the normality and practicality of God incarnate is a fact, and His ordinariness is also a fact. Many people have seen these things by being in contact with Him and know that these are facts. These are the facts you most ought to understand and know. Such an ordinary, normal person is God incarnate, and this goes against people's notions. If He acted like corrupt mankind, showing off about how distinct from others He is regardless of whether He did something major or minor, and trying to set Himself apart, that might conform to people's notions. On one hand you have the various manifestations of corrupt humankind, and on the other you have the incarnate God who, despite expressing so much truth, still displays manifestations that are as normal as an ordinary person—which of these kinds of manifestations is a positive thing that benefits people? Which is a negative thing that people loathe and reject? Are you able to discern this to some extent now? (Yes.) Then we don't need to go into more detail; let's continue with the topic from last time.

Last time, we fellowshipped on another topic of letting go of notions and imaginings about God incarnate: not mentioning God incarnate in the same breath as corrupt mankind, right? (Yes.) On this topic, I listed some specific manifestations of God incarnate in how He conducts Himself and acts from the perspective of His humanity, as well as some manifestations of His disposition essence

—not deceiving, not contending, not struggling, not scheming, not putting down others, not retaliating, not enticing, and so on. Of these, we fellowshipped a bit on not deceiving, not contending, and not struggling last time. Which manifestation should we fellowship on this time? (Not scheming.) Not scheming, like not deceiving, not contending, and not struggling, is also a principle by which God incarnate, this ordinary person, conducts Himself and acts. Of course, this principle also involves His humanity essence and His disposition. Not scheming is also a specific manifestation of the disposition essence, or one aspect of the self-conduct, of God incarnate, this ordinary person. Is the phrase "not scheming" easy to understand? Do you all understand it? (Yes.) The most basic understanding of not scheming is not plotting, and not resorting to tactics or cunning schemes. That is, when I have contact with you and engage with you, whether at work or in daily life, I am always honest and genuine. I don't resort to tactics, engage in cunning schemes, or plot. Instead, I speak truthfully, saying whatever is in My heart and telling you things as they are. I don't scheme against you or deceive you. I won't use flowery words to gain your trust and then make you willing to expend yourselves, suffer, and pay a price. Have you seen Me do such things? (No.) When I ask you, you will definitely say no, but can you give an example to illustrate this? If each of you can give an example, then this fact will be irrefutably proven, and you will truly have some understanding of this point—not scheming. For example, someone says that in the world, they learned some skills and understand a certain profession. It just so happens that God's house has work or a task involving this profession they learned. I talk to them, saying, "You understand a bit about this profession, and it just happens that God's house has work in this area. Can you, based on your professional knowledge and according to the rules or principles of your field, do this work well? If you are willing, then this work is yours." Are there any

scheming or exploitative words in this? Are there any words which conceal a plot? (No.) Are you sure there aren't? (Sure.) Since you recommended yourself and introduced yourself as understanding this profession, and I learned about your situation, I assigned this work to you. If you are willing to do it, and you say, "I accept this from God; I take on this work, this duty," that is, you are volunteering to do it, then you should do it well. If you are unwilling, you can tell Me to My face that you don't want to do this duty. Would I force you? (No.) According to My principles for treating people, I would not force you. I will absolutely not force a horse to drink, compelling you to do things according to My personal will. I will not make you do things even if you don't want to, or act as if, because I have this identity, My words must carry weight, or they must be like those of an emperor in their definitiveness and unalterableness. I treat people with tolerance; I give you the freedom to choose for yourself. I always arrange work based on the needs of the work of God's house. If there are people with experience in the area or who are knowledgeable in the field that are willing to do the work and can do it better, that's certainly great. If no one understands it, then with the abilities we have, we do as much as we can, to whatever extent we can. That's My principle. If you are assigned to do certain work, but you say, "I don't want to do it. I don't like being exploited by people or directed by God's house; I make my own choices," then fine, God's house will not use you. Doing one's duty is something you do readily and willingly. Only when people are willing to do their duty after believing in God can the church arrange work for them. If you are unwilling to do your duty, God's house will not compel you, and even less will I use My identity or status to compel you to do church work. It is entirely through understanding the truth that God's chosen people do their duty and do work. When people don't understand the truth, God's house will not compel or require them

to do their duty, and still less will I make people act entirely according to My will. So, if I want you to do something, I will say it directly. I will absolutely not resort to tactics, or drop indirect hints, or use veiled language to make you figure out My meaning. I will not do that. If you have the stature and the sense of burden to do some work for God's house, I will directly ask you, "Are you willing to take on this work?" Or I will say even more directly, "Just take on this work." I speak straightforwardly, all in plain language. As long as you are human, you can understand. You don't need to waste brain cells pondering and catching what My words actually mean or why I said them. I will not make you rack your brains to catch the meaning of My words; I will tell you directly. Whatever the literal meaning of My words is, that's what it is. Furthermore, why do I ask you to do this work? Because you are a person doing your duty in God's house, and you are willing to do your duty in God's house. Then, you have an obligation to undertake whatever work in God's house requires you to do your part. Whatever work or whatever tasks I entrust you with, I entrust them to you entirely because I regard you as a believer in God. You should accept them as your responsibility, obligation, and duty; it is right to do so. Whether it's entrusting you with work or assigning you tasks, it is all for the sake of you fulfilling the duty of a created being, and also for you to seek the truth and gain the truth in doing your duty. There is no transactional relationship here, nor am I coaxing or deceiving you. All these words spoken and tasks assigned are positive and open; there are no secrets. There are no relationships of money, material things, or interests involved, nor is there any relationship of exploiting or being exploited. It is absolutely not a case of using your strengths, skills, or professional knowledge for God's house to profit from; God's house will absolutely not do that. Doing one's duty stems entirely from being ready and willing; God's house never compels anyone. Your accepting this duty is what you,

as a created being, should do. Doing this duty is also the path for you to experience God's work and attain salvation. If, through doing your duty, you learn to submit to God and gain the truth, then you will have received God's acceptance, remembrance, and recognition. This is the harvest you should reap from what you have devoted. Therefore, you should accept this work as your duty, without any misgivings or suspicions. Whatever I want you to do, I will tell you truthfully. I like to speak plainly. I don't need to coax you like a three-year-old, beating around the bush, speaking in circles, and saying nice things to you. I will not do that. If you can sing or dance, and you possess these innate conditions, then when you are arranged to do this duty, you should accept it. If you say, "Based on my innate conditions, I am not quite qualified for this duty. Is it okay if I don't do this duty?" That's fine. It's your freedom; I will not compel you.

No matter what I say or what I ask you to do, there is no scheming involved. When I talk with leaders and workers, I ask them, "How has church life been recently? The newcomers have started to live church life—what problems do they still have? Have they been resolved? What are their thoughts after watching movies or experiential testimonies from God's house?" Some leaders and workers can't answer. They ponder in their hearts, "Are You trying to trick me into revealing my true situation? Are You checking if I've done any actual work? I must answer carefully and not be careless! I can talk about the work that's been done well, but if any work hasn't been done or hasn't been done well, I absolutely mustn't mention it. Once I mention it, that'll expose the problem!" So, when they report on their work, they are always reluctant to say an extra word, and very afraid of exposing problems. Such people have complicated minds. When I ask them something, the words are actually on the tip of their tongue, but they don't say them directly.

They have to ponder and process it in their minds, “Why are You asking this? How can I answer appropriately so that, on the one hand, You will not know the real situation, and on the other hand, You will be satisfied?” In fact, I do not put a single word that I say through a mental filter. What is My state when I ask questions? When I see someone and know what work they are responsible for, I immediately think about what specific tasks they can do, what problems they are prone to encountering in their work, and what difficulties they might face. Thinking of these, I directly ask them, “How has church life been recently in the churches you are responsible for? Are the church leaders and deacons all suitable? Do the brothers and sisters know how to eat and drink God’s words? Do most of them engage in spiritual devotion? Do they learn hymns and dances in their spare time? How is the gospel work progressing?” Every question I ask is direct and straightforward, with no testing or ulterior motives. I am just considering the work and people’s life entry. No matter how you answer, you will not find yourself being tested, nor will I hold anything as leverage against you; there is no issue of giving yourself away or having something held as leverage against you. I am simply trying to find out about the work, I’m not deliberately inquiring about anyone’s situation, nor am I targeting anyone for handling or dismissal. The church does not engage in class struggle or factional disputes—it does actual work. Sometimes when I see brothers and sisters or leaders and workers, I just want to chat casually, and say some heartfelt words and talk about some everyday things. Sometimes I also ask what problems still exist in the church’s work. Everything I say is everyday language, is genuine words. For example, I ask you, “How has church life been recently? Can the brothers and sisters benefit from every gathering? Can living church life help solve actual problems?” Some people answer, “The church life hasn’t been good recently. Even though we are gathering, there are no

great gains, and fundamental problems can't be solved." Then I ask, "Where does the problem lie?" Most people can't answer. Tell Me, is there a trap in My question? Is there a plot behind it? Not at all. I just ask to find out about the work and grasp the situation, so I can fellowship the truth with you and solve problems. No matter how you answer, you won't find yourselves being tested. Some relatively simple people can speak truthfully. They say, "The brothers and sisters have just accepted God's work and don't have much experience yet. They have nothing to say during gatherings. If they read too many of God's words, they can't comprehend them, and they also get sleepy and can't take them in. We don't know how to solve this." I say, "This is easy to solve. Everyone can sing a hymn first, then dance a bit, then read some of God's words. Those who have understanding can talk about their understanding, and those who have experience can talk about their experience. Those who have no understanding or experience can also bring up their actual difficulties and let brothers and sisters with experience help solve them. Won't the gatherings be fruitful this way? Those with small stature can also be edified." You see, doesn't that solve the problem? When I chat with people, sometimes asking some questions, some people with complicated minds ponder, "Your question is quite direct. I don't know what You mean by asking this. I must be careful in my answer!" I say, you've got it wrong. No matter who I chat with or what questions I ask, the ultimate goal is always to discover and solve problems, to assist and guide you, and to help you solve problems. First, it's not to lay you bare and make you look foolish. Second, it's not to test whether you're telling the truth or if you're a guileless person. Third, it's not to trick you into revealing your true situation. Fourth, it is even less about testing whether you're competent to do the work or if you can do actual work. In fact, no matter how I chat with you, it's all to help and guide you to fulfill your duty, do the work well, and solve

problems. Some people overthink My simple inquiries, very afraid that there's some hidden meaning. Some even suspect that I'm scheming against them. I clearly want to help you solve problems, yet you mistakenly think I'm scheming against you. Isn't this wronging Me? (Yes.) So what's the issue here? The human heart is deceitful! Although people may say out loud, "You are God, I must tell You the truth, and be candid with You. I follow You, I believe in You!" deep down, they don't think that way. No matter how ordinary and simple My questions are, they are often interpreted in an overly sensitive way by people. Through their conjectures and then through scrutiny, they go through many twists and turns and seem to find the final answer, but in reality, it is far from the original intention of My words. It's clearly a very simple question, yet they overthink it. Aren't such people overly sensitive? No matter what I ask, their hearts churn after hearing it: "Why are You asking this? How can I answer in a way that satisfies You and doesn't reveal any flaws? What should I say first, and what later?" Within three to five seconds, the words come out, without any delay. Their minds are faster than computers. Why so fast? In fact, this process is already second nature to them; it's their usual trick and style in dealing with people and handling matters. They scheme against everyone. So, no matter how simple My inquiries are, they overthink them, believing I have some motive or aim. They ponder in their hearts, "If I answer truthfully, won't I expose my true situation? That's tantamount to selling myself out. I can't let You get a hold of my true situation. So how should I answer appropriately? How can I make You happy and satisfied, have a good impression of me, and continue to use me?" Look how deceitful these people are! These people's minds are too complicated. No matter how I talk to them, they will doubt and scrutinize. Can such people practice the truth? Can they be fit for God's use? Absolutely not. This is because such people's minds are

too complex, and not simple at all; anyone who is in contact with them for a long time can see it. People are particularly good at scheming, but have I ever schemed against you when I talk and communicate with you? (No.) Whether I'm trying to find out about your personal state or your work situation, it's always to help you, to solve problems in the work. Even if you make mistakes and pruning or dismissal comes upon you, I will not scheme against you or torment you. Once the problem is solved, it's over. God's house will not scheme against you or torment you, and even less will I hold onto your faults as leverage and refuse to let go, or think of ways to discredit you and make everyone isolate and reject you, making you feel hopeless so that you resign on your own. I will absolutely not do that. If you are not suitable to be a leader or worker, at most I will say, "Your caliber is too poor, and you lack spiritual understanding. You are not suitable to be a leader or worker. Even if you were elected as a leader or worker, you could not do actual work." God's house will absolutely not torment or scheme against you because of this.

There are principles for the kind of people God's house promotes and uses, and the kind of people it does not use, as well as for which people it cultivates, and which people it does not; it is all based on the needs of the work of God's house. No matter who is promoted and used, the aim is to cultivate them so that they can do their duty well and know how to experience God's work, and so that they are able to shoulder work and act according to the truth principles. No matter what problem is being solved, the aim is to enable them to understand more of the truth, and to learn how to draw lessons and gain discernment from the various people, events, and things they encounter. This way, it is easier for them to enter into the truth reality in all aspects. It is not about exploiting you to render service, much less about exploiting you to fill an open

position because no suitable person can be found, only to kick you out when someone suitable comes along. That is not how it is. In fact, this is giving you an opportunity to train yourself. If you pursue the truth, you will stand firm; if you do not pursue the truth, you will still not be able to stand firm. It is absolutely not the case that because God's house finds you displeasing, it will find leverage over you and look for an opportunity to eliminate you. When God's house says it will cultivate you and promote you, it will genuinely cultivate you. What matters is how you strive for the truth. If you do not accept the truth in the slightest, then God's house will give up on you and will no longer cultivate you. Some people, after a period of cultivation, are dismissed because their caliber is poor and they cannot do actual work. Some, during their period of cultivation, do not accept the truth in the slightest, act willfully, and disrupt and disturb the work of God's house, and are dismissed. Still others do not pursue the truth at all, walk the path of antichrists, always work for fame, gain, and status, and are dismissed and eliminated. These situations are all handled according to the principles of God's house for using people. God's house will still cultivate those who can accept the truth and strive for the truth, even if they commit transgressions by making some mistakes. If it's not someone who can accept the truth, and they do not accept the truth when pruning comes upon them, then they should be directly dismissed and eliminated. Some people say: "Isn't this like milking someone dry and tossing them aside? Isn't this exploiting people?" Tell Me, has anyone ever been dismissed, eliminated, or no longer cultivated by God's house because they had no more value left to exploit? Has such a thing ever happened? (No.) Then under what circumstances does God's house dismiss or eliminate people? (God's house only dismisses or eliminates someone when they cannot shoulder the work, or when they cause disruptions and disturbances and do evil.) No one is dismissed

without a reason. Some have poor caliber and cannot do concrete work. Some possess a certain caliber but do not do concrete work or safeguard the interests of God's house; they do not do the work they are capable of, are unwilling to be concerned with the work of the church and tire themselves doing it, unwilling to suffer and pay a price, and unwilling to offend people. Such people cannot do actual work, so they must be eliminated; it is not appropriate for them to occupy that position any more. Not only do they impede the church's work, but they also affect the life entry of God's chosen people. In such a situation, they must have self-awareness and quickly resign, letting those who can do actual work take on this work. Some people do not do actual work yet enjoy the benefits of status, and even cause disturbances and disruptions. They are always worried that the Above will discover their problems and dismiss them, so when it comes time to report on their work, they pretend to raise some questions to seek the truth and appear particularly proactive, wanting to give the Above a good impression and prove they are people who seek the truth and can do actual work. The Above promotes and uses people not based on whether they can speak well, whether they are adept at raising questions, or whether they are quick-witted, but rather selects and cultivates people based on whether they love the truth, whether they pursue the truth, and whether they can devotedly do their duty. There are also some people who not only do not do concrete work or safeguard the interests of God's house, but also cause disruptions and disturbances and betray the interests of God's house. The work arrangements of God's house clearly stipulate what is not permitted to be done and what should be done, yet they do not implement a single item and even recklessly commit misdeeds. There have been many such people, and they have all been dismissed. No matter the situation, when God's house promotes these people, it is always to cultivate them and lead them into the truth reality, hoping they can

do the church's work well and fulfill the duties they ought to fulfill. Even if you don't know how to do some work because you are foolish and lack insight or because your caliber is poor, as long as you strive for the truth principles, have this sense of responsibility, are willing to do this work well, and can safeguard the church's work, God's house will still cultivate you even if you have done some foolish things in the past. Some people, although their caliber is a bit poor, can still do some simple work. Although their fellowship on the truth to resolve problems cannot yield good results, they can safeguard the church's work. Whatever aspect of the truth is fellowshipped on at each gathering, they are able to accept it and be obedient and submissive. If any work is not done well, they can learn lessons from it. Although their caliber is a bit poor, their hearts can strive for the truth. After working for a period, they make progress, and their results get better and better. In My eyes, such people have hope of gaining salvation. Most people believe that those with good caliber are likely to gain salvation. In My view, it is not necessarily so. The key is that people have to pursue the truth so that they can gain the work of the Holy Spirit, cast off their corrupt dispositions and gain salvation. Some people have average caliber and the results of their duty are also average, but after years of watering and provision from God's house, they begin to put their hearts into the truth, and they do indeed come to understand some truths. They also gain some practical experiences, can see through some things, and can solve some problems, making more and more progress in church work. This is quite good; such people are worth cultivating. Although you may not be entirely competent for this work, at the very least the Above has some affirmation for you in doing this work. Tell Me, is arranging for people to do a duty exploiting them? (No.) No matter how much work you are capable of, or what your caliber is like, promoting and using you is not exploiting you. Rather, the

intention is to use this opportunity to let you train in doing work, and to perfect you through your pursuit of the truth and through working hard and shouldering heavy burdens. On the one hand, this is perfecting you personally; on the other hand, it is also accomplishing the work of God's house. You have both prepared good deeds and made gains in your personal life entry. How good is that! That is two good results in one move. Some of those who were revealed and eliminated once said, "Are you trying to exploit me to render service for God's house? Not a chance! I'm not that stupid!" They are even capable of uttering such words—do they truly believe in God? Do such people understand the truth? How is arranging for people to do a bit of duty exploiting them? If you are truly someone who understands the truth, you should understand the Creator's intentions and you should fulfill the duty of a created being. This is carrying out one's responsibility and obligation as a human. If you don't even have this much conscience and reason, are you worthy of being called a created being? If you truly have conscience and reason, you should treat your duty correctly. If you possess the caliber for it, you should strive for the truth. If you are willing to proactively do your part, God's house will arrange for you to do certain work, to shoulder a burden. This is not scheming against you or exploiting you, but promoting you, cultivating you, letting you train, and leading you into the truth reality. It's that simple. Some people say: "I'm old now, my drive is insufficient, and my physical strength is failing. I don't want to shoulder this burden anymore. Can I step down?" I say that's fine, but before stepping down, you must think it through carefully. If it's not truly due to physical reasons, but because your personal thoughts have changed, you have some second thoughts, you are afraid of suffering, afraid of getting tired, afraid of climbing higher and then falling harder, always having the thought and viewpoint that it's lonely at the top —then you must be cautious. Do not refuse this commission, this

special duty; you must consider it carefully. Such opportunities are few and far between—they are rare, aren't they? Perhaps you would insist, saying, "You don't need to persuade me. I've thought about it for a long time and have already made up my mind. You cannot persuade me; I just don't want to endure this tiredness anymore. Everyone else is comfortable, why should I be the only one who is so tired? Am I destined to suffer? I'm not willing to endure such hardship! I'm not willing to resign myself to fate! The church shouldn't scheme against me; I'm not the church's slave, nor have I sold myself to the church!" You shouldn't continue with these unpleasant words; saying more will lead to you committing too many sins, and you need to take responsibility for the words you've spoken and the choices you've made. Firstly, you believe in God to gain blessings; you have not sold yourself to God's house. Secondly, if you wanted to sell yourself to God's house, God's house would still have to carefully consider whether you have this value, whether buying you would be useful. So if you think God's house is scheming against you and wants to exploit you to render service, you are thinking wrongly, because the standards by which God's house examines people are whether they sincerely believe in God, whether they love the truth, and whether they can obey God's words and submit to God. God's house selects and cultivates people based on these standards. If you think so badly of God's house, then you have no conscience or reason, and you are utterly worthless. Not only will God's house not use you to do your duty, but it will also have to quickly eliminate you, a disbeliever. If you are not a sincere believer in God, you should leave God's house quickly; do not muddle along in God's house. You do not belong to God's house; God's house does not need such people. Leave quickly.

Whether I am chatting or formally fellowshipping and preaching, My purpose in every word I speak, every matter I talk

about, and every aspect of truth I fellowship on is to enable you to know your own corrupt states, to recognize your defects, deficiencies, inadequacies and difficulties, and most importantly, to know your own corrupt dispositions and the revelations of your corruption in various backgrounds and environments. Once you know your corrupt dispositions, you will have a deeper understanding of yourselves, you will know your own measure, you will become a bit more reasonable. And you will compare yourselves against God's words, and find the relevant principles of practice and paths of practice in God's words to resolve your own difficulties, whether this be resolving the corrupt dispositions you reveal in daily life or your deficiencies in humanity. Gradually, you will cast off these corrupt dispositions and the various satanic thoughts and viewpoints that God detests, and by accepting the truth, achieve true changes in your views on things and your life dispositions. This is the only way that is in accordance with God's intentions. In all these words I speak, whether chatting with you in daily life or formally fellowshipping and preaching, every word is spoken based on your actual situations. I speak these words because I have seen your needs. Although the facts I list may have undergone some simple processing, these examples are representative instances selected based on the facts of your revelations of corruption and your actions. By using these facts and examples, I expose mankind's corrupt dispositions and nature essence so that people can reflect on themselves, and this will yield good results. Therefore, no matter what topic I fellowship on, firstly, there are no traps; secondly, there are no plots; and thirdly, there are no tests. It is all to enable you to better understand God's intentions and God's requirements, to achieve viewing people and things, and conducting yourselves and acting, according to the truth principles, and ultimately to come before God and have submission and fear toward Him. These are all facts. So, when I communicate

or chat with you about some matters that occur in daily life, or engage in formal work-related exchanges and inquiries, no matter how many years pass, when you look back, do you see any plots or traps in My words? (No.) Is there any intention to exploit you? Is there any intention to extort you? (No.) Are you sure? (Sure.) For example, someone is responsible for animal husbandry on a farm. I ask him how many days it takes for a hen to lay an egg, and he ponders: "What do You mean by asking this? Are You trying to see if I'm feeding the hens well? Then how should I answer appropriately? If I say they lay one egg a day, that's not actually achievable; that would be lying. If I say they lay one egg every two or three days, will You think I haven't fed the chickens well, and that I haven't given them nutritious feed? Then how should I answer appropriately?" He keeps pondering in his heart and never gives an answer. Actually, I have no other intention in asking this; I just want to get some information about how the chickens were being raised. But as soon as I ask, he reads too much into it and keeps trying to guess what I mean by asking this. Tell Me, are such people difficult to deal with? Is it even possible to communicate normally when being in contact with such people? It becomes impossible to communicate. I have a habit: I always like to go around and check things out. Sometimes I discover some problems. If it's an issue of environmental cleanliness, then it should be tidied up. If it's a personnel issue, then adjustments should be made. If it's an issue relating to professional skills, then we should consult and learn. When problems are discovered, they should be corrected. Many problems have been discovered inadvertently and resolved during everyday chats; some actual problems were easily resolved. So, there's no need for people to be so nervous when coming into contact with Me and engaging with Me. Many problems are discovered through being in contact with people and are easily resolved. Being in contact with people and chatting with people is

so necessary; it's not just about understanding the situation and discovering problems, but also about solving problems at the same time. Isn't this a gain? (Yes.) When I chat with people, some speak truthfully, while others think in very complicated ways and dare not speak truthfully, always wondering if I have hidden meanings in My words or if I'm trying to scheme against someone. So, as soon as I ask them something, they become nervous and start sweating from their foreheads. I say, "It's not hot, why are you sweating?" They say, "You may not feel hot, but I do! What You said scared me so much that my heart almost jumped out of my chest. Now my palms and soles are sweating, my heart is pounding, and I don't know what to do." I say, "You don't need to be nervous. I'm just casually talking, just chatting. If there really is a problem, we'll just resolve it. Don't think of Me as so terrifying, as if discovering any problem means I'll execute your entire extended family. I don't 'resolve' people; I resolve problems. Resolving problems is key." What kind of faith should you have? On the one hand, I definitely act according to principles, absolutely justly. I will not act with emotion, willfulness, or arbitrariness: I will not find you displeasing, then pick fault with you, nitpick, or look for flaws, and then kick you out and find someone who is pleasing to Me to do the work. On the other hand, I deal with everyone based on the actual situation and the actual problem; there are principles. People are allowed to make mistakes, allowed to be foolish, weak, and negative. But one thing is not allowed: If you are troublesome and intentionally disrupt and disturb the church's work, then you should reflect on yourself. If you do not safeguard the interests of God's house, if you always betray the interests of God's house, then the church does not need you to do your duty; God's house will have to find a suitable person to replace you. This is acting according to principles. How I solve problems, how I handle issues, how I deal with people—it's all done according to principles. You don't need to

worry that I will deal with you if I discover any problem with you; it depends on what problem it is, and the situation will be handled according to the nature of the problem. If the nature of your problem is not very serious, if you did not cause it intentionally, but caused it by a momentary oversight or foolishness, then it will be resolved through fellowship on the truth. Learn the lesson and don't make the mistake again. Sometimes it's because people lack knowledge and experience and don't understand certain professional skills; in that case, quickly learn the professional skills and don't be lazy. But if it is deliberate and intentional, if you are unwilling to do this duty and even intentionally damage the assets of God's house, then this should be handled seriously. Those who should be dismissed will be dismissed, and those who should be sent away will be sent away; it's no use being afraid. If you have this faith, then when I speak and handle matters with you, you will feel much more at ease. When I speak with you or discuss work or professional matters, you should know to relax, know that God will not scheme against anyone, nor will He scheme against you; you can rest assured. If you lack even this faith, if you do not believe that God is kind and righteous, then when you say you believe in God, follow God incarnate, follow Christ—where is your faith? How can you manage to be candid with Him? If at every turn you are guarded against Him, speculating about Him, suspicious of Him, and scrutinizing Him, then you have no true faith in Him. If you have no true trust, no true faith in this person, then to what extent can you believe in My words? Is there any statement that you can truly believe, truly accept? There almost aren't any, right? (Yes.)

Once, I went to a church to see how things were. When I entered the room, I first greeted everyone. Some people came over, promptly offered Me a chair to sit on, and then said they were discussing something. As they were talking, I suddenly noticed that

just moments ago there were four or five people in the room, but now only two were left. I thought perhaps they had gone back to their rooms to comb their hair and freshen up and would be out shortly, but I stayed there for quite a while and they didn't come out. I understood then: They didn't welcome Me; I had come at an inconvenient time. I was an uninvited guest. My arrival made them feel constrained and uncomfortable. They thought, "Is there some purpose to Your visit?" They were afraid of falling into a trap, afraid of being tricked, afraid of some plot, so they refused to meet Me face to face and refused to communicate or interact with Me. This is no exaggeration, nor have I added any embellishments. I'm not telling a story—this really happened. Perhaps only when I opened the door and left did they finally breathe a sigh of relief, saying, "Finally He has gone! Oh, that scared me to death!" I thought to Myself, do I have such great "charm" that I can frighten people to this extent? Tell Me, what problem does it indicate when people exhibit these manifestations? I've truly never seen people believe in God like this. This type of person likes to live in dark corners; they don't like to live in the light, and they don't like to live in an open and aboveboard way. Tell Me, when I am in contact with you, do you feel awkward and nervous, not wanting to communicate with Me? Or are you willing to come into contact with Me, wanting to gain some truth, and you don't mind even if it makes you a bit nervous? What is your state of mind? (Although we feel a bit nervous, it's fine as long as we can understand the truth and gain some benefit.) Most people, after coming into contact with Me and communicating with Me for two or three hours, find many words in My fellowship to be very important, to be things that they have never heard before, so they feel that listening to these words that day was incredibly worthwhile, and they become particularly willing to listen to My fellowship. If I occasionally engage in some casual talk, they feel a bit disappointed and are only satisfied if they

can gain something from My words. For such people, I am willing to fellowship on some truths, incorporating real-life matters, so that everyone can benefit. Some people, when they see Me, are always afraid that I'll ask them about certain situations, and that they'll not know how to answer and appear very awkward. Such people's minds are too complicated; they are not simple. Others are willing to seek the truth, openly sharing whatever difficulties they have without fear of being laughed at—that's the right approach. The principle of our communication and dialogue is to open our hearts and say whatever is on our minds, to speak truthfully. I engage and interact with you within normal humanity. Due to My identity and status, I know more than you do, so of course, I should speak more. If you are willing to listen, you can gain something; if you are unwilling to listen, I will not force you. On the topics we discuss, if you have insights, ideas, experiences, understanding, or knowledge, you can also share them. This is called interaction; this is normal humanity. If you feel that what I say is very important, then you should listen attentively. If you cannot take in what I say, then I will stop speaking and let you speak. If you have nothing to say, I will ask you questions and guide you. For example, I might ask, "How has your church life been recently? Are there any difficulties in doing your duty?" If you have difficulties, you should speak of them truthfully, and I will help you resolve them. This is called interaction, and it's something that should exist within normal humanity. Isn't this something everyone likes? (Yes.) If you have conscience and reason, your humanity will be normal, and our conversations and chats can be built on a foundation of candidness, trust, and respect, allowing us to open up and speak what's in our hearts. If you do not possess conscience and reason, and do not want to seek the truth, then there is only one path for you to practice: From now on, learn to not scrutinize, to not try to read My mind from My words and expressions, to not be constrained, and to

not speak words of testing. Some might say, “I can’t achieve these things.” In that case, just keep your mouth shut. If you are told to stay silent, but you think I am scheming against you and constraining you, that’s also easy to handle: You can just walk away. I have no demands of anyone I meet, and I never constrain people. If someone always finds fault with Me, and whether I speak to them or not it is never OK for them, then I can only stay away from such a person and avoid contact with them. If some people are always afraid to be in contact with Me, always thinking I will scheme against them, yet still want to be in contact with Me to gain some truth, I say that with such a mentality, you cannot gain the truth; you are not a person who loves the truth. You always think the worst of people, believing no one is as good as you. No matter what I say to you, you always think I must be scheming against you. You don’t believe Me and have no trust in Me whatsoever. In that case, it’s impossible for us to live in harmony; at the very least, we are not aligned in terms of humanity. We have no common hobbies or interests, no common goals to pursue or aspire to. In terms of humanity, the path you walk, your happiness, anger, sorrow, and joy, and your likes and interests are different from Mine. Everything you like is negative, while the topics I want to talk about all involve positive things. You are always trying to scrutinize Me. No matter what truth I fellowship on, you always ponder if there’s a plot within it, if I’m scheming, if you might suffer a loss or be deceived. If you’re always pondering these things, what kind of scene would then arise when we speak and engage with each other? (Awkwardness.) In that situation, I would feel uncomfortable around you, and you would feel uncomfortable around Me; we would both feel uncomfortable. Wouldn’t being around each other like this just be mutual torment? Would there be any happiness in that? There would be no happiness in that. If you like to hear what I say, if you are willing to listen, if the topics I talk about are what

you aspire to, what you cherish in your heart, what you pursue, and can cater to the needs of your humanity, there would be no aversion or resistance in our hearts even if we were to just sit there in silence. We could interact, and, living together, we could achieve harmony. But suppose that you dislike hearing the words I speak and even feel aversion and resistance in your heart, even though they are all very practical and beneficial to people. You truly cannot take in the positive things I speak of, and the words of fellowship on the truth I speak to solve problems, especially the topics about resolving corrupt dispositions, and you even feel I am brainwashing you, deceiving you, trying to use you to preach the gospel and gain more people to expand the influence of God's house. In that case, it is you who are in the wrong. You always think in a distorted way, always want to twist facts, to call black white, and even describe positive things that accord with the truth as negative, wicked things that do not conform to social trends. No matter what I say, you do not believe it is truth, that it is a positive thing. Then we cannot communicate; because there is no common language, we cannot live in harmony. We cannot eat at the same table; we cannot achieve being of one heart and mind. Then what kind of person are you? To be precise, you are not part of God's house; you are a nonbeliever. No matter how proper the topics I talk about, or how proper the paths of practice and principles of practice, you always read something else into them. You always view, understand, and interpret them through a wicked lens and from a wicked stance and viewpoint; you do not accept the correct paths of practice and principles of practice that I speak of. So, listening to Me speak feels uncomfortable to you. Why does it feel uncomfortable? Because these are not the needs of your humanity. What do you need? To pursue freedom, to make a fortune, to eat, drink, and be merry. Your life mottos are "Life is all about eating well and dressing nice" and "Enjoy yourself while you can." What do you like? You like evil

trends, outlandish clothing, celebrities and famous people, and the extraordinariness and greatness of man. That being the case, you are not a sincere believer in God, you are not part of God's house; your humanity has no need for positive things. When I engage with you, no matter what I say, what I do, or how I do it, to those who don't have the conscience, reason, or needs of normal humanity, it is all just a theory, a saying, a method. Some even think, "When You speak, You go into such detail, and even give examples. Isn't this just an attempt to deeply implant Your thoughts and views into people's hearts? Isn't this just an attempt to make people accept Your thoughts and views, to brainwash them, and over time, numb them with Your various thoughts and views?" If you truly feel this way, if you believe these words are not truth, not the true way that people should accept and practice, nor principles that people should abide by, then you can refuse to accept them; that is your freedom. You can also leave the church. You have the right to choose for yourself, and also the right to refuse to accept the truth. But do not twist facts or call black white. Truth is truth at all times; it cannot cease to be truth because a few devils and Satans deny and condemn it, much less can it cease to be truth because many people dislike it or cannot accept it. Truth exists forever; it is eternally unchanging. No matter how many people can accept it, truth is forever truth. My chats, communications, and interactions with you are entirely built on the foundation of your trust in Me; this is one of the most basic principles. To achieve trust, the most important thing is that you must all confirm in your hearts that in every word I speak, every question I ask, or every matter I talk about, there is no scheming, no plot, no trap, and certainly no testing of you. So you can rest assured—when I engage with you, it should make you feel completely free and relaxed. If you feel that engaging with Me is not freeing or relaxed, that you are either constrained or very uncomfortable, or else always guarded in your hearts, then I say it

is truly not My problem, but yours. In what aspect does your problem lie? You yourselves should be clear about what problems you have and what you are thinking in your hearts; then, solve specific problems specifically. Whatever problems you can discover, solve them. If you discover many problems, record them and then solve them one by one. If every problem cannot be solved at once, then solve them one at a time, slowly. When these things happen, you should examine and reflect, see what you were actually thinking at the time, on what issues you think that way, and what viewpoints you develop on what issues; then gradually resolve them. One day, when you let go of these thoughts and viewpoints in your heart, these problems are all resolved, and you truly understand the truth and see the value of the truth, then you will trust Me. You will believe that I can treat any person and any problem according to the truth principles and will absolutely not scheme against you. Consequently, our interactions can become relaxed and joyful, we can live in harmony, and happiness can then develop from this harmony of ours. To have happiness, delight, peace, and joy—isn't that good? (It is.)

I sometimes ask people how many years they've believed in God when I come into contact with them. Someone says they've only believed for three years and feels embarrassed. In their heart, they think that they've believed in God for a short time and have small stature, so when they compare themselves to those who have believed for ten, twenty, or thirty years, they always feel inferior, a cut below them. They ponder, "Are You asking this to remind me that I've believed in God for a short time, am small in stature, and God's house made an exception in promoting me, and to make me feel deeply grateful to God's house?" Why does such a question make them so awkward? It's because they overcomplicate My question, thinking there's a plot in My words and that I'm trying to

scheme against them. They read several layers of meaning into such a simple question. After saying they've believed for three years, they feel that they are in a difficult situation. Aren't they dissatisfied with My question in their heart? Actually, I pose this question without any particular intention, and I wouldn't expect it to put you in a difficult situation. So why do you feel like you're in a difficult situation? It's because your mind is too complicated. Is there anything wrong with My question? (No.) I'm just asking it casually. If I ask you how many romantic partners you've had, that might be inappropriate, as it would be prying into your private affairs. But what I'm asking about is something related to your faith in God—I'm asking you how many years you've believed in God. Is that not proper? (It is.) Then why do you dare not answer? This really isn't My problem; it's yours. Your mind is too complicated. What is the deal with this complicated mind of yours? Isn't it that your disposition is wicked and deceitful? (Yes.) Why do I ask you how many years you've believed in God? I ask this to find out about your stature, which truths you understand, whether you've established a foundation, what difficulties you have, whether you can do a duty, and if you've experienced any trials. Based on these things, I determine what to fellowship with you about, what prompts to offer, and that's all. Such a simple thought of Mine is misinterpreted by you as Me having ulterior motives, making you feel averse toward Me. Tell Me, isn't this just Me getting trouble in return for My good intentions? (Yes.) When I ask you how many years you've believed in God, is there any part of Me that is looking to belittle you? (No.) Is there any malice? Is there any intention to make you feel awkward and look bad? (No.) Whether you've believed in God for a few months or one or two years, My intention is just to help you. Seeing that you are quite earnest in your pursuit, quite enthusiastic, seeing you suffer so much, pay such a price, and forsake so much, I want to chat with you so that you can gain

something you wouldn't normally get. Asking how many years you've believed comes, on the one hand, out of concern for you, and on the other hand, out of cherishing you. Is there any malice in this? (No.) It is such a proper question, yet what has that person twisted it into? "You want everyone to know I haven't believed in God for long, that my stature is small and I don't understand any truth, that I'm worse than others, that I'm inferior, and You want to embarrass me." If you think that way, can we still interact? (No.) Therefore, for us to achieve interaction and live in harmony, the first thing is that you must trust Me and not doubt or speculate about Me. If there is no interaction between us, where does the problem lie? It lies with people; that is, people have all sorts of difficulties. And what do these various difficulties arise from? They arise from people's various erroneous thoughts and views. So, what erroneous thoughts and views does the person just mentioned have? They think that having believed in God for three years makes them a new believer in the church, that having believed for only a short time is something shameful and makes them inferior, and that they understand too little of the truth and still cannot share experiential testimonies. Thus, they see themselves as a "second-class citizen," looked down on by others, and find it embarrassing and humiliating to talk about. On the other hand, others have believed in God for ten or twenty years, while they have only believed for three, and so they worry that others will say to them, "What were you doing all those years? Why didn't you accept it earlier? Do you have some shameful past?" In the eyes of worldly people, great importance is placed on qualifications, experiences, and backgrounds, and they use these to classify people into different ranks. So what is this person's viewpoint? They also attach great importance to people's backgrounds and experiences, so in their heart, there are different ranks depending on whether one has believed in God for three, five, ten, twenty, or thirty years. This ranking makes them feel that their

three years of faith are a somewhat disgraceful thing in the church, like being a "second-class citizen." To them, this is a mark of shame, a humiliation. They view the number of years one has believed in God as very important, and it just so happens that they have only believed for three years. If a zero were added after the three, making it thirty years of faith, then they would feel this was glorious. They would say: "I was among the first batch to accept God's work. I followed God when He just began to appear and work. All these years, I've been preaching the gospel and testifying to God everywhere, fighting alongside God to build His kingdom! I'm a veteran in God's house, a founding figure!" They would feel this was particularly glorious. Some people, having just accepted God's work, see that God has expressed so many truths and that there are so many experiential testimonies in God's house, and they feel they started believing in God too late. If they say they've believed for somewhere between one and three years, they find it hard to speak up, and they ponder in their hearts: "Why didn't I believe all those years? God expressed so many truths, why didn't I investigate? Who hindered me from believing in God? Who caused me such bitter suffering? It's those religious pastors; those people are truly devils and Satans who devour people's souls. If I can't enter the kingdom of heaven, I'll have to settle with them!" Then they think again, "Ugh, it's just my bitter fate; I don't have that blessing." But then they think, "No, that's not right. God is almighty; why didn't God bring me, this lost little sheep, back to His house sooner?" And so they shift the blame onto God. Actually, no matter what they think, firstly, their viewpoint on believing for three years versus thirty years is incorrect. They use the number of years of faith to rank people, believing that a short period of faith makes one inferior. Having developed this viewpoint, when I ask them how many years they've believed, they are ashamed to speak up. Saying "three years" makes them feel very awkward, very

embarrassed, very ashamed, as if their worth and rank are instantly exposed. They view this as very important; it is this viewpoint that influences their attitude toward My question. Isn't that so? (Yes.) Say their viewpoint was: "It's a fact that I've believed in God for three years, and with just three years of faith, my stature is indeed small. When it comes to many truths, I can't even explain the doctrines clearly. Since God asks me how many years I've believed, I'll just tell the truth. There's nothing to be ashamed of. Before God, everything is open, everything is laid bare. I'll answer whatever God asks." If they thought this way, it would be simple. It wouldn't involve any identity, status, worth, or rank. They wouldn't be restricted, influenced, controlled, or manipulated by any erroneous thoughts or views, and in the end, they would be able to easily and honestly say, "I've believed in God for three years." Then I would continue by asking, "You've believed in God for three years; are you clear on the truths concerning visions?" If it were a person with a complicated mind, they would think: "If I say I'm not clear, wouldn't that mean I haven't been attending to my proper work in my faith? Having believed for three years and still not being clear on the truths concerning visions, doesn't that mean I haven't been diligently eating and drinking God's words? But if I say I am clear, then God won't fellowship on this topic, and I'll miss this opportunity. If I say I'm not clear, might He fellowship a bit more with me, add a bit more? If I say I am clear, He won't add anything more for me, but maybe He'll think highly of me?" You see, they're thinking in a twisted way again, aren't they? Isn't such a person's mind too complicated? (Yes.) Such people are indeed troublesome. No matter who they're talking to, they are always calculating how to answer without losing face or suffering any damage to their interests. Additionally, they are always observing others' attitudes toward them, always calculating how to make others think highly of them, and how to elevate their own status. They're always

calculating these things, so it's not easy for them to open up in fellowship and speak what's in their hearts. When I ask them, "In your faith in God, are you clear on the truths concerning visions?" is there a second layer of meaning to this question? (No.) Why do I ask this question directly? Usually, those who have believed for somewhere between one and three years, still need fellowship on the truths concerning visions; this is commonplace. If they are clear on the truths concerning visions, then there's no need to fellowship on them, and we can talk about other topics. If they say, "I'm still not very clear on the truths concerning visions, especially the truth about God's work of judgment to save man, which is too profound, and I still don't understand it. Could You fellowship on it?" then we will have found a common topic, and I will fellowship on it. If everyone hears it one more time, they will gain a bit more, right? (Yes.) Some people don't understand yet they pretend to. What are you pretending for? You keep pretending, which suggests you understand everything, and that if I say more it would be superfluous. In that case, I won't say anything, and you won't gain anything. So, no matter what the situation, if you can speak truthfully, without suspicion, without over-interpreting My words, our conversations and communication can reach the level of lively interaction. We can communicate, engage, and interact within normal humanity, discussing topics we all love. Isn't that good? (It is.) This way, you will make gains. Some people are very calculating. When I ask them if they are clear on the truths concerning visions, they ponder in their hearts, "What do You mean by asking this? Are You trying to see if I'm certain about the true way, if I've laid a foundation, trying to see what my caliber is like, to test my caliber? Then I must say I am clear." So they say: "These three years, I've constantly been eating and drinking God's words, I've watched many movies from God's house, I often listen to sermons and fellowship, and I often share my own experiential

understanding in gatherings. I'm clear on all these truths concerning visions." What is their purpose in saying this? They want to leave a good impression on Me, to make Me feel their caliber is very good and think highly of them. Do you think I would think highly of them just because they say these few words? (No.) Would I think highly of someone so easily? Absolutely not; they misjudged this matter. If you say you are clear on all the truths concerning visions, then let Me test you. I'll test you on the truths concerning visions that you often read. Why does God do the work of chastisement and judgment? What is the main effect that chastisement and judgment are intended to achieve? During these three years of your faith, have you had any experience of the work of chastisement and judgment? Have you experienced chastisement and judgment even once? When experiencing chastisement and judgment, did you grasp the truth principles? Did you know what God's intentions were? Can you share a specific experience? Most people will just spout some doctrines and cannot share any practical experiential understanding. People are lacking too many things, so when we chat, there are many topics to discuss. But no matter what kind of topic is discussed, fellowship about as much as you know. If you don't know something, just say you don't know. Don't think in a distorted way. Whatever question is posed to you, just answer it. Say what you are thinking in your heart at that moment. Whatever the true situation is, just speak of it truthfully. Don't beat around the bush, don't embellish, don't say things that create a false impression just to make yourself look better and package yourself, don't lie and deceive. These are all things you shouldn't do. So, no matter what question I ask you or what kind of topic I fellowship with you on, say as much as you know. If I find that you don't understand a certain aspect of truth, or that your understanding is doctrinal, or that your comprehension is distorted and you have erroneous thoughts and views, I will promptly correct, guide, and

help you, so that you can understand this aspect of truth, have a pure comprehension, and have an accurate path of practice. This way, our fellowship will be effective. So, the principle of fellowshipping on a topic is built on the foundation of speaking truthfully, on the foundation of joint fellowship and discussions or exchanges on the truth and positive things, so that people can become clearer on the positive topic being fellowshipped, understand it more accurately, and have a clearer path of practice. It should not be built on the foundation of suspicion, scheming, and deception.

Do you think it's good to fellowship on topics like the normality and practicality of God incarnate? (It's good.) And how is it good? (We believe it can resolve our notions and imaginings about God incarnate.) Some people say, "You have laid bare Your true self to us, and now we know what kind of person You are. You're being too naive by speaking the plain truth! You do have these manifestations of being normal and practical, but how can You speak the plain truth? You have to make people feel that You are mysterious, unfathomable, lofty, and impenetrable. Even if You don't scheme against people, You have to say that You can. You have to claim to possess the art of manipulating people and the art of using them, to know The Thirty-Six Stratagems, and to be able to exploit all kinds of people to render service for You. Only by speaking this way will people idolize You; You cannot speak the plain truth. Through You speaking such plain truth, how is it that I feel You are not at all mysterious or unfathomable? That You are not like God? Look at those great figures in the world—those who engage in military affairs or politics, and the monarchs of ages past. Which of those great figures, those exceptional people, ever spoke the plain truth? Have any of them ever said that they are normal, practical, and ordinary, just a common person? They are desperate

for people to think that they are different from the rest, that they were sent from heaven, and that even though they have now become a common person, they are still mysterious and unfathomable, and that they are impenetrable to ordinary people—only then is it easy to rule people!" Those monarchs all possessed the arts of imperial rule, and their ministers and the common people couldn't see through to what kind of people they were. How does that saying go? "The emperor's will is hard to fathom, and his command cannot be disobeyed." The officials from the nonbelieving world all have this kind of mentality; even a minor division head, section head, or manager has this mentality. They do not want people to see through to their true measure, what defects their humanity has, what mistakes they have made, or what flaws there are in their actions. Once their failings are discovered, they do their utmost to disguise and conceal them, and if their bad deeds are exposed and brought to light, they then find a scapegoat. Their purpose in doing so is to cover up the truth of the matter so that people will continue to look up to and idolize them. No matter what a person like this does, they do it with premeditation and planning to achieve their own aims, so that everyone feels that they are not an ordinary person, that they can control the situation, that they are the one pulling the strings. They would absolutely never let people know that they are a normal, practical, and ordinary person. In fact, they are just an ordinary corrupt human, with many more crafty schemes than the average person, and they are good at engaging in conspiracies and plots. How could they ever let people know how sinister and malicious their humanity is? Wouldn't that tarnish their image? Corrupt humans all have this kind of mentality, and they are all as hypocritical as the Pharisees, with sinister and malicious hearts. Although they acknowledge in their hearts that God can become flesh, how can they believe that God incarnate would be an ordinary, normal person? They believe in their hearts that if God

truly became flesh, at the very least people should be able to, in His flesh, see His divine aura and various signs of God's identity and essence. They also firmly believe, "In viewing all people, God incarnate must have the perspective and demeanor of looking down on the teeming masses, but I cannot see these things in You. You also always say that You conduct Yourself in a rule-abiding manner and do things according to Your proper station. Doesn't this completely expose that what You really are is an ordinary person? Wouldn't the lofty, mysterious and unfathomable image of God incarnate in people's hearts be utterly destroyed?" Do you think this destruction is good? (Yes, it is. It destroys our notions and imaginings.) I say these words precisely to destroy your dreams and your notions and imaginings, so that you no longer live in a dream but in reality. This is in complete alignment with the truth principles that I require you to observe: that you conduct yourselves in a rule-abiding manner, that you do things according to your proper station, and be an ordinary person standing in the place of a created being, because I Myself do things this way. When I'm engaging with you, and in My personal life, I never speak in a boastful or empty way, nor do I ever show off or flaunt Myself. This is something you can all see and feel. Also, I never scheme against anyone, when I do things I am not slippery and never slack off, and I conduct Myself in a rule-abiding manner. This minimum standard of conscience must be upheld. Some people use schemes when they speak and act, saying pleasant-sounding things to others, and then trying by all means to get them to fall into their traps, to serve them and render service to them. I do not do such things. If I want someone to help Me with something, I will ask them directly. Some people say, "You have this identity and status, so isn't getting someone to do something just a matter of You saying the word?" Even if it is just a matter of saying the word, I must still handle it in a rule-abiding manner, and I cannot compel people, much less force

them to do things they don't want to do. If you are willing, then do it; if you are not willing, you can refuse. However, if I ask you to do something, I will always speak the plain truth. I will absolutely not beat around the bush or talk in circles to trick you, or lure you into taking the bait, and then have you willingly serve Me and render service to Me; then, after scheming against you, even have you say that you did it willingly and feel like I owe you nothing. I would absolutely never do this. These practices—whether they are what people call the art of using others, rules of the game, tactics for toying with people, or imperial strategies for manipulating others—none of these exist with Me. I do not toy with people—others might, but I will not do so, nor will I imitate or learn from them. I have never read things like The Art of War or The Thirty-Six Stratagems, and I will absolutely not engage in feints or call black white when I speak. When I speak and act, one is one, and two is two. The only exception is when, due to special circumstances, I may phrase things in a wise way, but this is merely out of consideration for people's weaknesses and difficulties, and their small stature. It is to protect and cherish them, and there is no malice in it, so this is not scheming either. Perhaps some people may be greatly disappointed, thinking, "So it turns out that Your heart and mind do not contain the various schemes of the famous and great people of the world. So it turns out that You are this simple!" Is it not good to be this simple? Not scheming does not mean I cannot see through people; it does not mean I cannot see through to the substance and essence of things; it does not mean I do not know how to handle all kinds of people, events, and things. Without scheming, I can still apply principles to handle all kinds of people, events, and things appropriately and accurately according to the environment and background, getting them to naturally play their roles and live within their rules and laws under God's sovereignty and arrangements, rather than using tactics, engaging

in deception, or toying with people to delude them. The principles by which I do things, the principles by which I handle various problems, and the principles by which I treat all kinds of people, events, and things have all been discussed in My fellowships and sermons over the years. When I speak of these things, I am not shouting slogans; these things come from My thoughts and from My humanity essence, and I also apply My thoughts and views to handle all kinds of people, events, and things. So, when I apply My thoughts and views to handle all kinds of people, events, and things, or handle them according to these principles, would you say the final result is following God's way or rebelling against it? (Following God's way.) Therefore, no matter how normal, practical, and ordinary—not at all mysterious—I, God incarnate, may seem to people, this will absolutely not affect your understanding of the truth, nor will I lead you astray. On the contrary, it is precisely because I Myself have principles in how I conduct Myself and act that, if you can pursue the truth, can conduct yourselves and act in an obedient and rule-abiding manner according to the principles I speak of, and practice according to the direction and goals I point out, then sooner or later you will attain salvation, achieve submission to God, and become a person who fears God and shuns evil. This is a certainty. Being able to attain salvation—is this not the goal that those who sincerely believe in God pursue? What else, then, do you seek? As for whether I am mysterious and unfathomable, lofty, or different from the rest, or whether I have some special abilities that you cannot imagine or do not possess, that is not important. Furthermore, it is also not important if you think I am normal and practical and not worthy of your idolization or admiration. What is important? It is that the words that I, this insignificant person, this ordinary and normal person, speak are guaranteed to bring you before God, and guaranteed to enable you to achieve salvation. There is another thing that is certain: If you

practice and experience according to these words that I have spoken, it is guaranteed that one day your thoughts, views, and life dispositions will all be transformed, and you will become a new human being. You can become a member of the new humankind—of that I can be certain. Are you sure of this? (Yes.)

Do you now have some new understanding of the manifestations of the normality and practicality of God incarnate? (Yes.) If you see that how I conduct Myself and act, and My thoughts and viewpoints, are all within the scope of normality and practicality, and if My principles for acting and My thoughts and viewpoints can influence you at any time and you will accept them willingly, then I will say something for certain: Because you love the truth in this way, are able to seek the truth from the normal and practical manifestations of God incarnate, and can also accept the principles by which God incarnate conducts Himself and His thoughts and views in various regards, then your pursuits and the direction of your self-conduct will naturally develop in a positive direction. That is to say, as you continue to believe, you will increasingly possess normal humanity and increasingly live out a human likeness, and you will also draw closer and closer to God's requirements, ultimately gaining salvation. Your making such gains is directly related to the watering and provision of God incarnate, this ordinary, normal person. If you can accept and also love these essences and manifestations of the normality and practicality of God incarnate, as well as the way He conducts Himself and His creeds for doing so, then your manifestations and your humanity will become better and better. What does it mean that they will become better and better? To say you will become more and more like a good person might be a bit hollow. This "becoming better and better" means that your conscience and your rationality will develop in a positive direction. However, if you despise or are

repulsed by the normality, practicality, and ordinariness of God incarnate, or even discriminate against, do not accept, feel resistant to, and mock it, then it will be very difficult for you to accept all the truths He expresses, and difficult for you to understand the practical significance and influence of the normal humanity He possesses. On the contrary, you will even be averse to and hate all the truths expressed by God in His normal humanity. In this way, it will be very difficult for you to live out the likeness of a normal person and become someone God is pleased with, because the things you worship are not positive things but negative things. The celebrities and stars of society, and social trends, are what you yearn for and worship. In that case, the path you walk is a wrong one, and as for the direction of your pursuit and development, one thing is certain: You will not develop in a positive direction, but a malignant one. For example, I say that I don't scheme against people, and some people say, "If You don't scheme against people, how can You do such great work? When You're engaging and dealing with people, You have to scheme. If You don't know how to scheme, You can't toy with people, and You will not be up to the job." I say that if you can say such things, you are finished. Your thoughts and viewpoints are not only distorted, but even more so, they are wicked. It is impossible for you to embark on the right path, because your humanity lacks the element of loving the truth and loving positive things. It is impossible for you to embark on the path of salvation.

When I converse with people within normal humanity, the issue of the conversation not flowing smoothly often crops up. What do I mean by not flowing smoothly? Sometimes, when I'm engaging and chatting with someone in a perfectly normal way, they overcomplicate or overthink things, and the conversation just can't continue. If it can't go on, what do I do? I just stop engaging with

that person—I find someone who can engage with others, who knows how to communicate and chat, who has the thinking of normal humanity, and then chat and engage with them instead. In My contact with you, the most common situation I see is that people feel, "Your identity and status have too great an influence when You talk and communicate with people. You're God incarnate, and we're created beings. If we say something wrong, we are likely to assume equal status and offend God's disposition. Plus, as God incarnate, Your work is to save humanity, and You represent God Himself, so Your responsibility or the work You undertake can only be expressing truth to address the issue of corrupt humanity's salvation. You should only talk about work, or topics that stem from divinity. You can't talk about normal human life—matters of food, clothing, shelter, and transportation, or talk about how such-and-such a person is. If You do talk about how they are, You are judging them or have ulterior motives." Because people hold these notions, they classify God incarnate as a non-human being. So, when I'm engaging with people who lack normal thinking and normal humanity, and I talk a bit about everyday matters or daily necessities, some put up a mental barrier, thinking, "What's the point of talking about this? It's not spiritual! Also, do You have ulterior motives for bringing this up?" If I discuss an individual's situation, some wonder, "Is this judging or scheming against people behind their back? Do You have something in store for them? Are You going to promote them or eliminate them? Are You going to keep using them or dismiss them?" If I talk about someone's issues, some think, "Do You dislike or feel repelled by that person? Did they do something to hurt You? Did they say or do something to offend You?" Especially when discussing sensitive topics involving leaders and workers, some are even more afraid to engage, saying, "You're talking about these for work, but we won't discuss them with You. These are sensitive topics. Once we say something

inaccurate, You will expose and prune us, and You will see the revelation of our corruptions and be left with a bad impression of us, which would be inappropriate." There are also times when I bring up certain topics, like asking, "Who in your family believes in God?" This topic is a sensitive one in mainland China. In the mainland, however, this is not considered sensitive to ask certain individuals who you've dealt with for a relatively long time and are quite familiar with—overseas, even less so. But if I ask this, some people don't even dare to answer. They ponder, "Are You trying to dig into my background by asking who in my family believes?" If I ask, "How many people are in your local church? Who's the church leader?" they think, "Oh no, are You trying to find out about the church? I can't talk about this with You. If I say something and the church leader finds out, there'll be trouble." See, they're guarded even when talking about church matters, and they're afraid to say anything. Many people do not dare to discuss topics relating to church leaders and church work, or to say what's on their minds freely. One of the main reasons for this is fear of exposing the church's situation and offending the leaders and workers, and at the same time, fear of unintentionally revealing their own thoughts and views and being pruned or exposed. This is something they don't want to see happen. So, when I'm engaging with many people, even ordinary communication can't flow smoothly. When I'm engaging with and handling things with nonbelievers whose minds and backgrounds are complicated, once I've finished handling things, I leave quickly—I can't form deep relationships or get too close. But when I'm engaging with brothers and sisters, I find most people are like that too: I can't get too close or build deep relationships. It's not that I consider Myself superior and am unwilling to engage with most people; rather, when I try to approach them or make contact with them, they subconsciously shy away or avoid Me. Why do you avoid Me? If you say something wrong, I won't condemn you or

make a big deal out of it. If you're a leader or worker, we can fellowship the truth and chat about any aspect you don't understand. If you're an ordinary brother or sister and you really do say something wrong or have some erroneous thoughts and views, then it depends on whether I'm willing to talk to you about it. If I see that your caliber is poor and that you lack comprehension ability, and you can't see through anything, then I don't want to chat with you, and even if we did chat, it wouldn't yield any results. However, if your caliber is good, you have comprehension ability, and you can see through some things, then chatting with you can yield results, and it won't be a waste of breath. No matter who I chat with casually or what problems I discover, in My heart I will firstly not condemn them, secondly, I will not curse them, and thirdly, I will not determine their outcomes. Acting that way would be baseless, and I do not do foolish things. In terms of normal humanity, sometimes when I run into someone familiar, I just want to talk a bit and chat. If you're willing, I'll talk with you. If not, I won't force you. Some people are afraid to chat with Me. No matter what I say, they're guarded against Me and do not express their views, fearing they'll say something wrong and give Me something to hold against them. If I see you're unwilling to speak what is in your heart, I'll stop at the appropriate point. If you're always guarded against Me, always afraid I'm scheming against you, then I won't be inclined to talk with you. Tell Me, is this rationality of Mine normal? (Yes.) When I talk and communicate with someone, there'll always be some kind of context. For example, if you're responsible for animal husbandry on a farm, we'll talk about animal husbandry. If you're a church leader, we'll discuss church matters, matters relating to the brothers and sisters, what the current states of the brothers and sisters are like, or how church life is. If you're a gospel preacher, then we'll talk about gospel work. This is engaging with people within the scope of normal humanity, and this is part of

My work as well. Some matters don't involve church work but are still the general affairs of God's house. It's normal to chat about these things when we meet. You're handling matters and doing your duty in God's house, so when we meet, I should greet you and chat with you, and see if you have any difficulties. Sometimes, during casual chats, I ask something like, "The temperature has dropped the past couple nights—has your place been chilly?" Some don't want to hear this, thinking, "We're adults; do we need You to worry about us?" Good intentions go unappreciated, right? Other times, when I go to the kitchen, I ask, "How are this year's vegetables? Are there enough to eat? What vegetables or foods do you like?" These are very normal things, aren't they? (Yes.) But people's hearts are too complicated, and in some cases, there isn't a smooth flow even when I engage and communicate with them in a normal manner. Why is this? This happens because people are always afraid of exposing their issues and their true situations. And what are others afraid of? They fear that: "If I reveal my true situation, You'll expose me in Your sermons at gatherings, using me as a target." Why can't you be a target? When I fellowship on the truth concerning your problems, that resolves them. Isn't this something extra that you have gained? Isn't this your good fortune? This is a good thing. It proves I take you seriously and have some regard for you. Is this correct? If I took no notice of you and you weren't in My heart, and if I discovered any problems with you but paid them no heed and did not give you guidance and fellowship, then could you understand the truth and solve your problems? Would you be happy with that? If you were satisfied with that, thinking, "None of the issues God exposes relate to me, so this proves that I have no problems"—if you experience God's work in this way, you would not be someone who pursues the truth. Some people, after years of faith, have never been pruned at all, they have never served as a foil even once, yet they feel proud and fortunate, thinking they're

very good, that they have no problems, and that they'll certainly be saved. Isn't this very troublesome? Such a person definitely cannot gain salvation.

People with the thinking of normal humanity, when communicating and engaging with others within normal humanity, will follow the sense of conscience and reason of normal humanity. With this sense, they have a minimum standard and principles in how they treat others. When you talk and engage with people within the thinking of normal humanity, on the one hand, people can sense that you have an awareness of the conscience of humanity. On the other hand, you act with a sense of propriety so you are not disagreeable to others. And another important point is that when you communicate and interact with others, they will benefit from the words you communicate and gain some things that humanity needs. This is what we call engaging and communicating with people. What is meant by communicating? In plain terms, it's having a casual chat. Most people don't know how to have a casual chat; as soon as they speak, they are prone to arguments and verbal spats, or they show off and lecture others to have them obey. Those with a bit of eloquence want to preach to others and act as their teacher as soon as they open their mouth. These manifestations are all revelations of corrupt dispositions. People with corrupt dispositions cannot have casual chats with others normally. Even if they speak normally for a while, it can't last. At some point, they'll start arguing, getting red in the face and completely caught up in it. This is not normal casual chatting. A normal casual chat is definitely not debating right and wrong, or quarrelling and bickering, much less judging or condemning people. Let's define a casual chat. It is the exchange and sharing of information—this is what we call a casual chat. Is this definition accurate? (Accurate.) In what way is it accurate? The exchange and sharing of

information is built on the foundation of the conscience and rationality of normal humanity. Look—how do people with conscience and reason chat and communicate? They don't argue, and they are able to respect one another, benefitting the other person. After hearing what the other has shared, they gain some new information. Then, they in turn tell the other person some information that they know, so that the other person also benefits and, within their humanity, gains experience, insight, and knowledge. Sharing information they know with the other person based on the principles of respecting that person and getting along harmoniously on an equal footing, and then receiving information shared with them by the other person—isn't this mutual help? This is built on the foundation of equality, mutual assistance, harmony, and fairness. This is what is meant by communication and casual chatting. Tell Me, is My definition accurate? (Accurate.) Practicing chatting and communication based on this principle is correct. If communications and chats are full of scheming, arguments, struggles, plots, tricks, traps, and tests, and if what is revealed is all corrupt dispositions, if it is all mutual suppression, with each person showing off, competing with one another, vying to see who speaks more loftily or says more, then this is not normal communication. It's not communication within the scope of the conscience and rationality of normal humanity. This communication is not an exchange and sharing of information, but rather overt and covert struggles and verbal spats. Isn't that so? (Yes.)

To achieve communication with others without scheming, you must learn to communicate within the scope of the conscience and rationality of normal humanity. The purpose of communication is to help others and also to receive help and benefits from them. This is normal communication, and in this way you can achieve communication without scheming. Look at the communication and

chatting of nonbelievers; can it achieve the effect of normal communication? (No.) When corrupt people communicate and chat, are the content, motives, and tone of their communication normal? (No.) Their communication is simply like cocks fighting or dogs fighting. Can their communication proceed smoothly? (No.) They can't even manage not to scheme against others or argue with them. Communication requires a heart of love, a desire to help each other, and a willingness to learn from one another's strengths to offset weaknesses to flow smoothly. When I communicate and chat with you, it's not enough for Me alone not to scheme; you also have to practice according to this principle, not scheming and not being suspicious. If I don't scheme but you're constantly scheming, and not only scheming yourselves but also suspecting that I'm scheming, then our communication can't flow smoothly, nor can we achieve true, beneficial interaction or get along in harmony. Some people, when they see Me coming, quickly find a place to hide. If they really can't avoid Me, they reluctantly greet Me, but in their hearts, they don't want to meet Me, thinking, "What a pain. You're here to find out about our actual situation again. After doing so, You'll fellowship truth principles again and embarrass us. What should we do?" If you're unwilling to meet or engage with Me, and you feel exhausted inside while you are engaging with Me, and you always feel I'm trying to scheme against you, then you can avoid Me when you see Me approaching. If you feel that when you engage with Me, I don't scheme and what it brings you is ease, joy, freedom, and relaxation, then let's meet, chat, and catch up on how things have been recently. If you ask Me, "How have You been lately?" I will answer honestly. If I ask you, "How have things been recently? Have you made any life progress? Have you made any gains from doing your duty?" and you can also answer honestly, that's very good. Every meeting can proceed in an agreeable atmosphere. If it's not right for people to always hide from Me when they see Me, is it

right to always engage in insincere flattery to intentionally curry favor with Me? (No.) Why is it not right? (Liking to curry favor amounts to falseness and deceit. It's better for us to speak more authentically, and we just need to treat God with a normal mentality. For one thing, we should be candid with Him. For another, we shouldn't curry favor, deliberately try to ingratiate ourselves with God, or deliberately try to cozy up to Him.) With Me, there is only one requirement: When I see you, don't hide from Me, and when I'm not looking for you, don't pester Me. Do what you should be doing, and make everything normal. I won't affect your performance of your duty, and you shouldn't affect Me. Both hiding from Me and pestering Me are not principles people should follow when being in contact with Me and engaging with Me. So what is the principle? It is to communicate within the scope of the conscience and reason of normal humanity, and to be able to converse candidly and speak the plain truth; whatever I ask, you should answer truthfully. Why can people not manage to speak the plain truth? For example, suppose that I ask you, "How many people did you gain in preaching the gospel this month?" and you don't want to answer. If I see that you are uncomfortable, I won't press further. I don't want to put people in a difficult situation, and I never force anyone to speak. Some people, no matter what others ask them, always ponder, "What do they mean by asking this?" They don't want to answer directly, very afraid of answering incorrectly and causing themselves problems. If you're always speculating and scheming like this, then we can't communicate. You don't need to always scrutinize the meaning of My questions, nor should you scheme against Me. If you can be simple and open yourself up to talk about what's in your heart, then we can communicate with each other. Is this easy or not? (Easy.) It's easy to say, but it might be a bit difficult to actually do. It's not as easy as it sounds. For example, it could be that I once asked you a

question, and you didn't tell the truth at the time—you lied. That contact and communication failed. Having failed, what should you do? Strive to be brave enough to admit it next time we meet: "I lied last time. From now on, I'll speak the plain truth." Then I will encourage you—I'll applaud you and give you a thumbs-up: You have succeeded in practicing the truth and being an honest person. Isn't that great? (Yes.)

When it comes to fellowshipping on the topic of not scheming, no matter how many examples are given, what's being told to you is one principle. Do you know what that principle is? (Don't use the perspective of corrupt humankind to measure God or be suspicious of God.) That's right. Don't treat God with the perspective of corrupt humankind. So, what principle should be followed? (Treat God as God.) Is it not okay to treat Him as a human? Is it not okay to treat Him as a normal, ordinary person? Regardless of whether you treat Him as God or as a human, the most important principle for interpersonal engagement is to be candid with each other. When I speak and handle matters with you, I don't scheme against you, and you should also be candid with Me. So, if someone schemes against you, should you also scheme against them? (No.) If someone schemes against you, you should also treat them according to principles. That's the right way. It's not just that I don't scheme against you, so you are candid with Me, without scheming or suspicion. Rather, even if others scheme against you, you can still act and handle matters according to the truth principles. This is abiding by principles. Some people say, "They schemed against me—how can I not retaliate? If I don't show them what's what and just let them bully me like this, then won't I lose out? Am I that easy to push around?" Tell Me, does their reasoning make sense? An eye for an eye, a tooth for a tooth—this makes sense among the people of the world. But if gauged by the truth, this statement is wrong. Their

scheming against you is an evil deed. If you retaliate in turn, using the same method to scheme against them, in God's eyes, the essence is the same; both are evil deeds. God won't say that because they schemed against you, you fighting back is completely justified and in accordance with principles, and not an evil deed. God doesn't look at why you schemed against them; He looks at whether your act itself is a scheme, whether it's an evil deed, and at whether you treat this matter by gauging it by the truth or by human moral views. If the matter is gauged by human moral views, then "an eye for an eye, a tooth for a tooth" would be deemed appropriate. They schemed against you first, so it's reasonable for you to retaliate and scheme against them by using the same means, and they should accept such consequences. If measured from a human perspective, using human moral views, it's not wrong. And if gauged by the law, perhaps it's not illegal. But in God's eyes, this runs contrary to the truth. Anything that runs contrary to the truth is an evil deed and is condemned in God's eyes. Even if you fighting back is legitimate, God will not refrain from condemning you just because you fighting back is reasonable and morally justified. God will look at the way you treat them after they scheme against you. If you treat them in the same way, God will condemn you. But if you treat them according to the truth principles and treat them fairly and justly in the manner God taught you, then even though morally people may have notions and condemn you, and legally you may be convicted, in God's eyes, God says that in this matter you acted in accordance with principle and that it's not an evil deed—He will not condemn you. If you can treat people according to the truth principles, this is practicing the truth. You shouldn't treat Christ according to your notions and imaginings or based on your corrupt dispositions, or use plots and tricks against Him. It should be like this in how you treat people as well. If you can treat Christ, this ordinary person, correctly, then in the same way you can also treat others correctly.

No matter who a person is, you should adopt the right attitude in how you treat them. This way, your principles and methods for treating people will be correct. If you make an error in your attitude toward people or your thoughts and viewpoints regarding how to treat them, you will promptly reflect on yourself according to God's words and correct your thoughts and viewpoints, while at the same time constantly regulating your behavior, and gradually, your thoughts and viewpoints regarding how to treat people and your principles for conducting yourself and acting will increasingly conform to the truth. When the truth principles become your life, your corrupt disposition will have been cast off and transformed, and you will be able to treat people fairly and justly, and in a manner which accords with God's intentions. If they don't scheme against you, you think it's right for you to not scheme against them. But if they scheme against you, and you can refrain from scheming against them, instead seeking the truth and treating them according to the truth principles, isn't that progress? Isn't that transformation? (Yes.) If they scheme against you and you also scheme against them, aren't you walking the same path as the one who schemes against you? In that case, what's the difference between you and the people of the world? There has been no change in your views on people and things, or the viewpoints behind how you conduct yourself and act. These are not based on God's words or the truth principles, but on the principles of the people of the world: Whoever schemes against you, you scheme against them—an eye for an eye, a tooth for a tooth. You are no different from people of the world, from nonbelievers. If, regardless of whether someone schemes against you or not, you never scheme against them but rather treat them according to God's words and according to the truth principles, then this stance and perspective are correct; this is practicing the truth. In the Age of Grace, what did the Lord Jesus tell people? If someone strikes you on your right cheek, what

should you do? (The Lord Jesus said, “Whoever shall smite you on your right cheek, turn to him the other also” (Matthew 5:39).) Some people say, “If they hit me, I’ll hit them back! If they hit my left cheek, I’ll hit their left cheek. If they hit my right cheek, I’ll hit their right cheek. This isn’t condemned either morally or legally.” God says, “Wrong. If they hit your left cheek, turn your right cheek to them also. Don’t hit back.” Can you do that? Regardless of whether God’s requirement is acceptable in human eyes—perhaps to some people, this is a foolish saying, a silly practice—this is God’s requirement of you. Can you do it? You say, “I can’t do it. If they hit my left cheek, I must hit them back, or my pride and dignity will be gone, and I will have utterly lost face.” No matter whether this statement of yours stands up among corrupt humankind, if in God’s eyes your statement is wrong, your viewpoint is wrong, and your behavior is wrong, then your behavior is condemned in God’s eyes. What’s the reason it is condemned? It’s because you didn’t listen to God’s words, you didn’t follow God’s way. God told you that if someone strikes your left cheek, you should turn your right cheek to them also. Did you do that? God just asks you: Did you listen to God’s words? Did you practice according to what God instructed you? If you didn’t practice like this, then you didn’t follow God’s way and you are a person who rebels against God; you are not a person who practices the truth, and not a person who views things and conducts themselves according to God’s words. In that case, God doesn’t like you, you are not a person who God accepts, and in God’s eyes, that slap you returned is an evil deed. Perhaps you will always think it’s completely justified, that it’s a necessary means to protect your dignity and rights. But in God’s eyes, that slap means that you have not followed God’s way, nor do you want to, that you do not listen to God’s words, and that in your eyes, God’s words are just doctrine, empty words. You only preach God’s words but never practice them. God will characterize you as a person who doesn’t

follow God's way. So can you then still gain God's acceptance? If you don't follow God's way, God's words can never become your life. However much you argue your own reasoning, with God, He won't listen. God won't say, "Someone hit your left cheek without reason, and you are quite pitiable. To protect your dignity, you can hit back. After hitting back, you can pray and confess your sin, and God will forgive you and not condemn you." God didn't say that. God said if someone strikes your left cheek, you turn your right cheek to them also. If you can do that, you are a person who follows God's way. If you can't, in God's eyes, you are a person who rebels against God, a person who doesn't practice God's words or follow God's way, an evil person. What is God's attitude toward evil people? God says, "Depart from Me! I do not know you." God doesn't want such people. Understand? (Understood.) The same applies to scheming. You say, "They schemed against me, so what's wrong with me scheming against them?" You scheming against people is simply wrong. In what way is it wrong? It's wrong because scheming itself is an evil deed, not a good one. So, when they scheme against people, God condemns them. If you do the same, God will condemn you in the same way. You should act in a way that is free of scheming, in a way that God accepts. Your duty is to practice according to the path and principles for practice that God has told you, not to argue your own reasoning or to protect your personal dignity or face. Your personal face, status, and dignity are not important. What is important? What's important is whether God's words are implemented in you, whether God's words have become your life, whether you have lived out God's words, and whether God's words have been fulfilled in you. Understand? (Understood.) Some people say, "They swore at me, so I'll swear at them back." Is it right to say this? (No.) Others say, "They're always petty toward me, so why can't I be petty toward them? If I don't, won't I look silly?" Is it important how others see you? (No.) People

always fuss over face, always afraid others will see them as silly and stupid. Actually, how others see you doesn't matter. What matters? When they see you as silly, as stupid, when they mock you, how do you react? Do you react with impetuousness, with human methods and means, or according to the principles God has told you? Have you practiced according to God's words? Have you held fast to your duty? Just because they laugh at you and call you silly, you throw a tantrum and give up your work, "You see me as silly, so I won't do it anymore!" You're not doing it for them. If you gave up your duty, what would God say? "Because someone called you silly, you gave up the duty I entrusted to you. You have no loyalty!" God will see it this way. If you truly have God in your heart, if you truly have loyalty to God, then if someone laughs at you and calls you silly, you should first ponder: "You say I'm silly, you say I'm stupid, and you laugh at me behind my back. I won't argue with you and I won't hold it against you. I am foolish and my caliber is poor, but God has exalted me and doesn't disdain me. This duty wasn't given to me by you, it was given to me by God: It's God's commission for me. It doesn't matter if you think highly of me or not. I'm not doing my duty for you to see. Doing my duty is my calling. I must do my duty well, and must be loyal to God. I must cherish this duty, and live up to God's exaltation and trust in me. I must be devoted to my duty. I can't abandon my duty and let God down because you called me silly. That would make me truly silly." Isn't thinking this way in accordance with principles? Isn't this letting go of impetuousness? This is not reacting with impetuousness. When you can act this way, you will truly have changed, and have stature. You will not be constrained by people, events, or things. No matter the circumstances, you will keep God's words and the truth principles firmly in mind, and not treat any matter with impetuousness, emotions, or moods, or personal preferences, desires, or ambitions. God's words will be the highest and greatest things in your heart,

and when anything happens, you will first seek God's words, "God's words say this, so I'll hold fast to them. It doesn't matter if others see me as silly. What matters is how God sees me. Although I'm foolish and my caliber is poor, God has still entrusted me with a duty to do. What a great exaltation from God I've enjoyed! This is a blessing!" If you can treat the things you encounter according to God's words, you will know how to practice in accordance with the truth principles.

Let's continue talking about the matter of not scheming. In daily life, people are often schemed against by others in various things that befall them. Some vie with you for fame and gain, some debate right and wrong with you, some even argue with you over a single word, some judge you and undermine you behind your back, and some trip you up and act unreasonably toward you. When faced with various people's schemes, how do you handle them? You must firmly adhere to one principle: "No matter how others scheme against me, I will not scheme against them; I will stay away from them! I must understand what God's intentions are and what lesson He wants me to learn. I must stand firm in my position and practice God's words and hold fast to my duty. Acting according to the principles of God's words will never be wrong and will never lead to loss. No matter how highly others think of me, that's not a crown or a reward; it's a calamity!" If you adhere to such a principle, it can keep you from doing evil and from being condemned by God. If, throughout your life, you can stand firm in the position of a created being, fulfill the duty of a created being, and accomplish the work entrusted to you by God with all your heart and mind, and you devote all your thoughts to doing your duty—regardless of whether you're so into it you neglect food and sleep or you tax your mind—you do the work God has entrusted to you well, and you achieve doing your duty in a way that is up to standard, then you

will live a life of value. In this life, we should not seek to do great things, to carry out any undertakings, or create some miracle. We are just insignificant people and should read more of God's words, seek to understand the truth in the things that come upon us, fulfill our responsibilities, and do what we ought to do well. We should ensure that we can conform to the truth principles in every matter, that the duty we do conforms to the principles required by the work arrangements, and that when we carefully examine the motivation, purpose, and principles of each thing we do, they all conform to the requirements of God's words, and can withstand scrutiny and God's examination. Each day, you do your duty normally, with peace and joy, always living before God. When you have something to say to God in your heart, you pray to Him; when you don't have any words to pray, you can still draw near to God in your heart, and when you pray you receive God's enlightenment and guidance, and are moved by Him. You can also be loyal to God when doing your duty, and conduct yourself in an open and upright manner. How wonderful that is! In treating people and engaging and communicating with them, you generally have fewer and fewer blemishes and transgressions. No matter how others scheme against you, you do not react with impetuousness. Whenever you feel unable to overcome your impetuousness, you pray to God; when you are weak, you also pray to God. When the Holy Spirit moves you a bit, you will gain the strength to overcome it, and you will leap over the hurdle. Every time you face people's scheming, attacks, retaliation, and so on, it's like crossing a hurdle, like overcoming a difficulty. Ultimately, you can overcome all these schemes, overcome people's attacks, retaliation, and struggles against you, not reacting based on impetuousness or corrupt dispositions, but being able to adhere to principles. Then you are truly an overcomer. How wonderful that is! However, suppose that you live in impetuousness and corrupt dispositions all day long.

When someone schemes against you or says something unpleasant, you take it to heart, are extremely bothered by it, become agitated, your eyes blaze with anger, and you fly into a rage. Or, after you hear unpleasant words, you feel uneasy in your heart, your mouth breaks out in sores, you lose your appetite for food and drink, and you cannot sleep at night. Then, you become distant from God. You live either in impetuousness or in emotions, spending every day in misery, unable to normally eat and drink God's words, unable to normally do your duty, your heart preoccupied and tangled up with these matters of right and wrong. Once entangled, it's very difficult for you to break free, and sometimes you cannot do so for several months. If it is a major matter, such as marriage or a lawsuit, then the scheming is even more severe, and once you get tangled up in these things, months—or even years—just slip by, squandering the best years of your life. In the end, your whole life is wasted—you won't have done your duty well, and you won't have gained the truth. Doesn't that mean you're completely ruined? If you're constantly living in disputes, scheming, struggles, and pettiness, can you still do your duty well? Not only will you not do your duty well, but in scheming and struggling, you will also accumulate many evil deeds. Living in the schemes and struggles between people, how many bad things will you do, how many presumptuous words, rebellious words, words that violate the truth, and words that resist God will you say? These are all classed as the words of devils. Even if some words are not spoken out loud, they are processed in your mind; you hate, abuse, and curse people in your heart. These things are all as plain as day in God's eyes. God sees what your designs are, how you plan, and how you practice when things come upon you. Living in these schemes and struggles, you never know to reflect on yourself and repent and confess your sins to God, nor do you know to seek the truth in these matters, instead blindly "enjoying" them. Although you are physically and mentally

exhausted, you never reflect on yourself or pray to God and accept God's discipline and guidance, accept God's words into your heart, and let God reign. You never resolve to practice God's words. This proves you are not a person who sincerely believes in God and pursues the truth. Those who sincerely believe in God and pursue the truth focus on how to practice the truth and live out a human likeness in their hearts, valuing God's approval above all else. This enables them to shun struggles and schemes; their hearts can often draw near to God and they can live before God. As a result, their duties bear ever greater fruit, they feel that living this way has value and makes some contribution to humankind, and so they have true peace and joy in their hearts. Because they can fulfill the duty of a created being, every day they live has true value and meaning. But if you live in various kinds of struggles and schemes, then you are accumulating sins each day that you are alive. Not only do you fail to live out the value and meaning a created human being should have, but you also accumulate sins for your future. In God's heart, He spurns you more and more, and becomes increasingly disappointed in you. If God sees that His concern and expectations for you are about to come to naught, how would God feel about you? If the things you do make God more and more disappointed, make God more and more disheartened, until one day you truly do not turn back and God wants to give up on you, then tell Me, what value and meaning does your life and faith in God have? What hope is left in your life? Just because others scheme against you and judge you, in order to fight for your pride, and to reclaim your own face and dignity, you get caught up in strife with people and delay your proper affairs. Sometimes, just because someone says something unpleasant or gives you a certain look that offends you, making you lose face and hurting your self-esteem, you even become resentful in your heart and get endlessly tangled up in disputes with them. And what happens in the end? You waste all

your precious time on these things, ruining your chance to attain salvation and gaining no truth at all. As a result, God spurns you, no longer pays you any attention, and you are completely ruined. So, what am I trying to tell you by fellowshipping these things? Choosing how to conduct yourself, choosing what way to conduct yourself, is very important. Living among people, each person will often face schemes, struggles, gains and losses in personal interests, and various voices of praise, criticism, judgment, and condemnation; everyone will face these things. I have also lived in this world to this age, and I don't live in a vacuum either. I also face these things, but My heart will not scheme. Look at Me—how have I lived? These things do not affect My life or My work in the slightest. Every day, I only focus on doing My work. Living until now, I have not been affected by the external environment. My identity and status, My worth in people's eyes—none of these have been affected. Not only that, but I'm even worried you will mistakenly think I am very lofty, very extraordinary, and very distinct from others, so I have to give some actual examples of My normality, practicality, and ordinariness in a more specific way so that you do not idolize Me and do not have some unrealistic imaginings and notions about Me. Only after I have said these do some people see that I am just an ordinary, normal person, and then they become indifferent to Me. I do not care about these things. As long as you can accept these words I speak, that is enough; I have no other requirements. If you were to spend all day staring at Me, scrutinizing Me, reading My expression, it would make Me uncomfortable. I do not like people idolizing Me or fawning over Me, and much less do I like people always thronging Me. I like quiet. You see, haven't I lived quite well these years? Then why don't you try living the same way? See if you can survive without vying for fame and gain, without vying for status, without protecting your own dignity, without contending for any authority

in words. If you act, live, conduct yourself, do things, and perform your duty according to God's words and God's requirements, see how your life will be—see if you will gain joy and if you will have peace in your heart. Try a different way of living, practice according to the truth principles, and have clear goals, and then you will see a bright future ahead. If you are always keeping score of who is scheming against you, who affects your status, who has a higher reputation than you, who is talking about you behind your back, and so on, living in the midst of these things, then there is no path ahead for you, only darkness. You will always be lost, feeling, "My life is tiring, there is no happiness, I have no blessings!" You do not enjoy the blessings God gives you, but keep burrowing into hell. Tell Me, can you have blessings? Can you have joy and peace?

How do you feel about fellowshipping on these topics? (Good.) In what way is it good? (We feel it can resolve the difficulties we encounter in real life and the corrupt dispositions we reveal. God has also pointed out some specific paths for us: how to avoid struggling and scheming against others, and how to be free from the constraints of people, events, and things and live in the light.) What is the main purpose of fellowshipping on these principles? It's not just to help you escape a life of struggling with others; the key is to enable you to live within normal humanity and live a life of normal humanity. If you act according to God's words, you can achieve submission to God, make His words and the truth your life, attain salvation, and fear God and shun evil: You can become such a person. Understood? (Yes.) It's not just to escape a life of scheming and struggling with others; if it were only for that, you wouldn't gain the truth. Tell Me, without gaining the truth, what is the goal of a person's practice? Wouldn't it still be hollow? Living in this society, among people, you'll always have your own thoughts and views when things come upon you; it's impossible to have no

thoughts or views at all, as if you're living in a vacuum. Such a situation does not exist. When no one schemes against you or struggles with you, you can manage not to scheme against or struggle with others. But when someone schemes against you or struggles with you, what do you do? Does merely shouting slogans like "I won't struggle with them, I won't scheme against them" solve the problem? (No.) So how should the problem be solved? Some people shout slogans, saying, "Aren't I too old to still be scheming? God's work has progressed so far, yet I'm still scheming? What's the use of scheming about those things?" Can these words solve the problem? (No.) Most people, when things come upon them, still can't let go in their hearts and still scheme and struggle with others. So how should this problem be solved? It should be solved by resolving the issues of people's thoughts and views, and their corrupt dispositions, according to God's words and the truth principles. After you receive a correct thought or viewpoint, your perspective, attitude, and stance on such matters change. Your feelings about such matters will be different; you will feel that struggling with others is meaningless—it wastes your energy, impedes the work, causes inner discomfort, and there is no joy or peace in this. Then, when you read the condemnation of such matters in God's words, the view on these matters in your heart will completely change, your emotional state will be different, your urge to struggle with others will lessen, your anger will diminish, and your impetuousness will disappear. If others struggle with you, relentlessly provoking you, you will not be affected, feeling that it's not a big deal and there's no need to struggle with them. Even onlookers couldn't stand to look on, saying, "They treat you like that, how can you not feel anything? Are you foolish?" You say, "I used to take such matters very seriously; it would have felt as if the sky were falling in. If I didn't make things clear to them, or if they didn't give me an explanation, I would certainly not let it go easily.

But now it's different. I don't scheme or struggle with others anymore, not because I'm older, but because in God's words I've seen through to the corrupt essence of mankind. Their behavior is the typical revelations and manifestations of an evil person, an antichrist, a Satan, as exposed in God's words. I used to have these manifestations too, but now, in God's words, I see that this kind of true face, this kind of disposition, is too ugly and disgusting; God loathes it! Now I myself loathe it, and in my heart, I am unwilling to live in that corrupt disposition. So when they struggle with me again, I just feel fed up and disgusted with them, and have no interest or desire to struggle. In God's words, I've also found the principles of practice, and I know how to treat such people." What do God's words say? On the one hand, God's words expose and characterize such people; on the other hand, God tells people that the principle for treating others is to treat them fairly. If they are true brothers and sisters, and they reveal corrupt dispositions, we should treat them with love, fellowshipping the truth to resolve their transgressions and corrupt dispositions, so that they no longer resist God or transgress. Perhaps through help, their problems will be solved. If they do not accept help, cannot accept the truth, but can perform their duty and do not disturb the church's work, then they should be allowed to remain in the church doing their duty. If they do not do their duty properly and still struggle and scheme with others, causing a disturbance, then they should be cleansed away according to the administrative decrees of God's house and the principles of God's house for treating people. Wouldn't our hearts then be at peace? God's house has principles and paths for dealing with bad apples. How to discern and deal with these people, how to treat these people—there are principles and paths in God's words for all of this. If people practice according to God's words, it will be handled easily and joyfully, they won't feel that it's a difficult matter, their hearts will not be disturbed at all, and it will

be resolved very naturally. If they had encountered such matters a few years ago, they wouldn't have been able to get past them, wouldn't have known how to resolve them. But now, with a few years of life experience, this matter is no longer a difficulty for them; they can resolve it. Suddenly, they find their stature has grown and they have truly changed. How do most of these people feel then? "Before, I always felt my caliber was poor, and I often rebelled against and resisted God, as if I were beyond saving. Now, by handling this matter, I feel I have no difficulties, that I can solve problems, and have hope." What hope? (The hope of gaining salvation.) When you see the hope of gaining salvation, do you see light or darkness ahead? (Light.) This fulfills that saying—light is beckoning to me. Right? (Yes.) When your stature can reach this level, you will truly feel that practicing the truth actually doesn't require shouting slogans; it's that easy and joyful. As long as you accept God's words, as long as you accept the truth principles that come from God, practicing the truth is that easy, and your stature grows without you noticing. When you feel your stature has grown, that you have changed, that your years of believing in God have borne fruit and not been in vain, if someone then speaks presumptuous words, saying, "What have I gained from believing in God? In the 20 years I've believed in God, all I've done is suffer and exert effort; I have forsaken and expended so much, yet haven't enjoyed a single blessing—just endless exhaustion!" you will despise them in your heart, "This person has no conscience, and only speaks devilish words! Judging by how pathetic they look, they truly haven't gained anything—all they can do is be unreasonable and obstructive, and the only things they can say are presumptuous words!" They always say, "What have I gained from believing in God?" Then what exactly do you hope to gain by believing in God? Are you hoping to gain material grace and blessings, or are you hoping to gain the truth and achieve salvation?

Believers in God must choose one of these paths. Just what path are you going to walk in your belief in God, that of pursuing grace and blessings, or that of pursuing the truth? If you are a person who pursues the truth, and you put all the truths you understand into practice and make them your reality, then you will have gained eternal life, and, having experienced God's work in the last days, you will not have believed in vain. If you only focus on enjoying grace but do not gain the truth and life, and you complain against God, saying, "What have I gained?" this proves you are not a person who pursues the truth. No matter how much grace you enjoy, if you haven't gained a bit of truth, then your faith is too pitiful; it shows you are a blind person. Now, God expresses the truth to supply people with life, speaking new words every day, so many that people can eat, drink, and enjoy them into eternity. There are too many truths that should be practiced and entered into; many truths cannot be fully experienced even in a lifetime. Those who have believed in God for many years and pursue the truth have gained so much, and in such abundance. But if people do not pursue the truth, do not love the truth, and do not practice the truth, they will always feel they have gained nothing. Those who enjoy the truth feel truly filled to overflowing with these words. Now, whether in terms of truth or material blessings, what God bestows upon people is abundant; it can be said that God's house is a land flowing with milk and honey. The words of God eaten and drunk in gatherings are so abundant; experiential testimonies, movies, hymns, dances—all are there, in abundance. Material things—food, clothing, and items for everyday use—are also abundant. In addition, the service rendered by the great red dragon which God has set up, the performances of antichrists and false leaders, and the exhibition of various kinds of negative things before people every day, allow people to learn lessons and grow in discernment. If you can't learn a whole lesson in one go, God will continue to set up environments,

people, events, and things for you, only removing them when you've learned enough. Therefore, if you can accept God's work, if you are a person who loves the truth, you are attending a bountiful banquet. A few years of faith will bring you great progress and real change. God has personally shepherded, watered, and led His chosen people for these years. All who can accept the truth can feel they have gained so much, and they have had some true changes. In particular, those who do their duty full-time have changed even more. You can feel that when following God, the path becomes brighter and brighter, and you have true faith in gaining salvation and entering the kingdom of heaven. But if you always refuse to accept the truth, and you're unwilling to practice the truth in your heart, you won't be able to feel that you have any hope of salvation. You'll keep asking those around you, "Do you think I have spiritual understanding?" If someone says, "You don't seem to have spiritual understanding," you will think, "It's over, I have no hope!" Actually, it's not that you have no hope; it's that you do not pursue the truth. If you understand the truth and can also practice the truth, you will gradually gain spiritual understanding. Once you have spiritual understanding, you will understand more and more truths, and you will be able to share some experiential testimonies in every aspect. You will feel enriched and very fulfilled inside, and feel that you have gained so much from following God. Right? (Yes.) If a person does not practice the truth or accept it as their life, in their heart they will always feel lost and aimless, without true faith. They will always ask those around them if they have any hope of gaining salvation. Some also constantly ask others if they have spiritual understanding, taking whether or not they have spiritual understanding as proof of whether they have hope. Tell Me, are such people foolish? (Foolish.) Whether you have spiritual understanding or not, you should strive for the truth—and not only strive to understand it, but also strive to practice it. Once you can

understand the truth and practice the truth, won't there be hope of attaining salvation? Isn't that so? (Yes.) You should consider this issue.

That's all for our fellowship today. Goodbye!

September 7, 2024

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